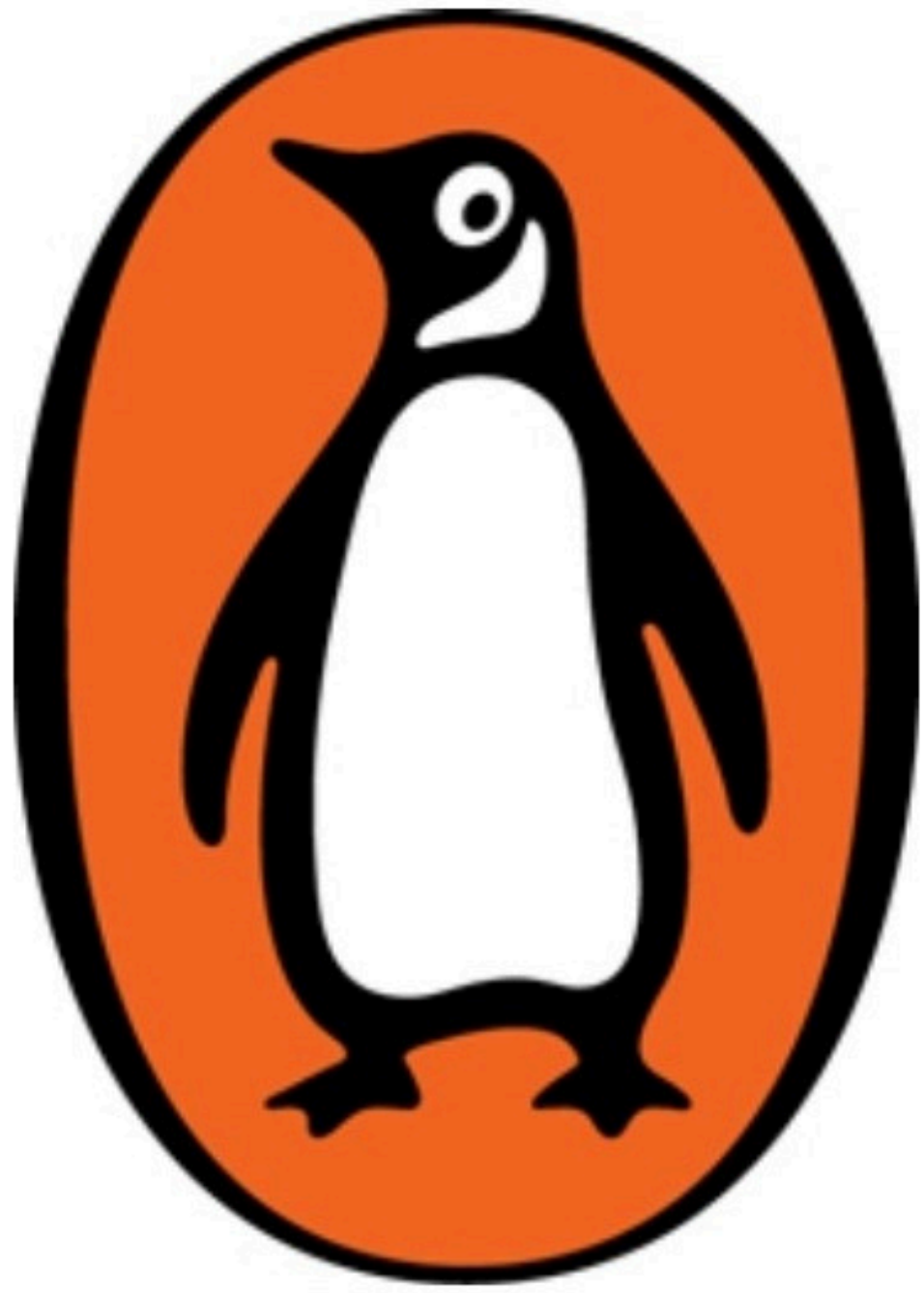
‘Overwhelmingly impressive . . . Bibek is a truly eclectic scholar’

The Hindu BusinessLine

THE VALMIKI RAMAYANA 2

Translated by Bibek Debroy



THE VALMIKI RAMAYANA 2

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THE VALMIKI RAMAYANA VOLUME 2

known and admired by many
Bibek Debroy is a renowned economist,
one who translates languages
scholar and translator. He has worked in
an organization with a purpose
universities, research institutes, industry

and for the government. He has widely
to prepare and produce
published books, papers and articles on
science that deals with trade
economics. As a translator, he is best
most familiar or renowned
a performance of something
known for his magnificent rendition of

the Mahabharata in ten volumes, and
in addition
additionally the *Harivamsha*, published
strong approval or praise
to wide acclaim by Penguin Classics. He

is also the author of *Sarama and Her Chil-*
to join the ends together
dren, which splices his interest in Hindu-

ism with his love for dogs.

Praise for *The Mahabharata*

'The modernization (making new in appearance) of language is visible, it's easier on the mind, through expressions that are somewhat familiar. The detailing of the story is intact (not broken or damaged), the varying tempo (speed at which a thing moves) maintained, with no deviations (thing different than expected) from the original. The short introduction reflects a brilliant mind. For those who passionately (having strong emotions) love the Mahabharata and want to explore it to its depths, Debroy's translation (translated words) offers great promise . . .'—*Hindustan Times*

'[Debroy] has really carved (to create by effort) out a niche for himself in crafting and presenting a trans-

lation of the Mahabharata . . . The book

deserving to be looked up to

takes us on a great journey with admirable

ease'—*Indian Express*

quality that causes one to like

'The first thing that appeals to one is the

the state of being plain

simplicity with which Debroy has been

to cause to be filled with

able to express himself and infuse the

right kind of meanings . . . Considering

that Sanskrit is not the simplest of lan-

guages to translate a text from, Debroy

to show or reveal

exhibits his deep understanding and ap-

words of praise

preciation of the medium'—*The Hindu*

easy to understand

to tell again

'Debroy's lucid and nuanced retelling of

a great piece of work

the original makes the masterpiece even

in a pleasing manner

more enjoyably accessible'—*Open*

translated words

'The quality of translation is excellent. The

lucid language makes it a pleasure to read

message apart from the subject

the various stories, digressions and par-

a short moral story

ables'—*Tribune*

'Extremely well-organized, and has a

large

substantial and helpful Introduction, plot

summaries and notes. The volume is a

beautiful example of a well thought-out

design of something

layout which makes for much easier read-

ing'—*Book Review*

not influenced by emotions

'The dispassionate vision [Debroy] brings

serious effort or attempt

to this endeavour will surely earn him

a good quality

merit in the three worlds'—*Mail Today*

'Debroy's is not the only English transla-

translated words

tion available in the market, but where

he scores and others fail is that his is the

a description

closest rendering of the original text in

to an extreme degree

modern English without unduly compli-

cating the readers' understanding of the

a long story about adventures

epic'—*Business Standard*

the state of being very smart

'The brilliance of Ved Vyasa comes

in a skilled manner

through, ably translated by Bibek De-

broy'—*Hindustan Times*

For Professor Shailendra Raj Mehta

Introduction

The Ramayana and the Mahabharata are known as *itihasas*. The word itihasa means 'it was indeed like that'. Therefore, the word is best rendered (to cause to be in a condition) as legend or history, and not as myth (story or idea that's not true). This does not mean everything occurred exactly as described. In a process of telling and retelling (to tell again) spoken rather than written and oral transmission, embellishments (addition of appealing details) are inevitable (something one cannot avoid). However, the use of the word itihasa suggests a core (the basic part of something) element of truth. There were two great dynasties (group in power for a long time)—*surya vamsha* and *chandra vamsha*.[1] The first proper king of the surya vamsha

was Ikshvaku and the Ramayana is a chronicle of the solar dynasty, or at least a part of its history. Similarly, the first king of the chandra vamsha was Ila and the Mahabharata is a chronicle of the lunar dynasty. The Puranas also describe the histories of the solar and lunar dynasties. Though there are some inconsistencies across genealogies given in different Puranas, the surya vamsha timeline has three broad segments: (1) from Ikshvaku to Rama; (2) from Kusha to Brihadbala; and (3) from Brihadbala to Sumitra. In that stretch from Ikshvaku to Rama, there were famous kings like Bharata (not to be confused with Rama's brother), Ka-kutstha, Prithu, Yuvanashva, Mandhata,

Trishanku, Harishchandra, Sagara, Dilipa, Bhagiratha, Ambarisha, Raghu, Aja and Dasharatha. These ancestors explain why Rama is referred to as Kakutstha, Raghava or Dasharathi.

a relative of the past

Rama had two sons—Lava and Kusha. Ikshvaku and his descendants ruled over the kingdom of Kosala, part of today's Uttar Pradesh. The Kosala kingdom lasted for a long time, with the capital sometimes in Ayodhya and sometimes in Shravasti. When Rama ruled, the capital was in Ayodhya. After Rama, Lava ruled over south Kosala and Kusha ruled over north Kosala. Lava's capital was in Shravasti, while Kusha's capital was in Kushavati. We don't know what happened

someone related to one in the past

a country ruled by a king

the liquid rock from a volcano

to Lava thereafter (after that), though he is believed to have established Lavapuri, today's Lahore. The second segment of the surya vamsha timeline (a plan showing the order), from Kusha to Brihadbala, doesn't have any famous kings. Brihadbala was the last Kosala king. In the Kurukshetra War, he fought on the side of the Kouravas and was killed by Abhimanyu. The third segment of the surya vamsha timeline, from Brihadbala to Sumitra, seems contrived (having a false quality) and concocted (to invent or develop). Sumitra is described as the last king of the Ikshvaku lineage (people from one's family), defeated by Mahapadma Nanda in 362 BCE. Sumitra wasn't killed. He fled (to run away from danger) to Rohtas, in today's Bihar.

The Ramayana isn't about these subsequent (happening after something else) segments of the timeline. Though

there are references to other kings from that Ikshvaku to Rama stretch, it isn't about all of that segment either. Its focus is on Rama. It is difficult to date the poet Kalidasa. It could be anytime (at any time) from the first century CE to the fifth (in the number five position) century CE. Kalidasa wrote a *mahakavya*[2] known as *Raghu-vamsha*. As the name of this mahakavya suggests, it is about Raghu's lineage (people from one's family), from Dilipa to Agnivarna, and includes Rama. But it isn't exclusively (without any others included) about Rama. Rama-yana is almost exclusively about Rama.

That's the reason it is known as रामायण = राम + अयण. अयन means travel or progress. Thus, Ramayana means Rama's progress.

There is a minor catch though. अयन means travel or progress and अयण is a meaning- (having no real importance)

less word. The word used in Ramayana is अयण, not अयन. This transformation (a major change in form) occurs because of a rule of Sanskrit grammar known as internal *sandhi* (a language term). That is the reason रामायन becomes रामायण.

Who is Rama? The word राम means someone who is lovely, charming and delightful (very pleasant). There are Jain and Buddhist versions (*Dasharatha Jataka*) of the Rama account and they differ in significant details from the Ramayana story. For instance, in Jain accounts, Ravana is killed by Lakshmana. In *Dasharatha Jataka*, Sita is Rama's sister. In Ramayana and Purana accounts, Rama is Vishnu's seventh (occupying the 7th position) *avatara*.[3] Usually, ten avataras are named for Vishnu, though sometimes,

a larger number is also given. When the figure is ten, the avataras are *matsya*,[4] *kurma*,[5] *varaha*,[6] *narasimha*,[7] *vamana*,[8] Parashurama, Rama, Krishna, Buddha and Kalki (Kalki is yet to come). In the cycle of creation and destruction, *yugas*[9] follow each other and one progressively (happening gradually over time) goes down *krita yuga* (alternatively (instead) *satya yuga*), *treta yuga*, *dvapara yuga* and *kali* (a type of plant) *yuga*, before the cycle starts again. In the list of ten avataras, matysa, kurma, varaha and narasimha are from the present krita yuga; Vamana, Parashurama and Rama are from the present treta yuga; Krishna is from dvapara yuga; and Buddha and Kalki are from kali yuga. Rama was towards the end of treta yuga. (In the 'Uttara

Kanda', dvapara yuga has started.) Just as Krishna's departure marked the transition from dvapara yuga to kali yuga, Rama's departure marked the transition from treta yuga to dvapara yuga.

When did these events occur? It is impossible to answer this question satisfactorily, despite continuous efforts being made to find an answer. At one level, it is an irrelevant question too. There is a difference between an incident happening and it being recorded. In that day and age, recording meant composition and oral transmission, with embellishments added. There was noise associated with transmission and distribution. It is impossible to unbundle the various layers in the

text, composed at different points in time.

Valmiki is described as Rama's contempor-

one living when another did

happening now

ary, just as Vedavyasa was a contemporary

of the Kouravas and the Pandavas. But that

doesn't mean today's Valmiki Ramayana

text is exactly what Valmiki composed, or

that today's Mahabharata text is exactly

what Krishna Dvaipayana Vedavyasa com-

in or into that place or thing

posed. Therein lies the problem with sev-

eral approaches to dating.

The first and favoured method of dating

definitely true or existing

of the the study of space

is undoubtedly the astronomical one,

based on positions of *nakshatras* and *gra-*

has,[10] or using information about events

event when the sun looks like being hidden by the moon

like eclipses. However, because layers of

the text were composed at different points

the motion of a spinning body

in time, compounded by precession of the

a day night and day are equal

differing from a standard

equinoxes, this leads to widely divergent dates for an event like Rama's birth, ranging from 7323 BCE to 1331 BCE. Second,

the study of family history

one can work with genealogies, notwithstanding problems of

the quality of changing

inconsistencies

to get a thing by effort

across them. One will then obtain a range of something like 2350 BCE to 1500 BCE.

scientific study of language

Third, one can work with linguistics and

a process of slow change

the evolution of language, comparing that of the Ramayana to other texts. Fourth,

relating to a study of the past

one can work with the archaeological

clay objects made by hand

evidence, such as the pottery discovered in sites known to be associated with the

a thing was or is happening

Ramayana. Even then, there will be a wide range of dates, from something like 2600

number five in a series

BCE to 1100 BCE. Fifth, one can consider

study of the Earth's structure

geography, geology, changes in the course

of rivers. Finally, there are traditional views about the length of a *manvantara*[11] or yuga. Given the present state of knowledge, it is impossible to impart precision to any dating of the incidents in the Ramayana. The present translation is about the Ramayana text. But what is the Ramayana text? After a famous essay written by A.K. Ramanujan in 1987 (published in 1991), people often mention 300 Ramayanas. It is impossible to fix the number, 300 or

otherwise, since it is not possible to count satisfactorily—or even define—what is a new rendering (a description) of the Ramayana story, as opposed to a simple retelling (to tell again), with or without reinterpretation (a new way of understanding). Contemporary versions, not always in written form, are continuously being rendered (with determination; to cause to be in a condition). There are versions of the Ramayana story in East Asia (China, Japan), South-East Asia (many countries like Thailand, Indonesia and Malaysia), South Asia (Nepal, Sri Lanka) and West Asia (Iran). As mentioned earlier, there are Buddhist and Jain versions. Every state and every language in India seems to have some version of the Rama story. Our impressions about the Rama story are often based on such regional ver-

sions, such as, the sixteenth-century *Ram-*

charitmanas by Goswami Tulsidas. (Many

position twelve in a series

of these were written between the twelfth

and seventeenth centuries CE.) Those de-

a description

pictions can, and will, vary with what is in

translated words

this translation. This translation is about

the Sanskrit Ramayana. But even there,

more than one text of the Sanskrit Rama-

yana exists—Valmiki Ramayana, Yoga

Vasishtha Ramayana, Ananda Ramayana

and Adbhuta Ramayana. In addition, there

are versions of the Ramayana story in the

Mahabharata and in the Puranas. With

the exception of the Ramayana story in

the Mahabharata, the Valmiki Ramayana

is clearly the oldest among these. This is a

translation of the Valmiki Ramayana and

yes, there are differences between depic-

a description

tions in the Valmiki Ramayana and other

a description

Sanskrit renderings of the Rama story.

If one cannot date the incidents of the

in a final way

Ramayana, can one at least conclusively

date when the Valmiki Ramayana was

written? Because of the many layers and

a message that is introduced

subsequent interpolations, there is no

good enough for a purpose

satisfactory resolution to this problem

either. The Valmiki Ramayana has around

a part of a poem or song

24,000 *shlokas*, a shloka being a verse. The

Mahabharata is believed to have 100,000

shlokas, so the Valmiki Ramayana is about

one-fourth the size of the Mahabharata.

These 24,000 shlokas are distributed

across seven *kandas*—'Bala Kanda' (Book

about Youth), 'Ayodhya Kanda' (Book

about Ayodhya), ‘Aranya Kanda’ (Book of the Forest), Kishkindha Kanda (Book about Kishkindha), ‘Sundara Kanda’ (Book of Beauty), ‘Yuddha Kanda’ (Book about the War) and ‘Uttara Kanda’ (Book about the Sequel). Kanda refers to a major section or segment and is sometimes translated into English as Canto. ‘Canto’ sounds ar-

old and no longer used

chaic, ‘Book’ is so much better. This does

an act of grouping by category

not mean the kanda-wise classification always existed. For all one knows, initially, there were simply chapters. In this text itself, there is a reference to the Valmiki Ramayana possessing 500 *sargas*. The word sarga also means Book, but given the number 500, is more like a chapter. (For the record, the text has more than

600 chapters.) Most scholars (a smart and educated person) agree 'Uttara Kanda' was written much later. If one reads the 'Uttara Kanda', that belief is instantly (immediately) endorsed. The 'Uttara Kanda' doesn't belong. This isn't only because of the content, which is invariably (without change) mentioned. It is also because of the texture (the way a thing feels) of the text, the quality of the poetry. It is vastly inferior (of poor quality). To a lesser (of smaller size) extent, one can also advance similar arguments for the 'Bala Kanda'. Therefore, the earlier portions were probably composed around 500 BCE. The later sections, like the 'Uttara Kanda', and parts of the 'Bala Kanda', were probably composed around 500 CE. It isn't the case that all later sections are in 'Uttara Kanda'.

There is a mix of earlier and later sections across all kandas. The word kanda also means trunk (the thick main stem of a tree) or branch of a tree. The Mahabharata is also classified (to arrange in categories) into such major sections or Books. However, in the Mahabharata, these major sections are known as *parvas*. The word parva also means branch. However, parva suggests a smaller branch, one that is more flexible (capable of bending). Kanda suggests one that is more solid, less flexible (easily changed). There may have been slight (very small in degree or amount) variations in shlokas across different versions of the Sanskrit Mahabharata, but fundamentally (at the most basic level) the Sanskrit Mahabharata is a single text. The original text expanded, like a holdall (a large bag), to include everything. Those different versions have been

formed into a whole
to prepare and produce
‘unified’ in a Critical Edition published
a person from eastern Asia
by the Bhandarkar Oriental Research
Institute, Poona (Pune). In the case of the
Valmiki Ramayana, with its kanda-kind
an act of grouping by category
of classification, the evolution seems to
have been different. If someone was un-
to show in a picture
happy with what Valmiki had depicted, he
simply composed another Ramayana. In
Sanskrit, mention has already been made
of the Yoga Vasishtha Ramayana, Ananda
Ramayana and Adbhuta Ramayana. This
relating to ordinary speech
continued to happen with vernacular
versions.

translated words
This translation is of the Valmiki Rama-
yana. It is necessary to stress this point.
Both the Ramayana and the Mahabharata
are so popular that one is familiar with

people, stories and incidents. That doesn't necessarily mean those people, stories and incidents occur in the Valmiki Ramayana in the way we are familiar with them.

a person from eastern Asia

Just as the Bhandarkar Oriental Research Institute produced a Critical Edition of the Mahabharata, between 1951 and 1975, the Oriental Institute, Baroda, produced a Critical Edition of the Valmiki Ramayana.

translated words

This translation is based on that Critical

relating to particular order

Edition, published sequentially between 1958 and 1975. Producing a Critical

to go through carefully

Edition meant sifting through a large

original copy before printing

number of manuscripts of the Valmiki Ramayana. The editors had around 2000 manuscripts to work with. Not all of

able to be trusted

these were equally reliable. Therefore, in

practice, they worked with fifty to hun-

original copy before printing

dred manuscripts, the specific number

depending on the kanda in question. It is

not that there were significant differences

without regard to details

across the manuscripts and broadly, there

was a Southern Recension (version) and a

Northern one, the latter sub-divided into

a North-Western and a North-Eastern one.

The earliest of these written manuscripts

dates to the eleventh century CE. In pass-

ing, the language may have been Sanskrit,

a type of writing

but the script wasn't always Devanagari.

There were scripts like Sharada, Mewari,

Maithili, Bengali, Telugu, Kannada, Nandi-

nagari, Grantha and Malayalam. Since this

translated words

translation is based on the Baroda Critical

Edition, it is necessary to make another

easy to see or notice
obvious point. Even within the Sanskrit Valmiki Ramayana, not everything we are familiar with is included in the Critical text. For instance, the configuration of nakshatras and planets at the time of Rama's birth is not part of the Critical text. Nor is the bulk of one of the most beautiful sections of the Valmiki Ramayana, Mandodari's lamentation. Those are shlokas that have been excised. That's also the case with a shloka that's often quoted as an illustration of Lakshmana's conduct. नाहं जानामि केयूरं नाहं जानामि कुण्डलं । नूपरं तु अभिजानामि नित्यं पादाभिवन्दनात ॥ This is a statement by Lakshmana to the effect that he cannot recognize the ornament on Sita's head or her earrings. Since he

way the parts are arranged
most of something
expression of being very sad
to remove by cutting
to repeat exactly
an example used to explain
a small fancy object
jewelry that's worn on the ear

has always served at her feet, he can only recognize her anklets. This too has been excised. There are instances where such excision has led to a break in continuity and inconsistency and we have pointed them out in the footnotes.

There are two numbers associated with every chapter. The first number refers to the kanda, while the second number, within brackets, refers to the number of the chapter (sarga) within that kanda. Thus, Chapter 1(33) will mean the thirty-third chapter in 'Bala Kanda'. The table below shows the number of chapters and shlokas we have in the Critical Edition. The Critical text has 606 chapters, 106 more than the 500 sargas mentioned in

the text itself. And there are 18,670 shlokas. If one considers chapters and shlokas from non-Critical versions, irrespective of which version it is, there are almost 650 chapters and just over 24,000 shlokas.

Compared to such non-Critical versions, very few chapters have been excised (to remove by cutting) from 'Bala', 'Ayodhya', 'Aranya', 'Kishkindha' or 'Sundara' kandas. The excision (the act of removing words) is primarily from 'Yuddha' and 'Uttara' kandas. The excision of shlokas is uniformly spread throughout the kandas, though most excision, relatively speaking, is from the 'Ayodhya', 'Yuddha' and 'Uttara' kandas.

Name of kanda	*Number of chapters*	*Number of shlokas*
Bala Kanda	76	1941
Ayodhya Kanda	111	3160
Aranya Kanda	71	2060

Kishkindha Kanda	66	1898
Sundara Kanda	66	2487
Yuddha Kanda	116	4435
Uttara Kanda	100	2689
Total	606	18,670

Valmiki is the first poet, *adi kavi*. By the time of classical Sanskrit literature (written works of importance), some prerequisites (a requirement) were defined for a work to attain (to achieve something) the status of mahakavya. Kalidasa, Bharavi, Magha, Shri Harsha and Bhatti composed such works. Though these notions (an idea or opinion) and definitions came later, the Valmiki Ramayana displays every characteristic (a special quality) of a mahakavya and is longer than any of these subsequent (happening after something else) works. The story of how it came about is known to most people who are familiar with the Ramayana. The sage (a person who is very wise) Valmiki had gone,

one who accepts teachings to wash oneself

with his disciple Bharadvaja, to bathe in

the waters of the River Tamasa. There was

a couple of *krouncha*[12] birds there, in the

one who chases animals

act of making love. Along came a hunter[13]

and killed the male bird. As the female

to feel sad

bird grieved, Valmiki was driven by com-

a desire to help others to rise from a hidden place

passion and the first shloka emerged from

his lips. Since it was composed in an act of

a feeling of being sad

sorrow—*shoka*—this kind of composition

came to be known as shloka. So the Rama-

yana tells us. Incidentally, this first shloka

doesn't occur in the first chapter. It isn't

the first shloka of the Valmiki Ramayana.

The incident and the shloka occur in the

second chapter. More specifically, it is the

fourteenth shloka in the second chapter

and is as follows. मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः

समाः । यत्क्रौंचमिथुनादेकमवधी काममोहितमू ॥ 'O nishada! This couple of curlews (a large brown bird) was in the throes (a severe movement of pain) of passion and you killed one of them. Therefore, you will possess ill repute for an eternal (lasting forever) number of years.'

Till a certain period of history, all Sanskrit works were in poetry or verse, (a part of a poem or song) not in prose. (writing that is not poetry) The Vedangas are limbs (a leg or arm) or auxiliaries (a group that provides help) and the six Vedangas are *shiksha*,[14] *chhanda*,[15] *vyakarana*,[16] *nirukta*,[17] *jyotisha*[18] and *kalpa*.[19] These are needed to understand not just the Vedas, but also Sanskrit works. Chhanda is one of these. Chhanda can be translated as metre and means something that is pleasing and delightful. (very pleasant) Chhanda *shastra* is the study of metres or prosody. (the pattern of language) Sanskrit poetry

wasn't about what we tend to identify as poetry today, the act of rhyming. Chhanda begins with the concept of *akshara*, akin to, but not exactly identical with, the English concept of syllable, that is, part of a word with a single vowel sound. Other than possessing a single vowel sound, an akshara must not begin with a vowel. Aksharas can be *hrasva* or *laghu*—light or L—and *guru*—heavy or G. Simply stated, with a short vowel, the akshara is L and with a long vowel, the akshara is G. There are some additional conditions, but we needn't get into those. Every verse consists of four *padas*, the word pada meaning one quarter. Depending on how many aksharas there are in a pada and the dis-

to end with similar sounds
similar or related
exactly the same
a unit of spoken language
a type of letter
need not
a part of a poem or song
the way a thing is divided

tribution of those aksharas into L and G, there were a variety of metres. Depending on the subject and the mood, the poet con- (aware of something) sciously chose a metre. Analysing in this way, there were more than 1300 different metres. One of the most popular was (important and famous) *anushtubh*. This figures prominently in the Valmiki Ramayana, the Mahabharata and the Puranas. The anushtubh structure meant eight aksharas in each pada, with a total of thirty-two aksharas. In addition, (in the number five position) for anushtubh, in every pada, the fifth akshara would have to be L and the sixth akshara would have to be G. In classical (written works of importance) Sanskrit literature, conditions were also (occupying the 7th position) applied to the seventh akshara, but such (an improved version of a thing) refinements came later. For that first

verse, the decomposition runs as follows: (1) L L L G L G L G; (2) L G L G L G L G; (3) L L G G L G G L; (4) G G L L L G G L. (1) *ma ni sha da pra tish tham*; (2) *tva ma ga mah shash vati sa mah*; (3) *yat kroun cha mi thu na de ka*; (4) *ma va dhi ka ma mo hi tam*. It is not that Valmiki only used anushtubh. There are actually sixteen different metres in the Valmiki Ramayana.

It is impossible to capture the beauty of chhanda in an English translation. One can attempt to do a translation in verse, but it will fail to convey the beauty. If the original text is poetry, one starts with an initial question. Should one attempt a translation in verse or in prose? This translation is based on the premise that

translated words
the translation should be as close as pos-

sible to the original Sanskrit text. One

should not take liberties with the text.

This translation is therefore almost a

a description
word-to-word rendering. If one sits down

with the original Sanskrit, there will be

almost a perfect match. In the process, de-

in a planned way
liberately so, the English is not as smooth

an event that could have happened
as it might have been, had one taken more

freedom
aware of something
liberties, and this is a conscious decision.

a part of a poem or song
Had one attempted a translation in verse,

used to say a thing is vital
one would perforce have had to take more

writing that is not poetry
liberties. Hence, the choice of prose is

done after careful thought
a person who writes music
also a deliberate decision. As composers,

there is quite a contrast between Valmiki

and Vedavyasa. Vedavyasa focuses on

people and incidents. Rarely does the

Mahabharata attempt to describe nature, even if those sections are on geography. In contrast, Valmiki's descriptions of nature are lyrical and superlative, similar to Kalidasa. A translation can never hope to transmit that flavour. There is no substitute to reading the original Sanskrit, more so for the Valmiki Ramayana than for the Mahabharata.

Which occurred earlier, the incidents of the Ramayana or the Mahabharata? Which was composed earlier, the Ramayana or the Mahabharata? The Ramayana incidents occurred in treta yuga, the Mahabharata incidents in dvapara yuga. Rama was an earlier avatara, Krishna a later one. Hence, the obvious deduction is that the

Ramayana incidents predated (to exist in the past) those of the Mahabharata—an inference also bolstered (to make something stronger) by the genealogy (the study of family history) and astrological (of the study of star signs) argu-

ments mentioned earlier. However, and not just for the sake of being perverse, (wrong enough to be strange)

consider the following. Geographically, the incidents of the Mahabharata mostly occur along an east–west axis (a line a thing turns around), along either side of what used to be called Uttarapath, the northern road, more familiar as Grand Trunk Road or National Highway (NH) 1 and 2. The incidents of the Ramayana often occur along a north–south axis, along what used to be called Dakshina-path, the southern road. Sanjeev Sanyal[20] has made the point that while Uttarapath remained stable over time, the Dakshina-

path during Rama's time was different

happening after something else

from the subsequent Dakshinapath, with

the latter more like today's NH 44. To

of the study of the earth

return to the point, the geographical

land of a particular kind

terrain of the Mahabharata was restricted

to the northern parts of the country, with

the south rarely mentioned. The Aryan

act of capturing something to damage the reputation of

invasion theory has been discredited

a lot of people or things

because of a multitude of reasons, but

story or idea that's not true

myths and perceptions that have lasted for

a period of ten years to make a thing go away or end

decades are difficult to dispel. However,

regardless of the Aryan invasion theory,

state of knowing something

the Ramayana reveals a familiarity with

study of the earth's surface

the geography of the southern parts of the

country that the Mahabharata does not.

The fighting in the Mahabharata, in the

to improve by making changes

Kurukshetra War, is cruder and less re-

fined. In the Ramayana, bears and apes (a type of animal) may have fought using trees and boulders (a very large stone), but humans did not. A human did not tear apart (to completely destroy) another human's chest and drink blood. The urbanization (process of expanding cities) depicted in the Ramayana is rarely found in the Mahabharata. We have cited (to mention) these counter-arguments to make a simple point. Which incident occurred earlier and which text was composed earlier are distinct questions. They should not be confused. Even if the Ramayana incidents occurred before the incidents of the Mahabharata, that doesn't automatically (working without any control) mean the Ramayana was composed before the Mahabharata. The Rama story occurs in the Mahabharata, known as the 'Ramopakhyana' section.

There is no such reference to the Maha-bharata incidents in the Ramayana. This is the main reason for arguing that the Ramayana was composed before the Mahabharata.

The relationship between the 'Ramo-pakhyana' and the Valmiki Ramayana is also of scholarly interest. Which was earlier? Did one borrow from the other, or did both have a common origin? That need not concern us. What should be stressed is the obvious—the Valmiki Ramayana wasn't composed at a single point in time and there is a difference between the ori-ginal composition and the present text, as given to us say in the Critical Edition. If bears and apes fought with the help of

concerned with formal study

a type of animal

trees and boulders (a very large stone), and Angada suddenly kills someone with a weapon, that part is probably a later composition, with the composer (a person who writes music) having deviated (to do something different) from the original template (a thing used as an example). If a verse is in anushtubh, but deviates from the L–G pattern, this may have been a conscious (aware of something) decision, but in all probability, reflects the inferior (of less importance) skills of a subsequent (happening after something else) poet. If we take the Critical text as it stands, while there are no direct references to the incidents of the Mahabharata, there are plenty of indirect (not direct) allusions (a statement that refers to). There are shlokas reminiscent (reminding one of another) of the Bhagavatgita. When Bharata comes to Rama to inform him about Dasharatha's death, Rama asks him about the welfare (a government program to help poor) of the kingdom (a country ruled by a king), reminiscent of similar

questions asked by Narada to Yudhish-
thira. In the Valmiki Ramayana, there are
references to kings of the lunar (relating to the moon) dynasty
(Yayati) and incidents (Ilvala and Vatapi)
that are only described in the Mahabhar-
ata. The evidence may be circumstantial (based on details without proof)
and speculative (based on guesses or ideas), but it is the following. It
is as if the later composers (a person who writes music) knew about the
Mahabharata incidents and the text, but
consciously (aware of something) avoided any direct references.

Why is another translation (translated words) of the
Valmiki Ramayana needed? Surely, there
are plenty floating around. That's not quite
true. Indeed, there are several translations
of the Valmiki Ramayana, including some
recent ones, but they are abridged (to make shorter). In any
act of abridgement (a shorter version), some sections are

to leave out

shortened

omitted or summarized. Abridged transla-

translated words

tions, no matter how good they are, are not

not made shorter

quite a substitute for unabridged transla-

a very small difference

tions, which bring in the nuances too. To

the best of my knowledge, the list of

unabridged translations of the Valmiki

Ramayana is the following: (1) Ralph T.H.

Griffith;[21] (2) Manmatha Nath Dutt;[22] (3)

Hari Prasad Shastri;[23] (4) Desiraju

Hanumanta Rao and K.M.K. Murthy;[24] and

(5) Robert P. Goldman.[25] Given the time-

a plan showing the order

lines, the Goldman translation is the only

one based on the Critical Edition. Having

translated the Mahabharata,[26] it was

natural to translate the Valmiki Rama-

yana. The intention was to do a translation

that was popular in style. That meant a

aware of something
conscious decision to avoid the use of
being able to tell apart
diacritical marks, as would have been the case had one used IAST (International Alphabet of Sanskrit Transliteration). If diacritical marks are not going to be used,
to cause to be in a condition
there may be problems rendering names,
of the study of the earth
proper and geographic. We have sought to
relating to speech sounds
make the English renderings as phonetic as is possible. Thus, we use ‘Goutama’ to
a person who is very wise
refer to the sage of that name—although others have often referred to him else-
where as ‘Gautama’. We have chosen Goutama on the logic that if Gomati is not Gamati, why should Goutama be rendered as Gautama? There remains the question
a type of letter
of what one does with vowel sounds. How
to make a thing not the same
does one differentiate the short sound

from the long? Should Rama be written as Raama and Sita as Seeta? That seemed to be too artificial (not natural or real) and contrary to popular usage (the act of using something). On rare occasions, this does cause a problem, with a danger of confusion between the ape (a type of animal) Taara and his daughter Taaraa, Vali's wife. Such occasions are however rare and we have explained them. However, there are also instances where we have deviated (to do something different) from popular usage. Hanumat is a case in point, where Hanuman seemed to be too contrary to grammatical (relating to rules of words) principles. There are some words that defy (to go against) translation, *dharma* is an example. Hence, we have not even tried to translate such words. The Goldman translation is academic (of or relating to education) in style. This transla-

tion's style is more popular. Therefore, there is no attempt to overburden (to give too much) the reader with extensive (large in size or amount) notes. However, a straight translation (translated words) may not be self-explanatory. Hence, we have put in foot-notes (a note of added information), just enough to explain, without stretching the translation.

As with the Mahabharata, the Valmiki Ramayana is a text about dharma. Dharma means several different things—the dharma of the four *varnas* and the four *ashramas*, the classes and stages of life; the governance (the way a place is controlled) template of *raja dharma* (a king or prince in India), the duty of kings; principles of good conduct, *sadachara*; and the pursuit (the act of chasing) of objectives of human existence, *purushartha*—dharma, *artha* and *kama*. As with the Mahabharata,

the Valmiki Ramayana is a *smriti* text. It has a human origin and composer (a person who writes music), it is not a *shruti* text. Smriti texts are society and context (conditions around an event) specific. We should not try to judge and evaluate individuals and actions on the basis of today's value judgements.

In addition, if the span (time period between two events) of composition was one thousand years, from 500 BCE to 500 CE, those value judgements also change. The later composers and interpreters (one who translates spoken words) may have had problems with what the earlier composers authored. A case in point is when Sita is being abducted (to take someone by force) by Ravana. At a certain point in time, men and women universally wore an upper garment (piece of clothing) and a lower one. When she is being abducted through the sky, Sita casts aside and

throws down not just her ornaments (a small fancy object), but her upper garment (piece of clothing) too. As this translation will illustrate (to give examples to explain), this caused problems for subsequent (happening after something else) composers and interpreters (one who translates spoken words).

To return to the notion (an idea or opinion) of dharma—transcending all those collective tem-plates (a thing used as an example) of dharma—there is one that is individual in nature. Regardless of those collective templates, an individual has to decide what the right course of action is and there is no universal answer as to what is right and what is wrong. There are always contrary (opposite to something else) pulls of dharma, with two notions of dharma pulling in different directions. It is not immediately obvious (easy to see or notice) which is superior (a person of higher rank). Given the trade-offs, an individual makes a choice and suffers the

consequences. Why is there an impression (a result) that these individual conflicts (a strong disagreement) of dharma are more manifest (able to be seen) in the Mahabharata than in the Ramayana?

The answer probably lies in the nature of these two texts. What is the difference between a novel and a long story, even when both have multiple protagonists? (the main character in a play)

The difference between a novel and a long story is probably not one of length. A novel seeks to present the views of all protagonists. Thus, the Mahabharata is a bit like a novel, in so far as that trait (a unique quality) is concerned. A long story does not seek to look at incidents and actions from the point of view of every protagonist. It is concerned with

the perspective (a way of thinking) of one primary character, to the exclusion (the state of being left out) of others. If this distinction (difference that one can notice) is accepted, the Valmiki Ramayana has the characteristics (a special quality) of a long story. It is Ramayana. Therefore, it is primarily from Rama's point of view. We aren't told what Bharata or Lakshmana thought, or for that matter, Urmila, Mandavi or Shrutakirti. There is little that is from Sita's point of view too. That leads to the impression that the Mahabharata contains more about individual conflicts (a strong disagreement) of dharma. For the Valmiki Ramayana, from Rama's point of view, the conflicts of dharma aren't innumerable (too many to be counted). On that exile (being barred from a country) to the forest, why did he take Sita and Lakshmana along with him? Was

Shurpanakha's disfigurement (a ruined appearance) warranted? Why did he unfairly (not fair) kill Vali? Why did he make Sita go through (to examine) tests of purity (quality of being without stain), not once, but twice? Why did he unfairly kill Shambuka? Why did he banish (to cause to go away) Laksh-

mana? At one level, one can argue these are decisions by a personified (to have a lot of a quality) divinity and therefore, mere (small or not important) humans cannot compre-hend (to understand) and judge the motives (a reason for doing something). At another level, the unhappiness (emotion of not feeling glad) with Rama's deci-

sions led to the composition of alternative versions of the Ramayana. Note that Sita's questions about dharma remained unanswered. (without a reply) If you are going to the forest as an ascetic (leading a strict simple life), why have you got weapons with you? If the *rakshasas*[27] are causing injuries to hermits (one who lives simply for God), punishing the rak-

shasas is Bharata's job, now that he is the king. Why are you dabbling (to do in an unserious way) in this? Note also Rama's justification (an acceptable reason) at the time of Sita's first test. It wasn't about what others would think, that justification came later. The initial harsh (severe or mean) words reflected his own questions about Sita's purity (quality of being without stain). Thus, Rama's conflicts (a strong disagreement) over dharma also exist. It is just that in the Valmiki Ramayana, it is about one individual alone.

In conclusion, this translation (translated words) is an attempt to get readers interested in reading the unabridged (not made shorter) Valmiki Ramayana. Having read abridged (shortened) versions, and there is no competition with those, to appreciate the nuances (a very small difference) better, one should read the unabridged. And, to appreciate the beauty of

the poetry, one should then be motivated to read the text in Sanskrit. A translation (translated words) is only a bridge and an unsatisfactory (not good enough) one at that.

CHAPTER THREE

Aranya Kanda

Sarga (1): 22 shlokas

Sarga (2): 24 shlokas

Sarga (3): 27 shlokas

Sarga (4): 36 shlokas

Sarga (5): 21 shlokas

Sarga (6): 22 shlokas

Sarga (7): 19 shlokas

Sarga (8): 29 shlokas

Sarga (9): 21 shlokas

CHAPTER THREE

Aranya Kanda

Sarga (1): 22 shlokas

Sarga (2): 24 shlokas

Sarga (3): 27 shlokas

Sarga (4): 36 shlokas

Sarga (5): 21 shlokas

Sarga (6): 22 shlokas

Sarga (7): 19 shlokas

Sarga (8): 29 shlokas

Sarga (9): 21 shlokas

Sarga (10): 92 shlokas

Sarga (11): 34 shlokas

Sarga (12): 25 shlokas

Sarga (13): 36 shlokas

Sarga (14): 29 shlokas

Sarga (15): 39 shlokas

Sarga (16): 25 shlokas

Sarga (17): 26 shlokas

Sarga (18): 21 shlokas

Sarga (19): 25 shlokas

Sarga (20): 18 shlokas

Sarga (21): 26 shlokas

Sarga (22): 34 shlokas

Sarga (23): 27 shlokas

Sarga (24): 28 shlokas

Sarga (25): 24 shlokas

Sarga (26): 20 shlokas

Sarga (27): 30 shlokas

Sarga (28): 28 shlokas

Sarga (29): 35 shlokas

Sarga (30): 22 shlokas

Sarga (31): 23 shlokas

Sarga (32): 24 shlokas

Sarga (33): 38 shlokas

Sarga (34): 22 shlokas

Sarga (35): 23 shlokas

Sarga (36): 28 shlokas

Sarga (37): 20 shlokas

Sarga (38): 21 shlokas

Sarga (39): 20 shlokas

Sarga (40): 32 shlokas

Sarga (41): 49 shlokas

Sarga (42): 21 shlokas

Sarga (43): 37 shlokas

Sarga (44): 36 shlokas

Sarga (45): 45 shlokas

Sarga (46): 23 shlokas

Sarga (47): 36 shlokas

Sarga (48): 27 shlokas

Sarga (49): 40 shlokas

Sarga (50): 42 shlokas

Sarga (51): 25 shlokas

Sarga (52): 29 shlokas

Sarga (53): 35 shlokas

Sarga (54): 32 shlokas

Sarga (55): 20 shlokas

Sarga (56): 20 shlokas

Sarga (57): 25 shlokas

Sarga (58): 35 shlokas

Sarga (59): 29 shlokas

Sarga (60): 52 shlokas

Sarga (61): 16 shlokas

Sarga (62): 20 shlokas

Sarga (63): 26 shlokas

Sarga (64): 36 shlokas

Sarga (65): 31 shlokas

Sarga (66): 15 shlokas

Sarga (67): 31 shlokas

Sarga (68): 22 shlokas

Sarga (69): 36 shlokas

Sarga (70): 27 shlokas

Sarga (71): 26 shlokas

Chapter 3(1)

Rama, in control of his *atman*, entered
impossible to pass through
the impenetrable and great forest of Dan-
a place where one lives alone
dakaranya[1] and saw a circle of hermitages
the outer cover of a tree
of the ascetics. *Kusha* grass and bark were
to spread over a surface
to spread through all parts of
strewn around and the place was pervaded
to shine brightly
by all the signs of the *brahman*. It blazed
produced by the sun's heat
and was difficult to look at, like the solar
disc in the sky. The region was always the
shelter from danger
refuge of all creatures. Large numbers of
to honor God
apsaras always worshipped it and danced
a place for giving offerings
around there. There were large altars for
of giving up something
a large and deep spoon
a wild animal
sacrificial fires and ladles, vessels, deer
skin and kusha grass. There were large

suggesting future success
trees and auspicious trees in the forest,
loaded heavily full of liquid
laden with succulent fruit. Homage was
of giving up something
rendered through sacrificial offerings
act of giving money to church to fill with repeated sound
and oblations. The place echoed with
member of the highest social class
sounds of the brahman. Wild flowers were
everywhere. There were female elephants
to live in
with male elephants. It was populated by
a person who is very wise a warm soft light
aged sages who possessed the radiance
of the sun and the fire. They were self-
to put on attractive clothes
controlled and were attired in bark and
a type of animal
antelope skin, surviving on fruits and
to make more attractive
roots. The region was adorned by these
relating to religion
sacred and supreme *rishis*, who were
to keep under control to be filled with sound
restrained in what they ate. Resounding
with the sound of the brahman, it was as
the place where one lives
remarkable as Brahma's abode. It was or-
to make more attractive to a great extent
namented by those immensely fortunate

member of the highest social class
brahmanas who knew about the brahman.

pleasing to look at
The handsome Raghava saw that circle of

a place where one lives alone
to a great extent
hermitages of the ascetics. The immensely

having or showing a lot of energy
to remove
energetic one advanced, taking off the

a weapon used for shooting
string from his great bow.

relating to God
The *maharshis* possessed divine insight.

They were delighted to see that Rama and

admired for past achievements
the illustrious Sita were approaching. The

one who is guided by another
followers of *dharma* saw him,[2] like a rising

a serious promise
moon. Firm in their vows, they received

suggesting future success
them, with all the auspicious rites. The

showing great surprise
residents of the forest were astounded on

seeing Rama's form. He was handsome,

having success by making money
powerful, prosperous and graceful and

dressed in a particular way
attired well. All the residents of the forest

to close and open eyes fast
did not blink and were surprised to see

Vaidehi, Lakshmana and Rama. All those

to a great extent having good luck
immensely fortunate ones were engaged
a government program to help poor
in the welfare of all beings and received
a small and simple house
the guest, Raghava, in their huts made out
flat green part of a plant
of leaves. Those immensely fortunate ones
were like the fire. Following the indicated
a religious act
rites, the followers of dharma honoured
Rama and received him properly, offering
a place where one lives alone
him water. All those in the hermitages
knew about dharma. They offered the
great-souled one roots, flowers and fruits
from the forest. Joining their hands in
a word used to begin a letter
salutation, they said, ‘The king ensures
act of attaching
adherence to dharma among the people.
admired for past achievements
He is the immensely illustrious refuge.
to have great respect for to honor God to have and use
He is revered and worshipped. He wields
a verbal punishment
the staff of chastisement and is a senior. O
Raghava! He is a fourth part of Indra and

protects the subjects.[3] Therefore, the king is worshipped (to honor God) by the people and enjoys the best among objects of pleasure. We reside (to exist or be present) in your kingdom (a country ruled by a king) and you are the one who will protect us. Whether you are in the city or whether you are in the forest, you are the king and the lord (one who has power and control) of the people. O king!

We have cast aside our own staffs of chas-tisement. (a verbal punishment) We have conquered (to take control of) anger and we have conquered our senses. We, stores of austerities, (a simple and plain thing) must always be protected by you, like a foetus (a developing baby) inside a womb (place babies develop).' Having said this, they worshipped Raghava and Lakshmana with fruits, roots, flowers and many other kinds of forest fare. (a transportation fee) There were other successful ascetics, who were like the fire. Following the proper and ap- (suited for a purpose)

a religious act to honor God

propriate rites, they worshipped him, like

one who has power and control

the lord of the gods.

Chapter 3(2)

friendly treatment of guests

Rama was thus treated to hospitality.

When the sun arose, he took leave of all

a person who is very wise

the sages and entered the forest. It was

full of a large number of animals and fre-

a kind of wild animal

quented by tigers and wolves. There were

plant that grows on a surface

devastated trees, creepers and bushes and

to look

waterbodies that were terrible to behold.

to make a short sharp sound

The birds did not chirp, but the sound of

a small black insect

crickets could be heard. Followed by Lak-

shmana, Rama saw that the centre of the

forest was like that. In the middle of the

forest, surrounded by many such terrible

animals, Kakutstha saw one who lived

off human flesh (the soft parts of the body). He was like the summit (the highest point) of a mountain and uttered (to make) a loud noise. His eyes were deep and his mouth was huge and horrible. His stomach was also horrible. He was gruesome (causing fear), malformed (badly formed), tall, hideous (very ugly) and horrible to behold (to look). He was attired (to put on attractive clothes) in a tiger skin that was wet with fat and smeared (to spread over a surface) with blood. All creatures found him to be dreadful (very bad or not pleasant), like the Destroyer with a gaping (wide open) mouth.[4] His iron spear had impaled (to push a pointed object into) on it three lions (a large wild cat), four tigers (a wild animal like a dog), two wolves, ten spotted deer and the fat-smeared, tusked and gigantic (extremely large) head of an elephant. He roared (to make a sound like an animal) in a loud voice.

On seeing Rama, Lakshmana and Maithilee Sita, he became enraged (very angry) and rushed towards them, like the Destroyer towards

to make a sound like an animal

beings. As he roared loudly, the earth

to shake with violence

seemed to quake. He grasped Vaidehi in

area between the hip and the knee

his lap, went some distance away, and told

twisted in an ugly way

them, 'You wear matted hair and are at-

to put on attractive clothes

tired in bark. With your wife, you will not

live for a long time. You have entered Dan-

a long pointed weapon a type of weapon

dakaranya with arrows, bows and swords

leading a strict simple life

in your hands.[5] What kind of an ascetic

to live in a particular place

are you, since you are residing here with

evil

a woman? You are wicked and following

to ruin the honor of

adharma. You have defiled the status of a

a person who is very wise to go to without a purpose

sage? With my weapons, I roam around

impossible to pass through

in this impenetrable forest and am a *rak-*

to enjoy something with joy

shasa[6] named Viradha. I always devour the

the soft parts of the body

flesh of rishis. This beautiful woman will

to cause to be pulled away from

be my wife. The two of you are wicked. I

will drink your blood in an encounter.' The

showing a lack of respect

insolent and evil-souled Viradha said this.

On hearing these proud words, Janaka's

to cause to be very scared

daughter was terrified. In her anxiety, Sita

to shake slightly

a kind of fruit

trembled, like a plantain tree in a storm.

suggesting future success

On seeing that the auspicious Sita was in

area between the hip and the knee

Viradha's lap, with a dry mouth, Raghava

addressed Lakshmana in these words.

friendly and pleasant

'O amiable one! Look at the one who cre-

ated herself from King Janaka.[7] She is my

wife, auspicious in conduct. But she is in

admired for past achievements

Viradha's lap. This illustrious princess

was reared in a great deal of happiness.

to remember in a deeply felt way

O Lakshmana! Kaikeyee had a cherished

something helpful

boon. Exactly as she had intended, the

to happen to

objective has swiftly befallen us today. She

is a far-sighted person and was not con-

to get a thing by effort
tent with obtaining the kingdom for her
a government program to help poor
son. Though I am engaged in the welfare
to send
of all creatures, I was dispatched to the
forest. My mother, the one in the middle,[8]
has achieved her desire today. O Soumitri!

Vaidehi being touched by another is a
extreme suffering
greater misery for me than my father
to send someone away
banishing me or the loss of my own king-
feeling sad through loss to make one stop breathing
dom.' In a grieving voice that choked with
to make one very angry
tears, Kakutstha said this. Enraged, like
a large snake
a sighing serpent, Lakshmana said, 'You
one that keeps from harm
should not be like one without a protector.
You are the protector of all creatures and
are Vasava's equal. O Kakutstha! When I
to cause to feel extreme pain
am serving you, why are you tormented?
a strong feeling of anger to kill
In my rage, I will now slay the rakshasa
a long pointed weapon
with my arrow. Viradha's life is over and

the earth will drink his blood. I was angry

with Bharata when he desired the king-

a country ruled by a king

dom. I will release that rage on Viradha

a strong feeling of anger

now, like the wielder of the *vajra* releasing

happening quickly

the vajra on a mountain. This speedy and

a mark to show direction

long arrow will receive a greater force

from the strength of my arms. It will

to go down

descend on his large chest and take away

to remove

a fast turning movement

life from his body, which will then whirl

around and fall down on the ground.'

Chapter 3(3)

At this, Viradha spoke again, making the forest echo with his words. ‘You should ask yourself. Who are you and where are you going? Tell me.’ The rakshasa’s face blazed like the fire and Rama told him about himself and the Ikshvaku lineage, since the extremely energetic one kept asking. ‘Know that we follow the conduct of *kshatriyas*, though we are roaming around in the forest now. However, we wish to know about you too. You roam around in Dandaka. Who are you?’ Virадha replied to Rama, for whom, truth was

to fill with repeated sound

to shine brightly

people from one's family

having or showing a lot of energy

to go to without a purpose

determination in facing danger
his valour. ‘O king! O Raghava! I will tell you. Listen. I am the son of Java and my mother is Shatahrada. All the rakshasas on earth refer to me as Viradha. Having per-
a simple and plain thing
formed austerities, I received the favours of Brahma. In this world, I would not be
to kill
slain by any weapon, nor would it be able
to go through something
to penetrate me or slice through me. Cast aside this woman. Forget about her and go wherever you came from. Unless you
moving very fast
run away, you will swiftly be robbed of your lives.’ The rakshasa’s eyes were red
a strong feeling of anger
with rage. Viradha was
evil
wicked in intelligence and his body was
badly formed
malformed. Rama answered him. ‘O
of poor quality
inferior one! Shame
a feeling of regret
on you. In the
the act of chasing
pursuit of something that is
a person of low rank
inferior, it is certain that you are looking

very devoted to one
for your death. Remain steadfast in the
encounter. You will not be able to escape
with your life.'

to attach
Rama strung his bow and affixed ex-
a long pointed weapon to kill
tremely sharp arrows to it. To slay the
rakshasa, he aimed swiftly. From the
excellent bow that had been strung, he
released seven gold-shafted arrows that
moving very fast
were extremely swift, like Suparna[9] or the
a bunch of attached hairs soft coverings on a bird's body
wind. Tufted with peacock feathers and
to go through something
like fire, they penetrated Viradha's body
to spread over a surface
and smeared with blood, fell down on the
to make a sound like an animal
ground. He roared extremely loudly and
a weapon with a sharp tip
raised a spear that was like Shakra's stand-
to take quickly to impress or surprise
ard. Having seized it, he dazzled, like the
wide open
Destroyer with a gaping mouth. That spear
to shine brightly
was like the vajra and blazed in the sky, like

highest in degree or quality
a fire. Rama, supreme among those who
to have and use
to cut off
wielded weapons, severed it with two of
a long pointed weapon
his arrows. Soumitri severed the left arm
moving very fast
of that terrible one. Rama swiftly severed
the rakshasa's right arm. With his arms
to collapse
severed, the rakshasa quickly fainted and
fell down on the ground like a cloud,
to look or be like
to suddenly break into pieces
resembling a mountain shattered by the
to say
vajra. Viradha uttered these words to
a male animal
Kakutstha, bull among men. 'O son![10] I
know you to be Kousalya's excellent son
to a great extent
and I also know the immensely fortunate
admired for past achievements
Vaidehi and the immensely illustrious
Lakshmana. I assumed this rakshasa body
a cause of trouble or bad luck
because of an extremely terrible curse. I
am a *gandharva*[11] named Tumburu and
to use rude words
was cursed by Vaishravana.[12] When I

sought his favours, the immensely (to a great extent) illustri-
ous (admired for past achievements) one[13] said, "Dasharatha's son, Rama,
will kill you in an encounter and you will
then obtain (to get a thing by effort) your natural form and go to
heaven (the place where God lives)." Because I was attracted to Ram-
bha,[14] I was not present when I should
have been and King Vaishravana had
angrily addressed me in this way. Through
your favours, I have now been freed from
that terrible curse (a cause of trouble or bad luck) and will go to my own
abode. O scorcher (a very hot day) of enemies! May you fare (do something well or badly)
well. O son! The powerful Sharabhanga,
with dharma in his soul, resides (to exist or be present) one-and-
a-half *yojanas*[15] from here and that
maharshi is as resplendent (very bright and attractive) as the sun.
Quickly go to him and he will tell you what
is best for you. O Rama! Fling (to move with force) me into a pit

and go safely. This is the eternal (lasting forever) dharma

for rakshasas who have lost their lives.[16]

Those who are flung (to move with force) into pits obtain (to get a thing by effort) the

eternal worlds.' Viradha, afflicted (to cause pain to) by

arrows (a mark to show direction), spoke to Kakutstha in this way.

The mighty-armed one gave up (to stop having or doing) his body

and reached heaven (the place where God lives). The one with ears like

cones emitted (to make a certain sound) a loud roar (a loud low sound) from his throat.

As Viradha was flung into a pit, he roared (to make a sound like an animal)

in a terrible tone. Having slain (to kill) the rak-

shasa, the ones with the colourful and

golden bows (a weapon used for shooting) rescued Maithilee. Delighted,

like the moon and the sun stationed in the

firmament (the sky), they continued to travel

through the great forest.

Chapter 3(4)

to kill — in a violent manner

Having slain that fiercely strong rak-

having courage

shasa, Viradha, in the forest, the valiant

to hold in one's arms

one embraced Sita and comforted her.

Rama spoke to his brother, Lakshmana,

to shine brightly

who blazed in his energy. 'This forest is

impossible to pass through

impenetrable and difficult and we are

to go to without a purpose

not used to roaming around in the forest.

We should quickly go to Sharabhanga,

a simple and plain thing

the store of austerities.' Raghava went

a place where one lives alone

towards Sharabhanga's hermitage, who

relating to God

possessed divine powers through his aus-

terities and was in control of his atman.

Near Sharabhanga's hermitage, he saw a

one who has power and control
great and wonderful sight. He saw the lord
with a leg on each side of
of the gods astride a chariot that did not
touch the ground. His form was resplen-
very bright and attractive
dent, like the complexion of the sun and
to impress or surprise
the fire. The god dazzled in blazing orna-
a small fancy object
to honor God
ments and garments. He was worshipped
the state of being a god
by many divinities and great-souled ones.
a type of brown color
The chariot was yoked to tawny steeds
and travelled through the sky. He could
be seen from a distance, like a young and
rising sun, like excellent and white clouds,
relating to the moon
or like the lunar disc. There was a white
a device to protect from rain
to make more attractive
umbrella, colourfully decorated with
a ring or rope made of leaves
garlands. Two excellent women held two
extremely good
cooking tool used to stir
superb and extremely expensive whisks
above his head and fanned him. The god
a being that cannot die
was in the sky and gandharvas, immor-

highest in degree or quality

tals, *siddhas*[17] and many supreme rishis

clearly showing feeling

praised him with their eloquent hymns.

On seeing Shatakratu, Rama told Laksh-

mana, 'We have earlier heard about Shakra

a type of brown color

Puruhuta's horses. These divine and tawny

ones that are in the sky must certainly

to be a part of

belong to him. O tiger among men! There

a kind of wild animal

are hundreds and hundreds of young ones

a vehicle pulled by horses

stationed around the chariot, sporting

jewelry that's worn on the ear

earrings and with swords in their hands.

to shine brightly

All of them are wearing blazing necklaces

around their chests. O Soumitri! Their

forms are blazing and they seem to be

twenty-five years old. For the gods, the age

always remains constant and these tigers

pleasing to look at

among men are seen to be handsome. O

Lakshmana! For a while, remain here with

Vaidehi. Let me clearly find out who is the dazzling one on the chariot.' He asked Soumitri to remain there. Kakutstha then advanced towards Sharabhanga's hermit-age. Shachi's consort saw that Rama was approaching. Having taken Sharabhanga's permission, he told the gods, 'This Rama is coming here. You should nudge him towards his vow.[18] Until then, he should not speak to me, or see me.[19] When he is victorious and successful, I will soon show myself to him. He has to perform an extremely great task and it is a task that anyone else will find extremely difficult.' Therefore, the wielder of the vajra[20] worshipped the ascetic and took his leave. Using the chariot that was yoked

one that ruins something
to horses, the destroyer of enemies went
the place where God lives
to heaven. The one with the one thousand
eyes left.

Sharabhanga was seated near the
agnihotra fire and Raghava approached
a friend
him, with his companions.[21] Rama, Sita
and Lakshmana touched his feet. Having
to get a thing by effort
obtained his permission, they sat down.
They were also invited to stay there.
Raghava asked about Shakra's arrival
and Sharabhanga told Raghava every-
one who gives something
thing about this. 'O Rama! That granter
something helpful
of boons wishes to take me to Brahma's
a simple and plain thing
world. Through my fierce austerities I
have obtained that which is extremely
difficult for those with uncleansed souls
a kind of wild animal
to get. O tiger among men! I knew that

you were not very far away now. I will

not go to Brahma's world without first

very much loved

seeing my beloved guest. Having met, I

the place where God lives

will go to heaven, frequented by the gods.

a kind of wild animal

to get a thing by effort

O tiger among men! I have obtained the

suggesting future success

auspicious and eternal world of Brahma

a curved roof

and others in the vault of heaven. Accept

them from me.' Raghava, tiger among

to succeed in doing

relating to religion

men and accomplished in all the sacred

texts, addressed the rishi Sharabhanga

a person who is very wise

in these words. 'O great sage! I will also

obtain all the worlds. I only wish that you

the place where someone lives

indicate a residence for me in this forest.'

He was thus addressed by Raghava, who

was like Shakra in his strength. The im-

to a great extent

mensely wise Sharabhanga again spoke

these words. 'In this auspicious region

meant for ascetics, go to Suteekshna. In this beautiful forest, he will tell you where you should reside.[22] O tiger among men! O son![23] That is your path. However, remain for a moment and see me give up my body, just as a snake casts off old skin.' With clarified butter, the one who knew about mantras ignited a fire. The immensely energetic Sharabhanga entered the fire.

The fire consumed the great-souled one's body hair, hair, old skin, bones, flesh and blood. From the fire, a young and radi-ant Sharabhanga emerged and he was like the fire himself. He passed over the worlds where great-souled rishis offered oblations into the fire, and the world of the gods and went to Brahma's world.

to live in a particular place
to stop having or doing
to make something clear
to give life or energy
to a great extent
having or showing a lot of energy
having an attractive quality
act of giving money to church

Going to the world meant for the perform-

suggesting future success

a male animal

ers of auspicious deeds, the bull among

brahmanas saw the grandfather[24] and his

a friend

companions. The grandfather also saw the

brahmana and, happy and delighted, wel-

comed him.

Chapter 3(5)

When Sharabhanga went to heaven, a group of sages assembled (to gather) and approached Kakutstha Rama, blazing (to shine brightly) in his energy.

There were *vaikhanasas*,[25] *valakhilyas*,[26] *samprakshalas*,[27] *marichipas*,[28] *ash-makuttas*,[29] many sages who subsisted on leaves (flat green part of a plant), *dantaulukhalinas*,[30] others who were *unmajjakas*,[31] sages who subsisted on water, others who subsisted on air, those who made their abodes (the place where one lives) under the open sky, those who slept on the bare (not having a covering) ground, self-controlled ones who lived on high ground, those who were attired (to put on attractive clothes) in wet

piece of clothing
garments, those who always meditated
to relax in quiet thoughts
a simple and plain thing
and performed austerities and those who
to cause to feel extreme pain
tormented themselves with the five fires.[32]
a warm soft light
All of them possessed the radiance of the
member of the highest social class
brahman and were firm in their devotion
a feeling of strong love
a system of exercises
to *yoga*. Those ascetics came to Rama in
a place where one lives alone
Sharabhanga's hermitage. Those who

knew about dharma approached Rama,
highest in degree or quality
supreme among the upholders of dharma.
a person who is very wise
The large number of self-controlled sages

spoke to the one who was supremely
having knowledge
knowledgeable about dharma. 'You are a
to be a part of
maharatha[33] on earth and belong to the
people from one's family
in the first position
Ikshvaku lineage. You are the foremost of
one that keeps from harm
protectors, like Maghavan among the gods.
determination in facing danger
Your fame and valour is known in the

three worlds. You are also invested with

containing the truth

the truthful vow given to your father and all types of dharma. O great-souled one! O one who knows about dharma! O one who

one that keeps from harm

is devoted to dharma! O protector! We have approached you for a purpose and you

excusing a person

should pardon us for this. O son![34] Great

to happen to

adharma befalls a king who receives a sixth part[35] as taxes, but does not protect the subjects like his sons. He must protect their lives like his own life, like his own desires and like his own son. He must always be engaged in protecting those who

to exist or be present

a world ruled by God

reside within his kingdom. O Rama! Such a

lasting forever

person obtains everlasting fame for many

to achieve something

the place where one lives

years. He attains Brahma's abode and

an extraordinary property

achieves greatness there. Sages survive on

highest in degree or quality

roots and fruits and follow supreme

dharma. A king who follows dharma and protects his subjects obtains (to get a thing by effort) a one-fourth share in their merits.[36] (a good quality) There are many great brahmanas who have resorted to *vanaprastha*.[37] O Rama! You are the protector. (one that keeps from harm) However, despite that, they are being fiercely (in a violent manner) slain by the rakshasas. Come and behold (to look) the bodies of the sages (a person who is very wise) with cleansed (to wash) souls. In this forest, there are many of them, who have been killed in many ways by the fierce (very violent) rakshasas. This great carnage (the killing of many people) is going on among the abodes (the place where one lives) along the river Pampa, along Mandakinee and in the residences (the place where someone lives) in Chitrakuta. We cannot tolerate (to allow to exist) this injury caused to the ascetics. In this forest, these are the horrible deeds (something that is done) being perpetrated (to do something illegal) by

the rakshasas, who are terrible in their

shelter from danger

acts. You are the one who offers refuge.

Therefore, in search of protection, we have

to kill

come to you. O Rama! Protect us and slay

to go to without a purpose

the ones who roam during the night.'

Kakutstha heard this from the ascetics

a simple and plain thing

who were performing austerities. The one

with dharma in his soul told all the as-

cetics, 'You should not speak to me in this

way. O ascetics! Command me. Roaming

around as I willed, I have come here to

to succeed in doing

by that means

accomplish your objective. I will thereby

to get a thing by effort

to exist or be present

obtain great fruits from residing in the

forest. In a battle, I wish to slay the rak-

shasas, the enemies of the ascetics.' With

Lakshmana, the one whose soul was firm

a feeling of strong love

in its devotion to dharma granted this

assurance to the stores of austerities. With

the stores of austerities and with the one

who was noble in conduct,[38] the brave one

advanced towards Suteekshna.

Chapter 3(6)

With his brother and with Sita,
a very hot day
Rama, the scorcher of enemies, went to
a place where one lives alone
Suteekshna's hermitage on foot, accom-
panied by the brahmanas. He travelled
a long distance and crossed rivers with
a lot of water. He saw a mountain that
was as large as a tall cloud. With Sita,
highest in degree or quality
the two Raghavas, supreme among the
people from one's family
Ikshvaku lineage, entered a forest that
was always full of many kinds of trees.
They entered that terrible forest, with
loaded heavily
trees laden with many flowers and fruits.
feeling sad from being alone
In a lonely spot, they saw the hermitage,

a ring or rope made of leaves

decorated with garlands of rags.[39] The

leading a strict simple life

twisted in an ugly way

ascetic was seated there, sporting matted

a type of flowering plant

hair and dirty lotuses that grow in the

soft and wet soil

to officially tell one to use

mud. Following the prescribed rites, Rama

a simple and plain thing

spoke to Suteekshna, store of austerities.

admired for past achievements

‘O illustrious one! I am Rama and I have

come here to meet you. O one who knows

about dharma! O maharshi! O one for

determination in facing danger

whom truth is his valour! Therefore, speak

to me.’ He looked at the brave Rama, su-

highest in degree or quality

to support or defend

preme among those who uphold dharma

to hold in one's arms

and embraced him in his arms. He said,

feeling no fear

‘O brave one! O Rama! O supreme among

those who uphold dharma! You are indeed

welcome. With you suddenly having come

a place where one lives alone

to get a thing by effort

to this hermitage, it is as if I have obtained

one that keeps from harm

a protector. O immensely illustrious one!

feeling no fear
O brave one! I have been waiting for you.

Until you arrived, I could not cast aside my

to go up
body on this earth and ascend to the world

of the gods. I had heard that you have

to remove with force a country ruled by a king
been dislodged from the kingdom and

have reached Chitrakuta. O Kakutstha!

Shatakratu, the king of the gods, came

here and told me that because of my aus-

suggesting future success
picious deeds, I have won all the worlds,

to show great love
cherished by the gods and the rishis. I have

to take control of a simple and plain thing
conquered them through my austerities.

Through my favours, with your wife and

with Lakshmana, find pleasure there.'

very violent
Because of his fierce austerities, the maha-

telling the truth to burn brightly
rshi, truthful in speech, blazed. Rama, in

control of his soul, replied, like Vasava to

a person who is very wise to get a thing by effort
Brahma. 'O great sage! I will myself obtain

those worlds. I wish that you indicate a place where I can live in this forest. You are accomplished (to succeed in doing) in every way and are engaged in the welfare (a government program to help poor) of all beings. The great-souled Sharabhanga, descended from Goutama, told me this.'

The maharshi, famous in the worlds, was addressed by Rama in this way. Overcome by great happiness, he replied in these sweet words. 'O Rama! This hermitage (a place where one lives alone) possesses all the qualities and you will find pleasure here. Large numbers of rishis wander (to move around) around here and there are always roots and fruits. However, large numbers of excellent deer (a wild animal) come to this hermitage. They are without fear. Having tempted (to cause to do a bad thing) us and wandered around, they return.' Hav-

ing heard the words of the maharshi, Lak-

of greater age

shmana's patient elder brother stretched

a weapon used for shooting

to attach

his bow, with an arrow affixed to it, and

having good luck

said, 'O extremely fortunate one! When

a wild animal

those large numbers of deer arrive, I will

to kill

slay them with extremely sharp arrows

having an attractive quality

that are as radiant as the vajra. However,

a desire to help others

because of your compassion, there may be

extreme suffering

no greater misery for you than this. There-

being appropriate

to live in a particular place

fore, it is not befitting that I should dwell

a place where one lives alone

in this hermitage for a long time.' Rama

one who gives something

spoke to the granter of boons in this way

and meanwhile, evening arrived. Having

to honor God

worshipped the western *sandhya*,[40] he[41]

the place where one lives

fashioned an abode there. When evening

was over, the great-souled Suteekshna saw

that night had arrived. He himself treated

in a way that is giving　　a male animal

them hospitably and gave the two bulls

suggesting future success

among men auspicious food that ascetics

could eat.

Chapter 3(7)

With Soumitri, Rama was honoured by Suteekshna and spent the night there.

to stop sleeping
He awoke when it was morning. At the right time, Raghava awoke with Sita and

the act of washing oneself
performed his ablutions in cool water that

having a pleasant smell
a type of flowering plant
was fragrant with the smell of lotuses. At

suited for a purpose
shelter from danger
the appropriate time, in the refuge of the ascetics in the forest, Rama, Lakshmana

a religious act
and Vaidehi followed the rites and ren-

to cause to be in a condition
dered offerings to the fire and the gods.

to wash
Cleansed of sin, they saw that the sun had arisen. They went to Suteekshna and

admired for past achievements
gently spoke these words. 'O illustrious

being deeply honored
one! We have been honoured by a revered

one like you and have slept happily. Since
a person who is very wise
the sages are hurrying us, we seek your

permission to leave. We wish to quickly
a place where one lives alone
see the entire circle of hermitages, where
suggesting future success
the rishis, auspicious in their conduct,
to exist or be present
reside in Dandakaranya. We desire your

permission so that we can leave with
a male animal
these bulls among sages. They are self-

controlled and always devoted to dharma
a simple and plain thing
the hot glowing gas of a fire
and austerities, like fires with flames.

When the sun becomes too hot, it will be
to allow to exist
to burn the surface of
impossible to tolerate the scorching, like
not deserving respect
the state of being successful
an ignoble person obtaining prosperity
bad and harmful
through undesirable means. We desire to

leave before that.' With Soumitri and Sita,
to honor God
very wise
Raghava worshipped at the sage's feet and

said this. When they touched his feet, the bull among sages raised them. Embracing them tightly, he affectionately addressed them in these words. ‘O Rama! May you proceed safely along your path, with Soumitri and with this Sita, who is with you and follows you like a shadow. O brave one! Behold the beautiful hermitages of those who dwell in Dandakaranya. These ascetics have cleansed their souls through austerities. There are forests where fruits, roots and flowers grow well. There are extensive herds of deer and calm flocks of birds. There are clumps of blooming lotuses in placid waters. *Karandavas*[42] are spread out in the lakes and ponds. You will see beautiful waterfalls in the mountains.

a small group of trees

There are pleasant groves filled with the

a type of male bird

calls of peacocks. O child! Go. O Soumitri!

You also go. However, when you have seen

a place where one lives alone

all this, come back to my hermitage again.'

Thus addressed, Kakutstha, with Laksh-

mana, agreed. They circumambulated the

a person who is very wise

sage and got ready to leave. The large-eyed

suggesting future success

Sita gave the brothers auspicious quivers,

shining with bright light

to prepare to fight

bows and sparkling swords. They girded

those auspicious quivers and the bows

that made loud sounds. Rama and Laksh-

to rise from a hidden place

mana emerged from the hermitage and

left.

Chapter 3(8)

to get a thing by effort

Having obtained Suteekshna's permis-

someone related to one in the past people from one's family

sion, the descendant of the Raghu lineage

to leave a place

departed. Vaidehi addressed her husband

in gentle words. 'This dharma is extremely

hard to notice or see

subtle and great and has been brought

what happens in the future

about by destiny.[43] It is possible to with-

pain and suffering

draw from a hardship that can come about

through desire. There are three kinds of

hardships that can come about through

desire. False utterances are the most severe

of these. However, there are two others

that are also serious—intercourse with

someone else's wife and fierceness without

a feeling of extreme dislike — to say

enmity. O Raghava! You have never uttered false words in the past, nor will you in the future. The desire for someone else's wife

causing a lot of harm

is destructive of dharma. How can you ever have that?[44] O mighty-armed one!

to take control of

Since you have conquered your senses, I know that you are capable of countering all of these. O one who is

pleasing to look at

handsome to

to look

behold! I know all the senses are under your control. The third is the one of

in a violent manner

fiercely causing injury to the lives of others. That enmity may be due to confu-sion and it has presented itself before us. O

feeling no fear — a serious promise or agreement

brave one! You have given a pledge to the residents of Dandakaranya, for the

the benefit of one

sake of

to kill

protecting the rishis, that you will slay the rakshasas in an encounter. It has been

heard that this is the reason you are leav-

ing for the Dandaka forest[45] with your

brother, wielding (to have and use) a bow and arrows (a long pointed weapon). On

seeing that you are leaving in this way, my

mind is full of worries. Thinking about

what you will do, I am convinced that

nothing beneficial (producing good results) will come out of this. O

brave (feeling no fear) one! This departure (the act of leaving) towards Dan-

daka does not appeal (to be liked by someone) to me. I will tell you

the reasons. Listen to what I have to say.

You will go to the forest with your brother,

holding a bow and arrows in your hand.

On seeing all those who roam (to go to without a purpose) around in

the forest, you will exhaust (to tire out completely) your arrows on

them. For kshatriyas on earth, a bow is like

kindling (to cause to start burning) offered into a fire. If it is near at

hand, their energy and strength are greatly

to begin burning
ignited. O mighty-armed one! In earlier

leading a strict simple life
times, there was an ascetic. He was pure

telling the truth
and truthful in speech. Birds and animals

suggesting future success
used to frequent that auspicious forest.

life partner of one who rules
Indra, Shachi's consort, wished to create

thing that prevents progress
an impediment for the ascetic.[46] He

one who fights in battles
adopted the form of a warrior and went to

a place where one lives alone a type of weapon
the hermitage, with a sword in his hand.

He left that excellent sword in the hermit-

to officially tell one to use
age. Following the prescribed rites,[47] he

morally good
left it with the virtuous ascetic. Having

to get a thing by effort
obtained the weapon in trust, he[48] there-

after that
after sought to protect himself. Wishing to

protect himself, he would hold it while

to go to without a purpose
roaming around in the forest. Wherever he

went, even if it was to collect roots and

fruits, because he desired to protect

himself, he would not go without the

a type of weapon

sword. Always carrying the weapon

in a slow manner a simple and plain thing

around, gradually, the store of austerities

to leave and never return

abandoned his own intelligence and deter-

leading a strict simple life

mination about ascetic pursuits and

showing strong emotions

assumed a fierce trait. Because of attach-

a person who is very wise

ment to the weapon, the confused sage

to cause to become dependent

became addicted to fierce pursuits and was

dragged into adharma. He went to hell. I

am not trying to teach. Because of affec-

a feeling of liking someone

tion and the great respect I hold for you, I

am reminding you. You should never

a weapon used for shooting

permit the act of picking up the bow and

a feeling of extreme dislike

turn your mind towards causing enmity

an act of murder

and slaying the rakshasas who have found

shelter from danger feeling no fear

a refuge in Dandaka. O brave one! In this

having good qualities

world, it is not desirable to kill someone

who has committed no crime. For kshat-

feeling no fear

riyas and brave ones who have turned

a place where one lives

their minds to dwelling in the forest, the

a weapon used for shooting

bow must only be taken up to protect those

to cause pain to

who are afflicted. What is this weapon?

What is this forest? Who is a kshatriya?

a simple and plain thing

What are austerities? For us, all these are

ideas that are opposed

contradictory. The dharma of the country

having impressive qualities

is what must be respected. O noble one!

to damage the condition of

Association with weapons taints the

intelligence. Follow the dharma of kshat-

riyas when you return to Ayodhya again.

a feeling of liking someone

Let my affection for my father-in-law and

lasting forever

mothers-in-law be eternal. Since you have

to stop having or doing

a person who is very wise

given up the kingdom, become like a sage.

Artha flows from dharma. Happiness

results from dharma. Everything is ob-

tained through dharma. Dharma is the essence of this universe. Those who are accomplished in dharma make attempts to control themselves and restrain their souls. Happiness cannot be obtained through the pursuit of happiness. O amiable one! Always follow pure intelligence and observe austerities in the forest. You know everything about the truth of the three worlds. I have told you this because of the fickleness of feminine nature. Who is capable of telling you about dharma? Use your intelligence to discuss this with your younger brother. Without any delay, do what pleases you.'

a simple and plain thing

state of not being able to trust

Chapter 3(9)

a feeling of strong love

Full of devotion, Vaidehi addressed these words to her husband. Established in dharma, Rama heard this and then replied to Maithilee. ‘O queen! As is appropriate for you, you have spoken gentle and beneficial words. O one who knows about dharma! O Janaka’s daughter! This befits your lineage. O queen! In response to your words, I can say no more than the following. “As long as a kshatriya wields a bow, the word afflic-tion should not be heard.” The sages who reside in Dandakaranya are firm in their vows and are afflicted. O Sita! Taking me to

a woman who rules a country

producing good results

to be suitable to

to have and use

something that causes pain

a person who is very wise

to exist or be present

to cause pain to

shelter from danger

be a refuge, they have themselves sought

refuge with me. They are devoted to

to exist or be present

dharma. They reside in the forest and

survive on roots and fruits. They are

to cause to be very scared

someone who does wrong

terrified of the rakshasas, the perpetrators

causing suffering

of cruel deeds, and cannot find any happi-

ness. The terrible rakshasas subsist on

the soft parts of the body

to quickly eat everything

human flesh and are devouring them. The

a person who is very wise

sages who live in Dandakaranya are being

eaten. The excellent brahmanas came to

me and told me this. I heard the words that

descended from their mouths. Having

to honor God

worshipped at their feet, I spoke those

words to them. Show me your favours.

a feeling of regret

This is a source of great shame to me, that

the brahmanas should present themselves

group that has gathered

before me in that way. I asked that assem-

bly of brahmanas, "What should I do?" All

clearly showing feeling

of them, eloquent in speech, addressed me

in these words. "There are many rakshasas

in Dandakaranya and they can assume any

to treat in a mean way

form at will. O Rama! They are oppressing

us. Therefore, you should protect us. O

free from spots and stains

unblemished one! At the time of offering

act of giving money to church suggesting future success

oblations and on other auspicious occa-

impossible to defeat

sions, those invincible rakshasas, who

the soft parts of the body

survive on human flesh, oppress us. The

a person who is very wise

sages and ascetics are thus oppressed by

the rakshasas. In searching for a solution,

shelter from danger

we found you to be our supreme refuge.

a simple and plain thing

Through the strength of our austerities,

an act of murder

we are capable of slaying those who roam

around in the night. But we do not wish to

to become less

diminish the store of austerities, earned

over a long period of time. O Raghava!

a simple and plain thing

Austerities are always extremely difficult

to perform and there are many impedi-

thing that prevents progress

ments. Therefore, even when we are eaten

to say in a correct way

by the rakshasas, we do not pronounce

a cause of trouble or bad luck

curses. The residents of Dandakaranya are

to treat in a mean way

thus oppressed by the rakshasas. With

your brother, protect us. You are our pro-

one that keeps from harm

tector in this forest." O Janaka's daughter!

Hearing the words of the rishis of Danda-

karanya, I gave them my word that I would

to promise in a formal way

protect them in every way. Having pledged

to protect them, as long as I am alive, I am

not able to do something

a serious promise or agreement

incapable of not following the pledge that I

a person who is very wise

have given to the sages. I have always

act of attaching

sought benefit in adherence to the truth. O

to stop having or doing

Sita! I am capable of giving up my life, you,

or Lakshmana, but not abandoning (to give up completely) a pledge (a serious promise or agreement) that I have given, especially one given to brahmanas. It is certainly my task to protect the rishis. O Vaidehi! I have given a pledge. What more remains to be said? Out of affection (a feeling of liking someone) and love, you have spoken those words to me. O Sita! I am satisfied with you. Those who desire harm do not seek to instruct (to give an order). O beautiful one! You have been true to yourself and your lineage (people from one's family).' The great-souled one spoke these words to the beloved (very much loved) Sita, the princess (a female from a royal family) of Mithila. With Lakshmana and with the bow (a weapon used for shooting), Rama left for the beautiful hermitages in the forest.

Chapter 3(10)

Rama walked in front. The extremely beautiful Sita was in the middle. With a bow (a weapon used for shooting) in his hand, Lakshmana followed at the rear. As they advanced with Sita, they saw many kinds of forests, level ground around the mountains and many beautiful rivers. Cranes (a tall bird with a long neck) and *chakravakas* wandered (to move around) around the riverbanks (ground at the edge of a river). There were lakes with lotuses (a type of flowering plant) and many kinds of aquatic birds (living in or near water). There were herds (a group of animals) of antelopes (a type of animal), crazy and horned (having parts that are pointed) buffaloes and boars (a male pig) and elephants that treated trees like enemies.

After they had travelled a long distance

to make something longer
along the way, the sun became elongated.

They saw a beautiful lake that was one

a large open space
yojana in expanse. It was full of red and

a type of flowering plant to make more attractive
white lotuses and ornamented with herds

a tall bird with a long neck
of elephants. There were cranes, swans,

living in or near water
kadambas[49] and other aquatic birds. In

shining with bright light
the sparkling water of that beautiful lake,

the sounds of singing and the playing of

musical instruments could be heard, but

no one could be seen. Because of their curi-

desire to learn or know more
osity, Rama and maharatha Lakshmana

a person who is very wise
asked the sage named Dharmabhrita.

Raghava, with dharma in his soul, asked

very wise
the sage, 'O great sage! All these wonderful

sounds can be heard. A curiosity has been

generated. You should tell us about the

suggesting future success
auspicious account.'

He started to tell them about the powers of the lake. ‘O Rama! This perennial (lasting a long time unchanged) lake, named Panchapsara[50] has been constructed by the sage (a person who is very wise) Mandakarni through his austerities (a simple and plain thing). The great sage (very wise), Mandakarni, tormented (to cause to feel extreme pain) himself through fierce (very violent) austerities for ten thousand years, lying down in the water and surviving only on air. All the gods, with Agni at the forefront (the most important part), came together (to gather). Having assembled together, they addressed each other in these words. “The sage desires to obtain one of our positions.” All the gods instructed (to give an order) five foremost (in the first position) apsaras, with forms as radiant (having an attractive quality) as the lightning (flash of light in a storm), to cause impediments (thing that prevents progress) to his austerities. The sage possessed insight (understanding of true natures) about this world and the next. However,

to succeed in doing
to accomplish the task of the gods, the apsaras brought him under the subjuga-
state of forcing to submit
tion of desire. Those five apsaras became
a person who is very wise
the wives of the sage. Inside the lake, he
impossible to see
built an invisible house for them. The five
to live in a particular place
apsaras dwell there happily. They pleasure themselves with the sage, who became
a simple and plain thing
young because of his austerities and yoga. As they sport, the sounds of the musical instruments can be heard. The beautiful
to combine
sounds of singing can be heard, mingling
to make sounds like a bell
with the tinkling of ornaments.' Hearing
to wash
the words of the one with the cleansed
to a great extent
soul, Raghava and his immensely illus-
admired for past achievements
trious brother said that this was indeed wonderful.

to talk

As they conversed, they saw a circle

a place where one lives alone

of hermitages. There were many kinds

the outer cover of a tree

of trees, and kusha grass and bark were

to spread over a surface

strewn around. With Vaidehi and Lak-

shmana, Raghava Kakutstha entered

that beautiful circle of hermitages. Hon-

oured by the maharshis, they happily

to exist or be present

resided there, progressively going from

leading a strict simple life

the hermitage of one ascetic to that of

another. When the cycle was over, the one

who knew about all the great weapons

to live in a particular place

went back to one he had dwelt with earlier.

He resided for ten months in one place

and for one year in another. He resided for

four months in one place and five months

in another. There were some places where

he resided for more than one month and

to exist or be present
others where he resided for more than
one-and-a-half months. In some places,
to live in a particular place
Raghava happily dwelt for three months
and for eight months in others. As he hap-
a place where one lives alone
pily dwelt in the hermitages of the sages,
through their favours, ten years passed.
With Sita, Raghava, who knew about
pleasing to look at
dharma, took their leave. The handsome
one again went to Suteekshna's hermitage.
When he arrived at the hermitage, he was
one that ruins something
honoured by the sages. Rama, destroyer of
enemies, resided there for some time too.

Once, at this hermitage, Suteekshna was
in a way without pride
seated and Kakutstha humbly addressed
admired for past achievements
the great sage. 'O illustrious one! I have
always heard accounts that Agastya, su-
highest in degree or quality
preme among sages, resides in this forest.

Because of the vastness of the forest, I do not know where that spot is. Where is the sacred hermitage (a place where one lives alone) of that intelligent maharshi? With my younger brother and with Sita, I wish to obtain (to get a thing by effort) the favours of that illustrious (admired for past achievements) one, by going and worship-ping (to honor God) the sage Agastya. This great desire is circling around in my heart, that I should myself be able to serve that supreme (highest in degree or quality) sage.'

Suteekshna heard the words of Rama, who possessed dharma in his soul. Delighted, the sage replied to Dasharatha's son. 'I also wished to speak to you and Lakshmana about this. O Raghava! With Sita, go to Agastya. It is good fortune (a lucky state) that you have yourself spoken to me about this. O child! I will tell you where Agastya, the great sage, very wise

is. O son![51] If you go four yojanas from

a place where one lives alone

this hermitage, towards the south, you

will find the great and beautiful hermit-

age of Agastya's brother. It is located on

flat ground within the forest and is or-

to make more attractive

namented with groves of *pippala* trees.[52]

There are many kinds of beautiful flowers

and fruit and the sounds of many kinds

shining with bright light

of birds. In the sparkling and auspicious

a type of flowering plant

waters, there are diverse kinds of lotuses.

a type of water bird

The place is full of swans and karandavas

to make more attractive

and decorated with chakravakas. O Rama!

Spend one night there and leave next

morning towards the southern direction,

next to

alongside that forest region. Agastya's

hermitage is one yojana from there. This

is a beautiful part of the forest, with many

trees. With you, Vaidehi and Lakshmana will find pleasure there. That beautiful part of the forest is full of many kinds of trees. O immensely illustrious one! If your mind has turned towards seeing Agastya, the great sage, you should make up your mind to leave today itself.'

admired for past achievements

very wise

to combine to produce

Having heard the words of the sage, with his brother, Rama worshipped the sage. With his younger brother and Sita, he left to see Agastya. Along the path, they saw many wonderful forests and mountains that were like clouds, lakes and rivers that flowed along the path. As they cheerfully proceeded along the path indicated by Suteekshna, in supreme delight, he addressed Lakshmana in these words. 'This

a person who is very wise

to honor God

in a happy manner

highest in degree or quality

must indeed be the hermitage (a place where one lives alone) of the great-souled sage (a person who is very wise), Agastya's brother,[53] the performer of auspicious (suggesting future success) deeds. It can be seen. In this forest, along the path, thousands of trees can be discerned (to understand), bent down with the burden of fruits and flowers.

Suddenly, the bitter (not sweet) smell of ripe (fully grown and developed) pippala fruit has arisen from the forest and is being borne by the wind. Heaps (a large amount) of wood have been kept here and there. Along the path, cut *darbha* grass can be seen, as radiant as lapis lazuli (having an attractive quality). In the middle of the forest, from the hermitage, a crest (the highest part of a thing) of smoke can be seen to arise from the fire, dark like the top of a cloud. Having had their baths in the fords (part of a river one can walk), the brahmanas wish to collect offerings of flowers them-

friendly and pleasant

selves.[54] O amiable one! I have heard Su-

teekshna's words. This must certainly be

a place where one lives alone

the hermitage of Agastya's brother. His

suggesting future success something that is done

brother,[55] auspicious in his deeds, is the

shelter from danger

refuge of this direction. In a desire to

a government program to help poor

ensure the welfare of the worlds, he

quickly controlled death. Once upon a

causing suffering

time, there were the cruel brothers, Vatapi

and Ilvala.[56] Together, those two great

asuras used to kill brahmanas. The cruel

Ilvala would assume the form of a brah-

to make smooth and with shine

mana and with polished words, would

a ceremony held after a death

invite brahmanas to a funeral ceremony.[57]

a religious act

Following the rites prescribed for a funeral

ceremony, he would cook his brother, who

an adult male sheep

would assume the form of a ram, and feed

this to the brahmanas. Once the brah-

manas had eaten, Ilvala would shout in a loud voice, "O Vatapi! Come out." Hearing his brother's words, Vatapi would roar like a ram and emerge, tearing through and mangling the bodies of the brahmanas. Subsisting on human flesh and assuming whatever form they willed, they always destroyed and killed thousands of brahmanas.[58] The gods prayed to maharshi Agastya and in a funeral ceremony, he ate the great asura.[59] Ilvala said that the ceremony was over and giving him[60] water to wash his hands, asked his brother to come out. The slayer of brahmanas spoke in this way to his brother. The intelligent Agastya, supreme among sages, laughed and said, "I have digested the rakshasa and

to appear in the open
a loud low sound
an adult male sheep
to injure or damage badly
the soft parts of the body
a ceremony held after a death
someone who causes death
able to easily learn or understand
highest in degree or quality
to think over and understand

he no longer possesses the strength to

an adult male sheep

come out. In the form of a ram, your

the place where one lives

brother has gone to Yama's abode." On

hearing the words that his brother had

to go to without a purpose

indeed been killed, the one who roamed in

very angry

the night was enraged and started to

a person who is very wise

attack the sage. He attacked the Indra

to shine brightly

among brahmanas. However, blazing in

his energy, the sage burnt him down with

the fire in his sight and he came by his

a desire to help others

death. Because of his compassion, the

brahmana performed this extremely

to make more attractive

difficult deed. Adorned with lakes and

a small group of trees

a place where one lives alone

groves, this is his brother's hermitage.' As

to talk

Rama was conversing in this way with

Soumitri, the sun set and evening arrived.

to officially tell one to use

With his brother, he followed the pre-

scribed rites (a religious act) and worshipped (to honor God) the western sandhya. He entered the hermitage (a place where one lives alone) and greeted (to meet a new arrival) the rishi. The sage (a person who is very wise) welcomed Raghava in the proper way. He spent a night there and subsisted on roots and fruits. When night was over and the solar (produced by the sun's heat) disc became sparkling (shining with bright light), Raghava took his leave from Agastya's brother. 'O illustrious (admired for past achievements) one! We worship (the act of praying to a god) you. We have happily spent the night here. We seek your leave to see your senior, your elder (of greater age) brother. When the permission to leave was granted, the descendant (someone related to one in the past) of the Raghu lineage (people from one's family) departed.

He followed the indicated path and saw the forests. There was wild grain (seeds that are used as food) and *sala*, jackfruit (a type of tree), *ashoka*, *tinisha*, *dhava* (a kind of tree), young *bilva*, bilva, *madhuka* and *tinduka* trees.

a flower of a fruit tree plant that grows on a surface

They had blossoms and flowering creepers on their tops. Rama saw hundreds of such beautiful trees there. They had been

to press out of shape

crushed by the trunks of elephants and

to make more attractive a type of animal

were adorned with apes. Flocks of hun-

very angry to make a short sharp sound

dreds of maddened birds chirped. The brave Lakshmana, the extender of pros-

the state of being successful

perity, was following at the rear and was nearby. The lotus-eyed Rama spoke to him.

flat green part of a plant

‘The trees possess gentle leaves. The

a place where one lives alone

animals and birds are quiet. The hermitage

to wash

of the maharshi with the cleansed soul can’t be far away. Because of his own

something that is done

deeds, Agastya is famous in this world. His hermitage can be seen and it destroys the

to tire out completely

tiredness of those who are exhausted. The

to completely cover

forest is enveloped in smoke.[61] The place is

a ring or rope made of leaves
a group of animals
clean, with garlands of bark. The herds of
a wild animal
deer are quiet. Nor are the birds calling. For
a government program to help poor
moving very fast
the welfare of the worlds, he swiftly con-
one who entertains
trolled death. That performer of auspi-
suggesting future success
cious deeds is a refuge and he cleaned the
relating to religion
southern direction. This is his sacred
a place where one lives alone
hermitage. Because of his powers, the
to cause to be very scared
rakshasas are terrified and are not seen to
frequent the southern direction. Ever
since the performer of auspicious deeds
came to the southern direction, those who
to go to without a purpose
to cause to become calm
roam in the night have become pacified
a feeling of extreme dislike
and have stopped all enmity.[62] The south-
ern direction is named after that illustri-
admired for past achievements
ous and accomplished one.[63] He is famous
someone who does wrong
in the three worlds and the perpetrators of
causing suffering
to attack in a violent way
cruel deeds found him difficult to assail.

The excellent mountain, Vindhya, always obstructed (to block) the sun's path. It is because of his command that the mountain did not increase.[64] The one with the long lifespan (the functional time period) is famous in the worlds because of his deeds (something that is done). Agastya's beautiful hermitage (a place where one lives alone) is served by gentle deer (a wild animal). The virtuous (morally good) one is worshipped (to honor God) in the world and is always engaged in the welfare of the righteous (following moral laws).

When we approach him, he will do what is best for us. We will worship (the act of praying to a god) the great sage (very wise), Agastya, here. O amiable one! O lord! I will spend the rest of the exile (being barred from a country) in the forest here. The gods, the gandharvas, the siddhas and the supreme (highest in degree or quality) rishis always worship Agastya, who is restrained (to keep under control) in diet, here. No one who lives here is a liar (one who tells lies), cruel,

not honest
to cause to become dependent
deceitful, violent or addicted to desire. The
a person who is very wise
sage ensures that. The gods, the *yakshas*,[65]
a large snake
to live in a particular place
the serpents and the birds dwell here
to keep under control
together, restrained in diet and worship-
to honor God
highest in degree or quality
ping dharma. The supreme rishis cast
aside their bodies here. Having become
siddhas, without bodies, those great-
relating to heaven
souled ones go to heaven on celestial
vehicles that are like the sun. The gods
to give as a reward
confer the status of being a yaksha,
an ability to live forever
a world ruled by God
immortality and many kinds of kingdoms
suggesting future success
the act of praying to a god
to the auspicious creatures who worship
here. We have arrived at the sacred hermit-
a place where one lives alone
age. O Soumitri! You enter first and tell the
rishi that I have come with Sita.'[66]

Chapter 3(11)

Lakshmana, Raghava's younger brother,
a place where one lives alone
entered the sacred hermitage. He ap-
one who accepts teachings
proached Agastya's disciple and spoke
these words. 'There was a king named
oldest
Dasharatha. His eldest son, the powerful
Rama, has come here with his wife, Sita,
a person who is very wise
and wishes to see the sage. My name is
Lakshmana. I am his brother and am en-
a government program to help poor
gaged in the welfare of my elder brother.
If you have heard of us, you know that
deserving trust
I am devoted and faithful to him. We
have entered this terrible forest on the
instructions of our father. All of us wish

Chapter 3(11)

Lakshmana, Raghava's younger brother, entered the sacred hermitage (a place where one lives alone). He approached Agastya's disciple (one who accepts teachings) and spoke these words. 'There was a king named Dasharatha. His eldest (oldest) son, the powerful Rama, has come here with his wife, Sita, and wishes to see the sage (a person who is very wise). My name is Lakshmana. I am his brother and am engaged in the welfare (a government program to help poor) of my elder brother. If you have heard of us, you know that I am devoted and faithful (deserving trust) to him. We have entered this terrible forest on the instructions of our father. All of us wish

admired for past achievements
to see the illustrious one. Please tell him.'

Hearing Lakshmana's words, the store of

a simple and plain thing
austerities agreed. He entered the place

of giving up something
where the sacrificial fire was kept to pass

on the information. He quickly entered

not able to doubted
the place where the unassailable one,

in the first position a person who is very wise
foremost among sages, was engaged in

austerities. Joining his hands in saluta-

a word used to begin a letter
tion, he conveyed the news about Rama's

arrival. 'Dasharatha's two sons, Rama

relating to religion
and Lakshmana have entered the sacred

a place where one lives alone
hermitage. His wife, Sita, is also with him.

one that ruins something
The destroyers of enemies have come

here to see you and serve you. You should

to give an order
instruct us about what needs to be done

one who accepts teachings
next.' He heard from his disciple about

Rama and Lakshmana's arrival and also

having good luck
about the extremely fortunate Vaidehi. He
a lucky state
spoke these words. ‘It is good fortune that
Rama has come here to see me, after a long
time. My mind was hoping for his arrival
here, to meet me. Go and receive Rama, his
wife and Lakshmana properly. Make them
enter and come here. Why have they not
a person who is very wise
entered already?’ The great-souled sage,
who knew about dharma, spoke in this
1 of 12 followers of Jesus
way. The disciple joined his hands in salu-
a word used to begin a letter
tation, honoured him and agreed to what
he had said. Concerned,[67] the disciple
to rise from a hidden place
emerged and told Lakshmana, ‘Where is
Rama? He should himself enter and see
the sage.’ With the disciple, Lakshmana
a place where one lives alone
went to the entrance to the hermitage and
pointed out Kakutstha and Sita, Janaka’s

daughter, to him. The disciple (1 of 12 followers of Jesus) honoured him and repeated Agastya's words. He welcomed them hospitably, (in a way that is giving) following the proper rites, (a religious act) and made the deserving ones enter. Rama entered, with Sita and Lakshmana, and saw the hermitage, (a place where one lives alone) which was full of truculent (easily bothered) deer.

They progressively (using new ideas) passed through Brahma's place, Agni's place, Vishnu's place, the great Indra's place, Vivasvat's[68] place, Soma's place, Bhaga's place, Kubera's place, Dhatri–Vidhatri's place and Vayu's place.[69] Surrounded by his disciples, (one who accepts teachings) the sage (a person who is very wise) emerged. In front of him, Rama saw the sage, blazing (to shine brightly) in his energy. The brave one[70] spoke these words to Lakshmana, the extender of prosperity (the state of being successful). 'O Lakshmana!

admired for past achievements
to rise from a hidden place
The illustrious rishi, Agastya, is emerging.
a person of high rank
I can recognize him from his eminence and
a simple and plain thing
store of austerities.' Having said this, the
a very hot day
mighty-armed scorcher of enemies pros-
to make one weak
to take quickly
trated himself and seized the feet of
very bright and attractive
Agastya, resplendent like the sun. Honour-
ing him, Rama, with dharma in his soul,
a word used to begin a letter
joined his hands in salutation. Rama,
Lakshmana and Vaidehi Sita stood there.
He[71] received Kakutstha and offered him a
seat and water. Having asked about his
a government program to help poor
welfare, he asked him to be seated. He
act of giving money to church
rendered oblations into the fire and hon-
oured the guest with *arghya*.[72] Following
the dharma of those who are in vanapras-
a male animal
tha, he offered them food.[73] The bull
a person who is very wise
among sages, who knew about dharma, sat

down first. Rama, who knew about

dharma, sat down and joined his hands in

a word used to begin a letter

salutation. He[74] said, 'O Kakutstha! If an

leading a strict simple life

ascetic acts contrary to this,[75] in the world

after this

hereafter, he will be treated as one who

the crime of lying in court

indulged in perjury and will be made to eat

the soft parts of the body

his own flesh. You are a king of all the

worlds and a maharatha. You follow

to honor God

dharma. You must be worshipped and

to have great respect for

revered and you have come here as my

very much loved

beloved guest.' Having said this, he hon-

oured Raghava with fruits, roots and all

the other objects of desire. He then added,

to make more attractive

'This is a great and divine bow, decorated

a stone used to make jewelry

with gold and diamonds. O tiger among

to be a part of

men! This belonged to Vishnu[76] and was

constructed by Vishvakarma. These excel-

impossible to defeat
lent arrows are invincible and are like the

sun. They were given by Brahma. The great

a case for carrying arrows
Indra gave me two quivers with an inex-

impossible to use up a long pointed weapon
haustible supply of arrows. They are filled

to shine brightly
with sharp arrows that blaze like a raging

cover used for a sharp object
fire. There is this large sheath made of

to make more attractive
silver, with a sword decorated with gold.[77]

O Rama! In ancient times, Vishnu used this

to kill
bow to slay the great asuras in a battle and

to come back with the state of being successful
brought back blazing prosperity to the

the place where God lives
residents of heaven. O one who deserves

the benefit of one
honours! For the sake of victory, accept

this bow, the two quivers, the arrows and

the sword, just as the wielder of the vajra

accepted the vajra.' Having said this, the

to a great extent admired for past achievements
immensely energetic illustrious Agastya

highest in degree or quality

gave all those supreme weapons to Rama

and spoke again.

Chapter 3(12)

'O Rama! I am delighted. May you be for-
having good luck
tunate. O Lakshmana! I am satisfied with

you. You have come here with Sita to show

to tire out completely
me respect. You are exhausted from your

journey. You are suffering from great ex-
the state of being too tired
haustion and sweating. Your anxiety[78] is
fear of what might happen
obvious
evident, especially for Maithilee, Janaka's
being attractive and gentle
daughter. She is delicate and has not

suffered from such exhaustion earlier. Out

of love for her husband, she has accepted
pain and suffering
this hardship in the forest. O Rama! Act so

that Sita can find some pleasure. She has

performed the extremely difficult task of

someone related to one in the past
following you to the forest. O descendant
people from one's family
of the Raghu lineage! Since creation, the
a unique quality
natural trait of women is to be devoted in
times of prosperity and to forsake in times
of adversity. They are as fickle as lightning
and as sharp as a weapon. Women are
quick to follow,[79] like Garuda or the wind.
a thing causing one to be thought of as bad
This wife of yours is free from such taints.
deserving approval
a female god
She is as praiseworthy as the goddess
one that ruins something
Arundhati.[80] O destroyer of enemies! O
to live in a particular place
Rama! Whichever region you reside in,
with Soumitri and Vaidehi, that part will
to make more attractive
be ornamented.' The sage spoke in this
way.

The self-controlled Raghava joined his
a word used to begin a letter
hands in salutation and addressed these
to burn brightly
gentle words to the rishi who blazed like

a fire. ‘O bull among sages! I am blessed

that you have shown me your favours. I

am content that I have received the boon

of a brother and a wife with such qualities.

Please tell me about a region that has

water and many groves, so that we can

construct a hermitage there and always

reside happily.’ Having heard what Rama

had said, the best among sages replied.

The one with dharma in his soul thought

for a while. Then he patiently spoke these

penetrating words. ‘O son![81] Two yojanas

from here, there is a spot with a lot of

roots, fruits and water. There are a lot

of deer there and the beautiful region is

famous as Panchavatee. Go there and con-

struct a sacred hermitage with Soumitri.

Find pleasure there and follow exactly

the instructions you received from your

free from spots and stains

father. O unblemished one! I know every-

thing about you, because of the power of

a simple and plain thing

a feeling of liking someone

my austerities and because of my affection

towards Dasharatha. Through my auster-

ities, I also know the desire in your heart.

a place where one lives alone

You wish to live here in this hermitage

with me. However, I am asking you to go

to Panchavatee.[82] That part of the forest is

beautiful and Maithilee will enjoy herself

there. O Raghava! That part is praise-

deserving approval

worthy and is not very far from here. It is

near the Godavari and Maithilee will enjoy

herself there. There are plenty of roots

different from each other

and fruits and numerous birds of diverse

separate from others

kinds. O mighty-armed one! It is isolated,

relating to religion
but is also sacred and beautiful. O Rama!

You are good in conduct and are capable of

to exist or be present
protecting. If you reside there, you will be

able to protect the ascetics who are there.

feeling no fear
O brave one! You can see this great forest

toward the north
of madhuka trees. Go northwards past this

until you reach a *nyagrodha* tree.[83] Ascend

the mountain that is not very far from

lasting a long time unchanged a small group of trees
there. The perennial flowering grove there

is known as Panchavatee.' When Agastya

said this, together with Soumitri, Rama

telling the truth
honoured him and sought the permission

of the rishi who was truthful in speech.

to get a thing by effort
Having obtained his permission, they

to honor God
worshipped at his feet. With Sita, they

a place where one lives alone
left for the hermitage of Panchavatee.

to take quickly
The two sons of the king seized their

not afraid to continue doing — to prepare to fight

bows. Undaunted in battle, they girded

a case for carrying arrows

their quivers. Controlling themselves, as

to give an order

instructed by the maharshi, they left for

Panchavatee.

Chapter 3(13)

As they proceeded towards Panchavatee, the descendant (someone related to one in the past) of the Raghu lineage (people from one's family) came across an eagle (a large bird) that was giant in form and terrible in valour (determination in facing danger). In the forest, the immensely (to a great extent) fortunate Rama and Lakshmana saw him. Thinking that the bird was a rakshasa, they asked, 'Who are you?' As if he was delighted, he replied in sweet and amiable (friendly and pleasant) words. 'O child! Know me to be your father's friend.' Realizing that he was his father's friend, Raghava worshipped (to honor God) him. Composed, he asked him about his name and his lineage. Hearing Rama's

words, the bird told him about his own lin-
people from one's family
eage and also about the origin of all beings.

'O Raghava! O mighty-armed one! Lis-

ten. In earlier times, there were the

Prajapatis.[84] From the beginning, hear

about all of them. Kardama was the first

and Vikrita came after him. There were

having courage
Shepa, Samshraya and the valiant Bahu-

putra.[85] There were Sthanu, Marichi, Atri,

to a great extent
the immensely strong Kratu, Pulastya,

Angira, Pracheta and Pulaha. O Raghava!

After them, there were Daksha, Vivasvat

and Arishtanemi. The immensely ener-
having or showing a lot of energy
getic Kashyapa was the last among them.

O Rama! We have heard that the im-

admired for past achievements
mensely illustrious Prajapati Daksha had

sixty famous daughters. Kashyapa

accepted eight of them and they possessed excellent waists—Aditi, Diti, Danu, Kalaka, Tamra, Krodhavasha, Manu and Anala.

Delighted, Kashyapa spoke to those maidens. "You will give me sons who are like me and can be the lords of the three worlds." O Rama! O mighty-armed one! Aditi, Diti, Danu and Kalaka agreed to this, but the remaining ones paid no heed. O scorcher of enemies! Aditi gave birth to the thirty-three gods—the Adityas, the Vasus, the Rudras and the Ashvins.[86] O son![87] Diti gave birth to illustrious sons, the *daityas*.[88] Earlier, the entire earth, with its forests and oceans, belonged to them. O destroyer of enemies! Danu gave birth to a son named Ashvagreeva. Kalaka gave birth to

Naraka and Kalaka.[89] Tamra gave birth to five daughters who are famous in the worlds—Krounchee, Bhasee, Shyenee, Dhritarashtree and Shukee.[90] Krounchee gave birth to owls and Bhasee gave birth to vultures. Shyenee gave birth to extremely energetic eagles and hawks. Dhrita-rashtree gave birth to swans and all the aquatic birds. Know that the beautiful one[91] gave birth to fortunate chakravakas.

Know that Shukee gave birth to Nata and Nata's daughter was Vinata. O Rama!

Know that Krodhavasha had ten daughters from her own self[92]—Mrigee, Mrigamanda, Haree, Bhadramada, Matangee, Shardulee, Shveta, Surabhee, Surasa and Kadruka. O supreme among

the best of men! Mrigee's offspring are all the deer and Mrigamanda's are bears, *srimaras*[93] and yaks. Bhadramada gave birth to a daughter named Iravatee. Her son is the gigantic elephant Airavata, the protector of the world. Haree's offspring were lions, tawny apes, the monkeys that look like ascetics and *golangulas*.[94] Shardulee's sons were tigers. O bull among men! Matangee's offspring were elephants. O Kakutstha! Shveta gave birth to sons who are the white *dishagajas*.[95] O Rama! Surabhee gave birth to two daughters—the fortunate Rohini and the illustrious Gandharvee. Rohini gave birth to cows and Gandharvee's sons were the horses. Surasa gave birth to *nagas* and Kadru[96] to *pan-*

nagas.[97] O bull among men! Through the great-souled Kashyapa, Manu gave birth to humans—brahmanas, kshatriyas, *vaishyas* and *shudras*. It has been heard that the brahmanas were born from the mouth, the kshatriyas from the chest, the vaishyas from the thighs and the shudras from the feet. All the trees with auspicious fruit were born from Anala. Vinata was Shukee's granddaughter and Surasa and Kadru were sisters. Kadru gave birth to the thousand-headed serpent who holds up the earth.[98] Vinata had two sons—Garuda and Aruna.[99] I have been born from Aruna and Sampati is my elder brother. Know me to be Jatayu and I am descended from Shyenee. If you so wish, I can help you find

the place where someone lives
a residence. O son![100] I can also protect Sita

when you and Lakshmana go out.'

Raghava honoured Jatayu. Delighted, he

to hold in one's arms
embraced him and lowered his head. He

had heard Jatayu repeatedly say that he

had been his father's friend. He took Sita

Maithilee with him and that extremely

strong bird. With Lakshmana, he went to

Panchavatee to burn down his enemies,

a small animal with wings
like a fire to insects.

Chapter 3(14)

They went to Panchavatee, which was
living by eating animals
full of many predatory beasts and herds of
a group of animals
a wild animal
deer. Rama spoke to his brother Laksh-
to shine brightly
mana, who blazed in his energy. ‘We have

come to the place that the maharshi told
friendly and pleasant
a small group of trees
us about. O amiable one! With groves in
a flower of a fruit tree
blossom, this is the region of Panchavatee.
to succeed in doing
You are accomplished. Cast your eye

around everywhere in this forest. In which

spot can we construct an excellent hermit-
a place where one lives alone
age? O Lakshmana! Look for a spot that is

near a waterbody, where Vaidehi, you and I

can find pleasure. The forest must be

willing to do or allow
agreeable and the water must be agreeable.

It must be a spot where flowers, kusha

grass and water are nearby.' Thus ad-

dressed by Rama, Lakshmana joined his

a word used to begin a letter
hands in salutation. In Sita's presence, he

spoke these words to Kakutstha. 'O Kakut-

stha! I will be dependent on you for one

hundred years. You yourself tell me the

pleasing
agreeable spot where I should construct it.'

to a great extent
The immensely radiant one was extremely

pleased at Lakshmana's words. He sought

out an agreeable spot that possessed all the

qualities. Rama measured out the agree-

a place where one lives alone
able spot where the hermitage could be

constructed. Holding Soumitri's hand in

his hand, he said, 'This spot is flat and

beautiful. It is surrounded by trees in

friendly and pleasant
bloom. O amiable one! You should con-
suggesting future success
struct an auspicious hermitage here. Not

far away, one can see a beautiful lake that
a type of flowering plant
is full of lotuses. The lotuses have a fra-
having a pleasant smell
the natural color of the skin
grant scent and bear the complexion of the
a person who is very wise
sun. This is exactly as the sage Agastya,
to wash
to tell one about
cleansed in his soul, had recounted. This

Godavari is surrounded by beautiful and
time and process of flowering
to make more attractive
blossoming trees. It is full of and adorned
a type of water bird
with swans, karandavas and chakravakas.
a group of animals
There are herds of deer, not too far away
a type of male bird
and not too close. Peacocks are calling in
willing to do or allow
agreeable tones. The slopes have many
a large hole under the ground
caves. O amiable one! Beautiful mountains

can be seen, covered with flowering trees.
rock from which metal is taken
In this place and in that place ores of gold,
a type of metal
silver and copper can be seen. They are as

bright and shining
love for a god
radiant as windows, or excellent *bhakti* on elephants.[101] There are sala, *tala*, *tamala*,[102] *kharjura*[103] and *panasa*[104] trees.

to make more attractive
The place is decorated with wild grain, *tinisha* and *punnaga*.[105]

a type of fruit
There are mango trees, ashokas,[106] *tilakas*,[107] *champakas*[108] and *ketakas*.[109]

plant that grows on a surface
Flowering creepers and vines

a type of long plant
have covered the trees from all sides.

a wood with a pleasant smell
There is sandalwood, *syandana*,[110] *neepa*,[111]

a type of tree
jackfruit, *lokucha*,[112]

a kind of tree
dhava,[113] *ashvakarna*,[114] *khadira*,[115]

one who collects information
shami,[116] *kimshuka*[117] and *patala*.[118]

suggesting future success
This auspicious spot is delightful

very pleasant
and is full of many animals and bird. O Soumitri! With this bird, let us reside

to live in a particular place
here.'

someone who causes death
Lakshmana, the slayer of enemy heroes, was thus addressed by Rama. Without any

delay, the extremely strong one started

a place where one lives alone

to fashion a hermitage for his brother.

He levelled out the earth there and con-

a small house

structed an extremely large cottage made

to see and identify

to make more attractive

out of leaves. It was adorned well with

large post used as a support

excellent pillars that were made out of

a plant used to make furniture

hollow bamboo cane from long bamboos.

pleasing to look at

The handsome Lakshmana then went

to the river Godavari. Having bathed, he

a type of flowering plant

collected lotuses and fruits and returned.

to officially tell one to use

Following the prescribed rites, he ren-

to cause to be in a condition

the act of winning one over

dered offerings of flowers for pacification.

suggesting future success

He then showed Rama the auspicious

hermitage that he had constructed. With

Sita, Raghava saw the hermitage that the

friendly and pleasant

amiable one had constructed. He was over-

come with great delight at this cottage

made out (to see and identify) of leaves. Extremely happy, he embraced (to hold in one's arms) Lakshmana in his arms. He addressed him in these extremely gentle and profound (very strongly felt) words. 'O lord! (a name for God) I am delighted at this great task that you have performed. That is the reason why I have embraced you. O Lakshmana! You know about sentiments. (feelings of love) You are grateful. (feeling or showing thanks) You know about dharma. You possess dharma in your soul. Through you, my father has obtained (to get a thing by effort) a son and lives through him.' Raghava, the extender of prosperity, (the state of being successful) spoke to Lakshmana in this way. Delighted and happy, he dwelt (to live in a particular place) in the region that had many kinds of fruits. The one with dharma in his soul comfortably resided (to exist or be present) there for some time,

with Sita and Lakshmana, like the immor-

a being that cannot die

tals in the world of heaven.

Chapter 3(15)

to live in a particular place

The great-souled Raghava dwelt there happily. *Sharat* season was over and the pleasant *hemanta* presented itself.[119] On one occasion, when night became morning, the descendant of the Raghu lineage went to the beautiful river Godavari, with Sita, to have a bath. His valiant brother, Soumitri, followed him at the rear, with a pot in his hand. He[120] said, 'O beloved one! O one who is pleasant in speech! This is the time when everything is decorated and radiant, suggesting that the year is going to be auspicious.[121] The dew is harsh on

someone related to one in the past
people from one's family
having courage
very much loved
to make more attractive
having an attractive quality
suggesting future success
being hard to deal with

seeds that are used as food

people. The earth is full of grain. The water

pleasing

is no longer agreeable and the fire is ex-

tremely agreeable. At the time of the new

a particular time of year

the act of praying to a god

solstice,[122] virtuous ones who worship and

to cause to be in a condition

a relative of the past

render offerings to gods and ancestors,

suited for a purpose

to wash

appropriate to the solstice,[123] are cleansed

an action considered to be bad

a rural area

of all sins. The desires of the countryside

are met because the cows are full of milk.

to move around

Kings wander around, setting out on

having won a victory

journeys, wishing to be victorious and

earn wealth. Having steadily served

Yama's direction,[124] the sun still doesn't

to send out in rays

radiate towards the north, like a woman

part of a face above the eyes

without a mark on her forehead.[125] The

Himalayas are naturally a store of snow.

However, since the sun is still far away, it is

obvious

in a way that is suitable

evident that they have been appropriately

named. Those mountains are full of snow.

half way through the day
However, at midday, the movement of the

sun brings joy and its touch is pleasant and

pleasing
agreeable. The shadow and water are

not pleasant drops of water formed at night
unpleasant. Because of dew, the sun is

not strong in effect
mild. Because of the wind, the cold is

to cause extreme pain
bitter. Devastated by ice, the forest is

deserted. That is what days are like now.

One can no longer sleep under the open

sky. Pushya nakshatra brings a brownish-

small drops of water
grey mist. The night[126] is now such that

each yama seems to be cold and longer.

Though the sun has passed over into a

produced by the sun's heat
period of good fortune, the solar disc is

covered with mist.[127] The moon can no

to cause to be in a condition
longer be seen, like a mirror rendered blind

by the breath. Because of the mist, the

the light of the moon
moonlight is faded and the day of the full
having an attractive quality
moon is not radiant, like Sita who seems to
have become dark because of the heat and
no longer seems to be that beautiful.
Nature is cold to the touch and is now
to go through with force
pierced by the ice. The west wind is blow-
ing and at this time, it seems to be twice as
drops of water formed at night
cold. The forest is covered with dew and so
grain to make food and alcohol
a type of grain
are the barley and the wheat. But now that
the sun has arisen, it is beautiful and
a large brown bird
curlews and cranes are calling. The daz-
extremely impressive
zling paddy is bent down slightly, the
the natural color of the skin
heads full of rice. The complexion is
golden and the form is like that of date
flowers. As the sun rises in the distance, it
a visible line of light
seems to be like the moon. Though the rays
to send out in rays
to completely cover
radiate, they are enveloped in mist and

snow. Even though its[128] energy cannot be felt in the morning, the touch is pleasant at midday. The redness (a response of body tissues) is pale, but the heat makes the earth beautiful. The grass is somewhat wet with the fall of dew (drops of water formed at night). The forests are beautiful and the young sun's heat is permeating (to pass through) the earth. The forest region is enveloped (to completely cover) in darkness, shrouded (to cover or hide) in dew and mist (small drops of water). Bereft of flowers, it seems to be sleeping. The water is covered in mist and the cranes (a machine to move heavy things) can be discerned (to understand) only because they are calling. The sand along the banks is wet because of the ice. That is what the river looks like now. The sun is mild (not strong in effect) because of the fall of snow. The water is generally tasty (having a good taste), but cannot be touched now because of the cold. The lotuses (a type of flowering plant) in the

having an attractive quality
lakes are no longer radiant. Their leaves
thick or tall stem of a plant
have become old with age. The stalks and
a thin string or hair to become dry and weak
filaments have withered away. What is left
of the stalks has been destroyed by the
a kind of wild animal
snow. O tiger among men! This is the time
a feeling of being sad
when Bharata is overcome by sorrow. Out
a feeling of strong love
of devotion towards you, the one with
dharma in his soul will be observing
a simple and plain thing
austerities in the city. He has cast aside the
a country ruled by a king
kingdom, his pride and many kinds of
to keep under control
objects of pleasure. He is restrained in diet,
leading a strict simple life
like an ascetic, and sleeps while lying
down on the ground. This is the time of the
day when he will certainly wake to per-
the act of washing oneself
form his ablutions. Surrounded by the
ordinary people, he will always go to the
river Sarayu. He has been reared in a great

being attractive and gentle
deal of happiness. The delicate one will be
to cause pain to
afflicted by the cold. When night is over,
to wash oneself
how can he possibly bathe in the Sarayu?
pleasing to look at
He is lotus-eyed and dark. He is handsome
and great, with a flat stomach. He knows
telling the truth
about dharma and is truthful in speech.
not controlled or limited
His humility is unrestrained and he has
to take control of
conquered his senses. He is pleasant in
one that ruins something
speech and sweet. The destroyer of en-
having impressive qualities
emies is mighty-armed. The noble one has
to stop having or doing
given up all the objects of pleasure in every
shelter from danger
way and has sought refuge with you. Your
brother, the great-souled Bharata, has
the place where God lives
conquered heaven. Though you are in the
forest, he is following you in your auster-
ities.
“Human beings do not follow their fathers,

but follow their mothers instead." This is a saying that is famous in the world, but Bharata has acted contrary to this. Kaik-eyee's husband was Dasharatha and Bharata is her virtuous (morally good) son. How can a mother like that be so cruel (causing suffering) in her fore-sight?'

Out of affection (a feeling of liking someone), Lakshmana was speak-ing these words to the one who followed dharma. However, Raghava could not tolerate (to allow to exist) this censure (official strong criticism) of their mother and said, 'O son![129] Your medium mother[130] must never be censured (criticize strongly in public). You can continue to speak about the lord (one who has power and control) of the Ikshvaku lineage (people from one's family)[131] and Bharata. My mind is firm in its vow (a serious promise) of dwelling in the forest. However, tormented (to cause to feel extreme pain) and out of affection, Bharata

of a young person
has committed a childish act.'[132] While
to express sadness
he lamented in this way, they reached the
river Godavari. With his younger brother
and with Sita, Kakutstha performed his
the act of washing oneself to honor God
ablutions. They worshipped the ances-
a relative of the past
tors and the gods with water. Controlling
themselves, they prayed to the rising
sun and the gods. Having performed
having an attractive quality
his ablutions, Rama was radiant. With
Lakshmana, Sita was the second. Having
a female from a royal family
performed her ablutions, the princess was
like the daughter of the mountain,[133] with
admired for past achievements
the illustrious Rudra Isha and Nandi.[134]

Chapter 3(16)

With Sita and Soumitri, Rama had his bath and returned to his own hermitage (a place where one lives alone) from the banks of the Godavari. Having returned to the hermitage with Lakshmana, Raghava went to the cottage (a small house) and performed the morning ablutions (the act of washing oneself). Rama was seated in that cottage made of leaves (flat green part of a plant) with Sita. The mighty-armed one was like the moon, with the nakshatra Chitra. With his brother, Lakshmana, he talked about various things.

While Rama was seated and attentively (thinking or watching with care) speaking in this way, a *rakshasi*[135] roamed (to go to without a purpose)

around as she willed and arrived at the spot. Her name was Shurpanakha and she was the rakshasa Dashagriva's sister. She approached Rama and saw someone who resembled (to look or be like) a god. The mighty-armed one's chest was like that of a lion (a large wild cat) and his eyes were like the petals (the colorful part of a flower) of a lotus. He was delicate (being attractive and gentle) and great in spirit, with all the signs of being a king. Rama was dark, like a blue lotus. His radiance (a quality of happiness) was like Kandarpa.[136] On seeing someone who was like Indra, the rakshasi was flooded with desire. The one with the disagreeable (not pleasing) face faced Rama, the one with the agreeable (pleasing) face. The one with a giant stomach faced the slender-waisted one, the one with malformed (badly formed) eyes faced the one with large

eyes, the one with copper-coloured hair faced the one with excellent hair, the one with an ugly form faced the one with a handsome (pleasing to look at) form, the one with a horrible voice faced the one with a pleasant voice, the hideous (very ugly) and ugly one faced the young one, the one who was harsh (being hard to deal with) in speech faced the one who was sweet in speech, the one who was extremely wicked (evil) in conduct faced the one who was good in conduct, the ugly one faced the handsome one.

With her body thus suffused (to spread over or fill), the rakshasi spoke to Rama. ‘You are in the form of an ascetic, with matted (twisted in an ugly way) hair. But you wield (to have and use) bow (a weapon used for shooting) and arrows and are with your wife. Why have you come to a region that is frequented by rakshasas?’ Thus addressed

by the rakshasi Shurpanakha, the scorcher (a very hot day) of enemies, who was upright (positioned to be straight up) in his intelligence, started to tell her everything.

'There was a king named Dasharatha and he was like a god in his valour. (determination in facing danger) I am his eldest (oldest) son. People have heard of me under the name of Rama. This is my younger brother, Lakshmana, who follows me. This is my wife Vaidehi, famous as Sita. To follow dharma and desiring dharma, I followed the instructions of my mother and the king, my father, and came here, to reside (to live in a particular place) in the forest. I wish to know about your account. Who are you and whom do you belong to? (to be a part of) Why have you come here? Tell me the truth about this.' Hearing these words, the rakshasi was afflicted (to cause pain to) by desire.

‘O Rama! I will tell you the truth. Hear my words. My name is Shurpanakha. I am a rakshasi who can assume any form at will.

to go to without a purpose

I roam around alone in this forest and create fear in all beings. The rakshasa

one who has power and control

Ravana is my brother and he is the lord of the rakshasas. So is[137] the extremely strong Kumbhakarna, who sleeps all the time. So is Vibhishana. Though he acts like a rak-shasa, he possesses dharma in his soul. Khara and Dushana, famous for their

determination in facing danger

valour in battle, are my brothers. I can

to be greater than

surpass all of them. O Rama! O Purushot-tama![138] As soon as I first saw you and approached you, I was overcome by the thought that you should be my husband. Be my husband for a long time. What will

you do with Sita? She is malformed (badly formed) and disagreeable (not pleasing) and is not your equal.[139] I am your equal. Look upon me in the form of a wife. This one is vile (evil or immoral) and malformed. She is terrible in appearance and has a flat stomach. I will devour (to quickly eat everything) this woman and your brother. After that, as you desire, you can roam (to go to without a purpose) around with me in Dandakaranya, on the summits (the highest point) of mountains and the many kinds of forests.' The one with intoxicated (affected by alcohol or drugs) eyes laughed and told Kakutstha this. Addressed in these words, the one who was eloquent (clearly showing feeling) in the use of words started to reply.

Chapter 3(17)

Shurpanakha was in the throngs (a large group of people) of desire. Rama smiled first. Then, as he willed, he addressed her in gentle words.

'I am married and this is my beloved (very much loved) wife. Therefore, for women like you, it will be extremely distressing (causing anxiety) to have a co-wife.

This younger brother of mine is good in conduct and handsome and pleasant. The valiant (having courage) one's name is Lakshmana and he doesn't have a wife.[140] He is without a wife and desires one.[141] He is young and handsome. Given your beauty, he is the right husband for you. O large-eyed one! Seek

my brother as your husband. O beautiful one! Without a co-wife, you will then be like Meru, with the radiance (a warm soft light) of the sun.'[142]

Addressed by Rama in this way, the rakshasi was overcome by desire. She instantly (immediately) abandoned Rama and spoke to Lakshmana. 'I am lovely. I am beautiful and can be your wife. With me, happily roam (to go to without a purpose) around, everywhere in Danda-karanya.' Soumitri was thus addressed by the rakshasi. Lakshmana, accomplished (to succeed in doing) in the use of words, smiled and addressed Shurpanakha in words that were full of reason. 'Why do you desire to be a wife and a servant to someone who is a ser-vant? O one with the complexion (the general appearance) of a lotus (a type of flowering plant)! I am my noble brother's servant.

having success by making money
He is the prosperous one! O one with the
free from spots and stains
unblemished complexion! O lotus-eyed
to succeed in doing
one! You will accomplish your objective
having impressive qualities
if you become the noble one's younger
to expand from pressure
wife. O one with the distended stomach!
badly formed causing suffering
She is malformed, wicked, cruel and aged.
to leave and never return
He will abandon such a wife and serve
you.[143] O one who is beautiful in com-
plexion! Who will abandon someone who
highest in degree or quality
is supreme in beauty? O beautiful one!
The one who is accomplished will know
very ugly
what it means to be a human woman.' The
hideous one, with the distended stomach,
to joke
heard what Lakshmana said. She did not
know about jesting and took those words
a very hot day
to be the truth. Rama, scorcher of enemies
impossible to defeat a small house
and invincible, was seated in the cottage

made out (to see and identify) of leaves with Sita. The one who was overcome by desire addressed him. 'She is malformed (badly formed) and wicked. She is ugly and possesses a flat stomach. By clinging (to hold firmly) on and not abandoning (to leave and never return) this old and decayed (damaged and breaking down) wife, you are not exhibiting (to show or reveal) a great deal of respect for me. While you look on, I will now devour (to quickly eat everything) this human female. Without a co-wife, I will happily roam (to go to without a purpose) around with you.' The one with eyes like a burnt-out (destroyed by fire) torch said this. Extremely angry, she then dashed (to run or go quickly) towards the deer-eyed one, like a giant meteor (a falling space rock) towards Rohini. She descended (to go down) like the noose (a loop at the end of a rope) of death. However, the extremely strong Rama, became enraged (very angry) and restrained her. He told Lakshmana, 'O Soumitri! One

should never jest with a cruel and ignoble
(to joke) (not deserving respect)

woman. O amiable one! Behold Vaidehi.
(friendly and pleasant) (to look)

She is barely able to remain alive. This one

is malformed and wicked. She is extremely
(badly formed)

intoxicated and possesses a distended
(affected by alcohol or drugs) (to expand from pressure)

stomach. O tiger among men! You should
(a kind of wild animal)

disfigure this rakshasi.'
(to ruin or damage)

Lakshmana was thus addressed and

became wrathful. While Rama looked on,
(very angry)

the immensely strong one unsheathed
(to a great extent)

his sword and sliced off her ears and
(a type of weapon)

nose.[144] With her ears and nose severed,
(to cut off)

she screamed in a loud voice. The terrible

Shurpanakha rushed away to the forest,

where she had come from. The extremely

terrible rakshasi was disfigured and blood

began to flow. She roared in many kinds
(to make a sound like an animal)

of tones, like a cloud that is about to rain

very ugly
down. The one who was hideous to see

to show very clearly
started to exude many flows of blood. She

to hold with the hands
roared. Clasping her arms, she entered

having a damaged appearance
the great forest.[145] The disfigured one

went to Janasthana, where Khara was sur-

rounded by a large number of rakshasas.

in a violent manner
She reached her fiercely energetic brother

bright line or flash of light
and fell down on the ground, like a bolt of

the loud sound during storms done for no reason
thunder from the sky. Senseless with fear

and with blood flowing, Khara's sister told

to ruin or damage
him everything about how she had been

disfigured and about Raghava's arrival in

the forest with his wife and Lakshmana.

Chapter 3(18)

She fell down there, disfigured and exuding blood. On seeing her, the rakshasa Khara raged with anger and told her, 'You possess strength and valour. You can go wherever you want. You can assume any form at will. You are Death's equal. Who has reduced you to this state? Which god, gandharva, creature or great-souled rishi possesses the great energy to disfigure you in this way? I do not see anyone in the world who can cause displeasure to me in this way, with the exception of the thousand-eyed great Indra, the chastiser

of Paka. Today, I will use my arrows, which can take away lives, to take away life from his body, just as a swan drinks milk from water.[146] I will slay him in a battle and mangle his inner organs with arrows.

Whose red blood, mixed with froth, will the earth drink? When I cheerfully slay him in a battle, whose flesh will predatory birds gather around and tear apart and eat? When I make the miserable one suffer in a great battle, the gods, the gandharvas, the *pishachas*[147] and the rakshasas will not be able to save him. You should gradually regain your senses and tell me. Which rash person has vanquished your valour in the forest?'

She heard her brother's words, which were especially laced with rage. Choking (to make one stop breathing) with tears, Shurpanakha addressed him in these words. 'They are young and hand-some (pleasing to look at; being attractive and gentle). They are delicate (to a great extent), but immensely strong. Their eyes are as large as lotuses (a type of flowering plant). Their garments (piece of clothing) are made out of bark (the outer cover of a tree) and antelope (a type of animal) skin. They are like the king of the gandharvas and possess the signs of being kings. I am not interested in debat-ing (to discuss different opinions) whether they are gods, *danavas*[148] or humans. There, I saw a woman in between them. She was slender-waisted. She was young and beautiful and was adorned (to make more attractive) in all kinds of ornaments (way to make a thing attractive). I have been reduced to this state because of them, primarily because of the woman. It is as if

I do not have a protector. She is deceitful in conduct. When those two are killed, I will remain in the forefront of the battle and drink their blood, together with that of the one who is wicked in conduct.[149] O father![150] My first wish is that you should accomplish this. I wish to drink their blood in a battle.'

When she said this, Khara became angry. He instructed fourteen extremely strong rakshasas who were like Death.

'There are two men with weapons, though their garments are made of bark and antelope skin. With a woman, they have entered this terrible Dandakaranya. They are wicked in conduct and you will return only after you have killed them and this

being influenced by alcohol

sister of mine has drunk their blood. O rakshasas! Without delay, let my sister's wish be accomplished. Crush them with your own energies.' Those fourteen rakshasas were commanded in this way. They left with her, like dense clouds blown by the wind.

to press out of shape

difficult to see through

Chapter 3(19)

The terrible Shurpanakha went to
a place where one lives alone
Raghava's hermitage. She showed the

rakshasas the two brothers and Sita. They
to a great extent
saw the immensely strong Rama seated
a small house flat green part of a plant
in that cottage made of leaves, with Sita
pleasing to look at
and served by Lakshmana. The handsome

Raghava saw them and the rakshasi

arriving. Rama spoke to his brother Lak-
to shine brightly
shmana, blazing in energy. 'O Soumitri!

Immediately remain close to Sita. I will kill

the ones who are following in her[151] foot-
movement made by the foot
steps.' Rama, who knew about his soul,

spoke in this way. Hearing Rama's words,

Lakshmana honoured them and signified (to be a sign of) his assent.

Raghava strung the great bow (a weapon used for shooting) that was decorated (to make more attractive) with gold. The one with dharma in his soul addressed the rakshasas. ‘We are Dasharatha’s sons, the brothers Rama and Lakshmana. With Sita, we have entered this impenetrable (impossible to pass through) Dandaka forest. We are self-controlled and survive on fruits and roots. We follow the dharma of ascetics. We dwell (to live in a particular place) in Dandakaranya. Why do you wish to cause us injury? I have been engaged by the rishis and have come here with a bow and arrows (a long pointed weapon). In a great encounter, I will kill evil-souled ones like you who cause injuries. If you are satisfied with this, remain here and

to move back to avoid danger to go to without a purpose

do not retreat. O ones who roam around

in the night! If you value your lives on

this earth, you should return.' Hearing

his words, the fourteen rakshasas, the

someone who causes death a weapon with a sharp tip

slayers of brahmanas and with spears in

their hands, became extremely angry.

They were terrible and their eyes were red

a strong feeling of anger

with rage. The ends of their eyes turned

having courage

red. Though the valiant Rama spoke pleas-

in a manner not kind in a manner not pleasant

antly, they spoke harshly and disagreeably,

determination in facing danger

not having witnessed his valour. 'You

one who has power and control

have made our lord, the extremely great-

to kill

souled Khara, angry. We will slay you in

prevent from getting a thing

a battle today and rob you of your lives.

Who has the strength to single-handedly

to deal with successfully

withstand many in the field of battle?

Since you are standing in front of me, why

great ability or skill
mention your prowess in a battle?[152] We
a weapon with a sharp tip
will release clubs, spears and battleaxes

from our arms. You will lose your life, your
determination in facing danger
valour and the bow that you are holding

in your hand.' Saying this, the fourteen

rakshasas became angry. They raised their

sharp weapons and rushed towards Rama.
to throw with force
They hurled their spears towards the in-
impossible to defeat
a long pointed weapon
vincible Raghava. Using fourteen arrows
to make more attractive
that were decorated with gold, Kakutstha

sliced down those fourteen spears. After
to a great extent
this, the immensely energetic one became

extremely angry and picked up fourteen
to make sharp
iron arrows that had been sharpened on
extremely impressive
stone and were as dazzling as the sun.
to take quickly
He seized his bow, stretched it and aimed

towards the rakshasas. Raghava released

a long pointed weapon

the arrows, like Shatakratu releasing the

a mark to show direction

vajra. Those arrows were gold-tufted and

to make more attractive to shine brightly

decorated with gold. They blazed through

a falling space rock

the sky like giant meteors and were as

bright and shining

radiant as the sun. With great force, they

struck the chests of the rakshasas. Covered

with blood, they fell down on the ground,

to suddenly break into pieces the loud sound during storms

as if shattered by a bolt of thunder. With

their hearts shattered, they were like

to cut off

trees severed at the roots. They fell down,

to ruin or damage to steal from

bathed in blood and disfigured, robbed of

their lives.

On seeing that they had fallen down on

done for no reason

the ground, the rakshasi became senseless

a strong feeling of anger to get again

with rage. Having regained her senses, she

to make a certain sound to make a loud cry

emitted a terrible roar. Shrieking loudly,

Shurpanakha again went to Khara, the

blood on her having dried somewhat.

to cause pain to
Afflicted, she again fell down there, like a

having lots of liquid
juicy creeper. On seeing that the rakshasas

to cause to become lower
had been brought down in the battle,

Shurpanakha rushed there again. Khara's

sister informed him that all the rakshasas

had been killed.

Chapter 3(20)

Khara saw Shurpanakha fall down before him. Though she had come as a calamity,[153] it was evident she desired something. He angrily addressed her. 'I have just commanded brave and flesh-eating rakshasas to accomplish your objective. Why are you weeping again? They are faithful and devoted to me, always engaged in my welfare. Even if they are struck, they cannot be killed. There is no doubt about their not acting in accordance with my words. I wish to hear the reason why you have come here again. Why are

to make a loud cry one that keeps from harm
you shrieking ‘Alas, protector’? Why are
to twist from side to side
you writhing around on the ground, like
to express sadness
a snake? Why are you lamenting that you
do not have a protector? Indeed, there is
a protector in me. Arise. Do not be fright-
to cause to become afraid the condition of being tired
ened. Arise. Cast aside this lassitude.’ The
impossible to defeat
invincible Khara said this and comforted
her.

She wiped away the tears from her eyes
and spoke to her brother, Khara. ‘You sent
feeling no fear
fourteen brave and terrible rakshasas to
to kill
bring me pleasure and slay Raghava and
not willing to accept
Lakshmana. They were intolerant and
to hold so one is ready to use
wielded spears and battleaxes in their
hands. However, Rama has killed all of
a long pointed weapon
them in an encounter, using arrows that
to go through something a functional part of the body
penetrated the inner organs. I saw those

to a great extent
immensely strong ones fall down on the
a very short time period
ground in an instant. Witnessing Rama's
something that is done
sudden fear
great deed, I am filled with great fright. O
to go to without a purpose
one who roams around in the night! I am
afraid or nervous
to worry or upset one
scared, anxious and distressed. I can see
a very strong feeling of fear
terror everywhere and have again come to
shelter from danger
to become very involved
you for refuge. I am submerged in a great
a deep sadness
extreme suffering
ocean of grief, with misery in the form
a type of large animal
of crocodiles. There is great terror in the
a ring or rope made of leaves
form of garlands of waves. Why don't you
to kill
save me? They have been slain and have
been made to fall down on the ground by
a long pointed weapon
(of animals) carnivorous
Rama's sharp arrows. Those flesh-eating
rakshasas have been reduced to this state
because of me. O one who roams around in
a desire to help others
the night! If you have compassion for me
and for those rakshasas and if you possess

strength and energy, kill Rama, who has

the place where one lives

made an abode in Dandakaranya and is a

sharp point on plant stems

thorn for the rakshasas. If you do not

to kill

slay the enemy Rama today, since I have been ashamed, I will cast aside my life in front of you. Using my intelligence, I can see

not able to do something

that you are incapable of standing before

to hold so one is ready to use

Rama in an encounter, when he wields

a weapon used for shooting

his bow in a great battle. You are proud

determination in facing danger

feeling no fear

of your valour, but you are not brave. The

the quality of facing fear

bravery that is ascribed to you is false, since you are incapable of killing Rama

small or not important

and Lakshmana, who are mere humans.

to leave and never return

Quickly abandon Janasthana with your relatives. Lacking spirit and limited in valour, why should those like you

to exist or be present

reside here?

Rama's energy will quickly overcome and

destroy you. Rama, Dasharatha's son, is full of energy. I possess an immensely valorous brother, yet I have been disfigured.'

to a great extent

having a damaged appearance

Chapter 3(21)

Shurpanakha taunted the brave Khara in this way. In the midst of the rakshasas, Khara spoke these harsher words. 'Because of the insult that has been inflicted on you, my rage is infinite. I am incapable of bearing it and am like the turbulent salty ocean. I do not reckon Rama as valiant. Humans have limited spans of life. Because of the wicked things that he himself has done, he will be slain and be robbed of his life today. Control your tears and cast aside your fear. With his brother, I will convey Rama to Yama's abode. O rakshasi!

to kill
He will be slain with a battleaxe today.

When Rama, weak in life, lies down on the ground, you can drink his warm blood.'

She was delighted to hear the words that issued out of Khara's mouth. In her fool-
the quality of acting stupidly
ishness, she again praised her brother,
highest in degree or quality
supreme among rakshasas. Though she
severe or mean
had used harsh words earlier, she praised him again.

Khara addressed his general, named
to give an order
Dushana. 'Instruct fourteen thousand ter-
being done with power
rible and forceful rakshasas, those whose minds are devoted to me and those who
to move back to avoid danger
do not retreat from the field of battle. Let
the natural color of the skin
them be like dark clouds in complexion,
someone who does wrong
horrible and the perpetrators of cruel
something that is done
in the first position
deeds. Let them be strong, foremost

among those with energy, those who take

delight in causing violence to creatures.

a kind of wild animal

Let them be as proud as tigers, with large

friendly and pleasant

mouths and great in energy. O amiable

to give an order

one! Instruct those rakshasas and arm

them with all kinds of weapons. O amiable

moving very fast a vehicle pulled by horses

one! Swiftly equip my chariot with bows,

a long pointed weapon a type of weapon

arrows, colourful swords and many kinds

to kill showing a lack of respect

of sharp spears. To slay the insolent Rama,

to succeed in doing

accomplished in battle, I wish to advance

ahead of the great-souled Poulastyas.'[154]

Thus addressed, Dushana arranged a

the general appearance

great chariot that had the complexion of

to connect by a bar

the sun. Once it had been yoked to well-

covered with many small marks

trained and speckled horses, he informed

that this had been done. It was like the

the highest point to make more attractive

summit of Meru and was decorated with

being made liquid by heat
molten gold. The wheels and bumpers

to complete a form
were made out of gold and the pole[155] was

to see and identify
made out of lapis lazuli. The auspicious

a thing that adds attraction
signs and decorations were made out of

gold and were in the form of fish, flowers,

a group of birds or animals
trees, the sun, the moon, flocks of birds

and stars. It was filled with standards and

a type of weapon
swords and ornamented with the best of

not willing to accept
bells. The intolerant Khara ascended the

a vehicle pulled by horses
chariot, yoked to well-trained horses. On

with a leg on each side of
seeing that he was astride the chariot,

determination in facing danger
those rakshasas, terrible in valour, sur-

to a great extent
rounded him and the immensely strong

Dushana.

All the rakshasas saw Khara, the great

one who uses a bow and arrow
archer, march out, with his chariot,

a thing that protects one
shield, weapons and standards and spoke

about it. The terrible rakshasa soldiers also emerged, with shields, weapons and standards. They emerged from Janast-hana with great speed, emitting a loud roar. They held clubs, swords, spears, extremely sharp battleaxes, broad swords and blazing javelins in their hands. Ter-rible to behold, they seized spikes, fearful maces, extremely long bows, bludgeons, clubs and vajras. There were fourteen thousand extremely terrible rakshasas.

Following Khara's wishes, they emerged from Janasthana. On seeing that those rakshasas, terrible to behold, were rushing forward, Khara's chariot held back and followed at some distance. The harnesses of those speckled horses were decorated

to find out

with gold. Ascertaining Khara's inten-

driver of a vehicle driven by horse

tions, the charioteer urged them on. Khara

someone who causes death

was the slayer of enemies. When his

a vehicle pulled by horses

chariot was urged on swiftly, it filled the

directions and the sub-directions with its

state of being annoyed easily

to kill

roar. Khara's intolerance waxed. To slay

in a quick manner

the enemy, he advanced hurriedly, like

to make a sound like an animal

the Destroyer. He roared again and urged

being hard to deal with

the charioteer in a harsh voice. The im-

to a great extent

mensely strong one was like a cloud about

to shower down rocks.

Chapter 3(22)

not showing a successful future

As the inauspicious and terrible army

to leave a place loud excited and emotional

departed, a large and tumultuous cloud,

in the shape of a red ass, showered down

to a great extent

blood.[156] Though the immensely swift

to connect by a bar a vehicle pulled by horses

horses yoked to the chariot[157] were pro-

ceeding, as they willed, along the flat

land of a particular kind

terrain of the royal road where flowers had

to spread over a surface

been strewn, this made them fall down.

A disc that was in the shape of a circle

to take quickly

of fire seized the sun and surrounded it,

dark in the centre and red at the edges.

a long piece of wood or metal

The standard was raised on a golden pole.

a bird that eats dead animals

An extremely terrible and large vulture

came and sat atop (on top of) this. Many kinds of animals and birds that feed on flesh (the soft parts of the body), with harsh (being hard to deal with) voices, approached Janasthana and surrounded it, shrieking (to make a loud cry) in many kinds of unmelodious tones. Facing the blazing (to shine brightly) directions, jackals (a wild dog) howled in loud tones and these terrible and loud sounds were inauspicious (not showing a successful future) for the demons.[158] Terrible clouds that were like shattered (to suddenly break into pieces) elephants,[159] and were full of blood instead of water, made the sky no longer look like the sky. There was a horrible darkness that made the body hair stand up. The directions and the sub-directions could no longer be clearly distinguished (to notice a difference between). The sandhya was without radiance (a warm soft light) and had the complexion (the general appearance) of blood flowing from wounds. Facing Khara, ani-

mals and birds shrieked (to make a loud cry) in fierce (very violent) voices.

In a battle, jackals (a wild dog) always signify (to be a sign of) the in-

auspicious (not showing a successful future) and the horrible. They howled (to make a loud sound)

in front of the army and their mouths

seemed to blaze (to shine brightly) with flames. Clubs that

resembled (to look or be like) headless (having no head) torsos could be seen

near the sun. Though it was not the right

time, the giant planet, Svarbhanu,[160]

seized (to take quickly) the sun. As swift (moving very fast) winds started to

blow, the sun lost its radiance (a warm soft light). Though it

wasn't night, stars could be seen, and they

were like fireflies (a fly that produces light) in radiance. In the lakes,

fish and aquatic (living in or near water) birds stood still and the

lotuses (a type of flowering plant) dried up. At that time, the trees

were without flowers and fruits. Though

there was no wind, dust and red clouds

arose. Mynahs[161] (a bird that can copy speech) chirped. Meteors (a falling space rock) that

a loud low sound
were terrible to see fell down with a roar.

The earth, and the mountains and forests,

to shake with violence
a vehicle pulled by horses
started to quake. Astride his chariot, the

to make a sound like an animal
intelligent Khara was roaring. However,

to shake slightly
his left arm trembled and his voice turned

being hard to deal with
harsh. While he glanced around in every

direction, his eyes filled with tears. His

to produce a steady pain
head started to ache. However, because of

to move back to avoid danger
his confusion, he did not retreat.

a sign of a future event
There were these ominous portents

and they made the body hair stand up.

But Khara laughed and spoke to all the

rakshasas. ‘All these great and terrible

portents have arisen and they are terrible

to look
determination in facing danger
to behold. However, because of my valour

and strength, unlike a weak person, I do

not think about them. Using my sharp

a long pointed weapon
arrows, I can bring down stars from the
the sky
to make one very angry
firmament. When enraged, with death as
to begin to deal with
my dharma, I can take on Death.[162] I am
to move back to avoid danger
not interested in retreating without using
my sharp arrows to kill Raghava, who
to disturb or excite
has been agitated by his strength, or his
brother, Lakshmana. My sister will satisfy
her desire and I will drink their blood. It
is because of Rama and Lakshmana that
a terrible disaster
the catastrophe has resulted. Earlier, I
have not faced defeat in any battle. I do
a lie or inaccuracy
obvious
not utter a falsehood and that is evident
to all of you. Even if the king of the gods is
with a leg on each side of
angry and advances in a battle astride Air-
avata[163] and with the vajra in his hand, I
small or not important
can kill him, not to speak of mere humans.'
That large army of rakshasas heard him

roar in this way. Entangled in the noose of death, they obtained great delight from this.

Desiring to witness the battle, the great-souled ones, rishis, gods, gandharvas, siddhas and *charanas*,[164] assembled. Those performers of auspicious deeds assembled and spoke to each other. 'May cattle, brahmanas and those who are revered by the worlds be fortunate. In the battle, let Raghava be victorious over the descendants of Pulastya who roam around in the night, like the one with the *chakra* in his hand[165] acted in an encounter against all the bulls among the asuras.' Those supreme rishis said many other things, having seen that the army consisted

of rakshasas who had exhausted (to tire out completely) their lifespans.

Ahead of the soldiers, Khara speedily (happening quickly) emerged on his chariot (a vehicle pulled by horses). On seeing the rakshasa, many other rakshasas also emerged —Shyenagami, Prithugriva, Yajnashatru, Vihamgama, Durjaya, Karaviraksha, Parusha, Kalakarmuka, Meghamali, Mahamali, Sarpasya and Rudhirashana. Immensely (to a great extent) valorous, these twelve advanced, around Khara. Mahakapala, Sthulaksha, Pramathi and Trishira—these four were ahead of the soldiers, following Dushana at the rear. Desiring a battle, they were terrible in force. The brave rakshasa soldiers were extremely fierce (very violent). They suddenly advanced against the two princes, like a garland (a ring or rope made of leaves) of

evil planets towards the moon and the

sun.

Chapter 3(23)

determination in facing danger

Khara, terrible in his valour, advanced towards the hermitage. With his brother, Rama also saw those portents, the extremely inauspicious and terrible omens that made the body hair stand up and signified misfortune to beings. On seeing these, he addressed Lakshmana in these words. 'O mighty-armed one! Behold. These great portents have arisen and they signify the end of all creatures. However, they will destroy all the rakshasas. The clouds are circling around in the sky, showering down blood and thundering

a place where one lives alone

a sign of a future event

not showing a successful future

to be a sign of

bad luck

to look

to produce this loud sound

being hard to deal with

a loud sharp cry

in a harsh tone. Red donkeys are braying

in a manner not kind

harshly. All my arrows are delighted at

chance of a thing to happen

the prospect of a battle and seem to be

a weapon used for shooting

smoking. O Lakshmana! The bow with

to have a strong desire for

the golden handle seems to be itching.

to go to without a purpose

The birds that roam around in the for-

est are calling, suggesting that fear lies

ahead. There is a doubt about remaining

alive. There is no doubt that there will be

a great encounter. My arm is repeatedly

to make a sudden motion

twitching. O brave one! Our victory and

happening very soon

the defeat of the enemy are imminent. It

easy to understand

is manifest that your face has turned ex-

having an attractive quality

tremely radiant. O Lakshmana! When the

faces of those who are headed for battle

the functional time period

turn pale, that signifies their lifespans

to tire out completely

have become exhausted. But a learned

man who desires welfare must take pre-

cautionary measures when he suspects

a calamity. Therefore, take arrows and a

bow in your hand. Take Vaidehi and find

refuge in a cave that is covered with trees

within the mountain. O child! Even if you

wish to act contrary to my desires, pledge

on my feet that you will leave without any

delay.'[166]

Thus addressed by Rama, with Sita,

Lakshmana took his bow and arrows and

sought refuge inside an impenetrable cave.

When Lakshmana listened and entered

the cave with Sita, as he had been asked

to, Rama donned his armour. In dazzling

armour that was like the fire, Rama was re-

splendent, like a great fire that has arisen

having courage to take quickly
in the darkness. The valiant one seized his
a long pointed weapon to make a quick sound
arrows and raised his great bow, twanging
a strong tight string
the bowstring with a sound that filled the
directions. The gods, the gandharvas, the
siddhas, the charanas and the *guhyakas*[167]
to cause to be very scared
were terrified and spoke to each other.
'There are fourteen thousand rakshasas
something that is done
who are terrible in their deeds. Rama, with
dharma in his soul, is alone. What will
the encounter be like?' The army of the
yatudhanas[168] could be seen in every dir-
the sound of a wild animal
ection, with a deep and terrible roar, full
a thing that protects one
of shields, weapons and standards. They
to make a threatening sound
roared like lions and growled at each other.
They stretched their bows and jumped
around a lot. The sounds of their roaring
to combine a musical instrument
mingled with the beating of drums and

loud excited and emotional
that tumultuous sound filled the forest.
of something that eats animals
to exist or be present
The carnivorous beasts who resided in the
to cause to become afraid
forest were frightened at this sound. They
to run away from danger
fled towards the parts that were silent and
did not look back. That extremely power-
to have and use
ful army rushed against Rama, wielding
many kinds of weapons and looking like
impossible to understand
the unfathomable ocean. Rama, skilled
in war, cast his eye in every direction and
saw that Khara's soldiers were advancing
for the battle. He stretched his terrible
a weapon used for shooting
a case for carrying arrows
bow and took arrows out of his quiver. He
a strong feeling of anger
was overcome by great rage and wished to
to make one very angry
destroy all the rakshasas. Enraged,[169] he
to shine brightly
was like the blazing fire of destruction and
was impossible to look at. On seeing him
the state of being a god
filled with energy, the divinities of the for-

est were distressed. Rama's wrathful form

was like that of the wielder of the *pinaka*,

when he was ready to slay Daksha at the

time of the sacrifice.[170]

Chapter 3(24)

Khara reached the hermitage in advance of his troops and saw Rama, the slayer of enemies, there, holding the bow in his hand. On seeing him, Khara raised his strung bow, which made a harsh noise. Raising it, he urged his charioteer to drive towards Rama. At Khara's command, the charioteer urged the horses towards where the mighty-armed Rama was standing alone, wielding his bow. Seeing that he[171] was descending, all the roamers in the night emitted a loud roar and his advisers surrounded him. Khara's chariot

was in the middle of all those yatudhanas.

to impress or surprise
He dazzled, like the red-limbed one[172]

arising in the middle of the stars. Rama

impossible to defeat to have and use
was invincible and wielded a terrible

an act of greeting someone who wanders in life
bow. Angrily, all the roamers in the night

showered down many kinds of weapons

on him. The angry rakshasas wished

to kill Rama in the battle and used iron

a long pointed stick
clubs, spears, javelins, swords and battle-

to a great extent
axes. They were immensely large and

immensely strong and were like clouds.

Wishing to kill Kakutstha Rama in the bat-

tle, they attacked him. The large number

a long pointed weapon
of rakshasas showered arrows on Rama. It

extremely large
was like gigantic clouds showering down

on an Indra among mountains. Raghava

was surrounded by a large number of ter-

rible rakshasas. It was like Mahadeva being surrounded on an auspicious (suggesting future success) occasion by a large number of his companions. (a friend)

The yatudhanas released weapons on Raghava. However, he received them the way the ocean receives the rivers and countered them with his arrows. (a long pointed weapon) Though his body was mangled (having edges that are not even) by those terrible weapons, he was not pained. He was like a giant mountain against the onslaught (a violent attack) of many blazing (to shine brightly) vajras. Raghava was pierced throughout his body and there were wounds. (to go through with force) Rama was as radiant (bright and shining) as the sun, enveloped (to completely cover) by clouds during evening.

Seeing that the single one was enveloped by many thousands, the gods, the gandharvas, the siddhas and the supreme (highest in degree or quality)

to worry or upset one
rishis were distressed. Rama became extremely angry and stretched his bow out, in the form of a circle. He released
a long pointed weapon
hundreds and thousands of sharp arrows. They were impossible to stop and im-
to deal with successfully
possible to withstand. In the battle, they
a loop at the end of a rope
were like nooses of Death. As if playing,
a bunch of attached hairs
Rama released arrows tufted with heron
soft coverings on a bird's body
feathers. As if playing, Rama released these arrows towards the enemy soldiers.
to steal from
Like nooses of Death, they robbed the rakshasas of their lives. With the energy
to shine brightly
of the fire, those arrows blazed through
to go through something
the sky and penetrated the bodies of the rakshasas, becoming covered with blood.
too many to be counted
very violent
Innumerable extremely fierce arrows were
a weapon used for shooting
released from the circle of Rama's bow.

to go down
to steal from
They descended and robbed the rakshasas
to cut off
of their lives. In the battle, Rama severed
a weapon used for shooting
hundreds and thousands of bows, the tops
a thing that protects one
of standards, shields, heads, many hands,
a small fancy object
ornaments and thighs that were like the
the long nose of an elephant
weak and without any emotion
trunks of elephants. There were hollow
a long pointed weapon
arrows and iron arrows, sharp at the tip
a bunch of attached hairs
someone who wanders in life
and tufted. Thus severed, the roamers
to make a long cry of pain
in the night wailed in terrible tones. The
to cause pain to
soldiers were afflicted by sharp arrows
to go through something
a functional part of the body
that penetrated the inner organs, like a dry
forest consumed by a fire. Rama did not
feeling no fear
give them any peace. Some brave roamers
in the night, terrible in strength, became
extremely angry
a long pointed stick
and released javelins, spears and battle-
axes towards Rama. The mighty-armed

a long pointed weapon

Raghava used arrows to counter those weapons. In the encounter, he sliced off

to remove

their heads and took away their lives. The

someone who wanders in life

remaining roamers in the night became

to cause pain to

distressed. Afflicted by arrows, they

shelter from danger

rushed towards Khara to find refuge.

to take quickly

Seizing his bow, Dushana comforted all of them. Like an angry Rudra or angry Death, he rushed towards Kakutstha. Fear-

not afraid

less because of the refuge Dushana had granted, all of them returned. With sala trees, tala trees and rocks as weapons, they attacked Rama. There was an extraordin-

loud excited and emotional

ary and tumultuous battle that made the body hair stand up. Yet again, there was an

state of being involved

extremely terrible engagement between Rama and the rakshasas.

Chapter 3(25)

A shower of trees and rocks rained down, capable of taking one's life away.

Raghava, with dharma in his soul, used a long pointed weapon sharp arrows to receive them. He was a male animal like a bull that closes its eyes and receives the rain. With the objective of an act of murder slaying all the rakshasas, Rama to mention invoked great rage.

to make one fully involved Immersed in rage, he to shine brightly blazed in his energy.

From every direction, he to cover or hide shrouded the soldiers and Dushana with arrows. The an officer of high rank commander, Dushana, the one that ruins something destroyer of enemies, became angry. He to take quickly seized a club that possessed the the natural color of the skin complexion of the the highest point summit

of a mountain and this made the body hair

to completely cover material for clothes

stand up. It was encased in golden cloth

to press out of shape

and had crushed the soldiers of the gods.

a thin pointed piece

It was made of iron, with sharp spikes

that were covered with the fat of enemies.

the loud sound during storms

Its touch was like that of thunder or the

a tall wall around an area

vajra. It could break down the ramparts

a large snake

of enemies. It was like a giant serpent.

someone who wanders in life

Dushana, the roamer in the night who

causing suffering

performed cruel deeds, seized that club

in the battle and attacked Rama. When

to go down

Dushana descended on him, Raghava

a long pointed weapon

used two arrows to severe his two arms,

to decorate a small fancy object

bedecked as they were with ornaments on

to cut off extremely large

the hands. Thus severed, that gigantic one

fell down in the field of battle. The severed

club in the hand lay down in the front,

like Shakra's standard when it is brought down. With his arms spread around, Dushana fell down on the ground. He was like a spirited and giant elephant when the two tusks (an animal's long large tooth) have been severed (to cut off). On seeing that Dushana had been killed in the battle and had fallen down on the ground, all the creatures praised Kakutstha.

Meanwhile, there were three foremost (in the first position) warriors (one who fights in battles) ahead of the soldiers. They too had come under the subjugation (state of forcing to submit) of Death's noose (a loop at the end of a rope). Angrily, they attacked Rama together. They were Mahakapala, Sthulaksha and the immensely (to a great extent) strong Pramathi. The rakshasa Mahakapala held aloft (in the air) a giant spear (a weapon with a sharp tip). Sthulaksha used a sword (a type of weapon) and Pramathi a battleaxe. On seeing them

descend, Raghava used arrows that were

sharp at the tip to receive them, just as one

welcomes guests who have arrived. The

descendant of the Raghu lineage severed

Mahakapala's head. He used a torrent of

innumerable arrows to crush Pramathi.

He stuffed Sthulaksha's large eyeballs with

arrows, and slain, he fell down on the

ground, like a large tree with branches.

The spirited one[173] then used arrows

that were like the fire, decorated with

gold and diamonds, to kill the remaining

soldiers.[174] The arrows were gold-tufted

and were like flames with trails of smoke.

He slew the rakshasas with those, like a

bolt of thunder brings down a large tree.

In the field of battle, Rama used one hun-

provide with sharp hooks
dred barbed arrows to kill one hundred

rakshasas and one thousand to kill one

protective clothing
thousand. Their armour and ornaments

to suddenly break into pieces
were shattered. Their bows and arrows

to cut off to cause to separate
were severed and scattered. Covered with

someone who wanders in life
blood, the roamers in the night fell down

on the ground. In the battle, they fell down

not neat to make completely wet
with dishevelled hair, drenched in blood.

to spread over a surface
The entire earth was strewn with them,

a place for giving offerings
like a giant altar spread with kusha grass.

In a short while, when the rakshasas were

to kill soft and wet soil
slain, the forest was covered with mud

from their flesh and blood and looked

extremely terrible, like hell. There were

fourteen thousand rakshasas who were

one who entertains something that is done
the performers of horrible deeds. Rama,

a large number of
a human who was on foot, slew all of

them alone. Among all those soldiers, the only ones who were left were maharatha Khara, the rakshasa Trishira and Rama,

someone who causes death

the slayer of enemies.[175] That terrible army was destroyed in the battle by Rama,

a person of higher rank

whose strength was superior. On seeing this, Khara resorted to a giant chariot and

a vehicle pulled by horses

rushed towards Rama, like Indra with an

raised or lifted up

upraised vajra.

Chapter 3(26)

Khara advanced towards Rama. However, the commander (an officer of high rank) of the army was the rakshasa Trishira. He approached and spoke these words. 'Refrain (phrase that is repeated often) from this rashness (quality of acting without care) and engage me to show my valour (determination in facing danger). You will see that I will bring down (to cause to become lower) the mighty-armed Rama in the battle. I know that I am speaking the truth when I touch my weapon and pledge (a serious promise or agreement) that I will slay (to kill) Rama. He deserves to be killed by all the rakshasas. Restrain your eagerness (a positive desire to act) to do battle for a while. Instead, examine whether I will ensure his death in battle,

or whether he will ensure mine. If Rama is killed, you can happily go to Janasthana. If I am killed, you can advance and fight Rama.' Khara was thus persuaded (to cause to do by arguing) by Trishira to test his love of death and said, 'Go and fight.' He[176] advanced towards Raghava.

Trishira was on a chariot (a vehicle pulled by horses) that was yoked to radiant (having an attractive quality) horses. He rushed towards Rama, like a mountain with three peaks.[177] He released a torrent (a large amount of something) of arrows that was like a giant cloud. These created a noise similar to the sound from a drum (to make a steady beating sound) that is wet with water. Raghava saw that the rakshasa Trishira was approaching. He grasped and twanged (to make a quick sound) his bow and picked up sharp arrows. There was a tumultuous (loud excited and emotional)

encounter between Rama and Trishira. It

was between two extremely strong ones,

a large wild cat

like that between a lion and an elephant.

part of a face above the eyes

Trishira struck Rama on the forehead

a long pointed weapon to make one very angry

with three arrows. Angry, enraged and

not willing to accept determination in facing danger

intolerant, he said, 'Such is the valour

feeling no fear

and strength of this brave rakshasa! He

wounds me on the forehead with arrows

that are like flowers. Also accept the

a weapon used for shooting

arrows that are released from my bow.'

Saying this, he angrily used fourteen

full of hate or anger

arrows that were like virulent serpents

a strong feeling of anger

and in rage, struck Trishira on his chest.

moving very fast to bend or hang down

With four swift arrows with drooping

small bunch that grows together to cause to become lower

tufts, the spirited one brought down his

four skilled horses. With eight arrows, he

driver of a vehicle driven by horse

brought down the charioteer from the seat

a vehicle pulled by horses — a long pointed weapon

on the chariot. Using another arrow, Rama

to cut off — in the air

severed the standard raised aloft. With

someone who wanders in life

the chariot destroyed, the roamer in the

to go down — to go through with force

night descended. Rama pierced his heart

with arrows and he was rendered immo-

unable to move — very great in size or amount

bile. The one with the immeasurable soul

being done with power

then used three forceful and sharp arrows.

to cause to become lower

Intolerantly, he brought down the three

to cause pain to

heads of that rakshasa. Afflicted by Rama's

arrows, the roamer in the night fell down

on the ground, where his heads had fallen

to shoot out with force

down in the battle earlier, spouting blood.

When he was killed, the remaining rak-

a lack of order — shelter from danger

shasas were in disarray and sought refuge

to run away from danger

with Khara. They didn't stay, but fled, like

afraid — a kind of wild animal

frightened deer before a tiger. On seeing

movement away from danger

them run away and retreat, Khara became

to make one very angry

quickly enraged. He himself rushed to-

wards Rama, like Rahu towards the moon.

Chapter 3(27)

to kill

On seeing that Dushana had been slain in the battle, together with Trishira, Khara extremely afraid was terrified, having witnessed Rama's determination in facing danger valour. The army of the rakshasas was to a great extent immensely strong and impossible to to deal with successfully withstand. However, Rama destroyed them single-handedly, even Dushana and Trishira. Seeing that the army was entirely destroyed, the rakshasa Khara was dis- upset tressed and attacked Rama, like Namuchi being done with power against Vasava.[178] Khara forcefully a weapon used for shooting stretched his bow and angrily released a long pointed weapon iron arrows that fed on blood and were like

full of hate or anger
virulent serpents towards Rama. He
to make a quick sound
twanged the bowstring in many different

ways and displayed his learning with
to go to without a purpose
weapons. As he roamed around in the
a vehicle pulled by horses
a long pointed weapon
battle on his chariot, Khara shot his arrows

along many paths. The maharatha filled all

the directions and sub-directions with his

arrows. On seeing this, Rama also released

arrows that were extremely difficult to
to deal with successfully
a weapon used for shooting
withstand from his extremely large bow.
produce small burning pieces
They were like flames with sparks and
without being stopped
incessantly coursed through the sky, like

Parjanya showering down rain. Because of
a mark to show direction
those sharp arrows released by Khara and
to cover or hide
Rama, everything was shrouded in arrows

and not a single bit of the sky remained to
to completely cover
be seen. The sun was enveloped in a net of

a long pointed weapon
arrows and could not be seen. They angrily fought, seeking to kill each other. In the encounter, he struck Rama, who was like a
having nothing inside
giant elephant, with hollow arrows, iron
provide with sharp hooks
arrows and barbed arrows that were sharp
with a leg on each side of
at the tip. Astride the chariot, the rakshasa
a weapon used for shooting
presented himself, with the bow in his
a loop at the end of a rope
hand. He was like Yama, with a noose in his hand, and all the creatures saw him. He
determination in facing danger
a long step
was like a lion in his valour and his stride
feeling no fear
was like that of a brave lion. However, like
of less importance
a lion against an inferior animal,[179] Rama
to disturb or excite
was not agitated on seeing him. Khara was
bright and shining
on a large chariot that was as radiant as the
a small animal with wings
sun. Like an insect towards a fire, he approached Rama on that. Khara
to attach
affixed an
clever skill
arrow and displaying the dexterity of his

to cut off
hands, severed the bow held in the hands

of the great-souled Rama. Wrathfully, he

to take quickly a long pointed weapon
again seized seven arrows that were like

a quality of happiness
Shakra's vajra in radiance. With these, in

protective clothing
that battle, he struck the armour.[180] In the

without limit
encounter, Khara struck the infinitely

having or showing a lot of energy
energetic Rama with one thousand arrows

to make a sound like an animal
and roared extremely loudly. Rama's ar-

to impress or surprise
mour dazzled like the sun. However, struck

small bunch that grows together
by the arrows with excellent tufts released

by Khara, it was severed and fell down on

the ground. Raghava was struck by arrows

all over his body and became angry. Rama

to burn brightly
dazzled in the battle, like a blazing fire

an enemy
without any smoke. Wishing to kill the foe,

one that ruins something
Rama, the destroyer of enemies, strung

to send out from a source
another large bow that emitted a deep roar.

a weapon used for shooting

This was the Vaishnava bow that had been

given by the maharshi.[181] Raising that

highest in degree or quality

supreme bow, he rushed towards Khara. In

that encounter, Rama angrily used gold-

small bunch that grows together

feathered arrows with straight tufts to

to cut off

sever Khara's standard. That golden stand-

ard was worth seeing and it was frag-

to break or cause to break

mented in many ways. It fell down on the

ground, like the sun falling down on the

instructions of the gods. The angry Khara,

a functional part of the body

who knew about striking the inner organs,

struck Rama on the body, like striking an

a stick to make an animal move

elephant with a goad, with four arrows

to go through with force

that pierced the chest. Rama was struck by

many arrows that were released from

to bend to greet or show respect

Khara's bow. He was pierced and blood

a leg or arm

started to flow from his limbs. He became

highest in degree or quality
extremely angry. In that supreme encoun-
to take quickly
ter, he seized the bow that was the best
in the first position
among bows. From that foremost bow, he
a long pointed weapon
released six arrows that were aimed at the
target. He struck the head with one arrow
and the two arms with two others. He
struck his chest with three crescent-
shaped arrows. After that, wishing to kill
to a great extent
the rakshasa, the immensely energetic one
very angry
wrathfully used thirteen arrows that were
bright and shining
to make stronger
as radiant as the sun and had been whetted
a bar attached to animals
on stone. The yoke was severed with one
covered with many small marks
and the four speckled horses with four. In
the battle, the sixth was used to sever the
driver of a vehicle driven by horse
head of Khara's charioteer. With three, the
having courage
valiant one severed the *trivenu*.[182] With
to suddenly break into pieces
two, the immensely strong one shattered

position twelve in a series

the two wheels. With the twelfth, he

to cut off a weapon used for shooting to attach

severed Khara's bow, with an arrow affixed

to it. In that encounter, Raghava, Indra's

equal, seemed to laugh, as he used a thir-

to go through with force

teenth that was like the vajra to pierce

to suddenly break into pieces

Khara. Khara's bow was shattered. He was

a vehicle pulled by horses

without a chariot. His horses had been

driver of a vehicle driven by horse to take quickly

slain. His charioteer was dead. He seized a

club in his hands and leapt down on the

to gather

ground. The assembled gods and maha-

something that is done

rshis witnessed maharatha Rama's deed.

Delighted, they joined their hands in

a word used to begin a letter with a leg on each side of

salutation and worshipped him, astride

of or relating the sky

their celestial vehicles on which they had

assembled.

Chapter 3(28)

a vehicle pulled by horses

Khara was without a chariot. He stood there, with a club in his hand. Gently initially, and harshly later, the immensely energetic Rama addressed him in these words.[183] ‘You possessed a huge army with elephants, horses and chariots. Using these, you committed extremely terrible deeds of obstruction that were censured by all the worlds. Someone who agitates creatures performs cruel and wicked deeds. Even if he is the lord of the three worlds, he will not be able to maintain his position. He is like a fierce and evil

in a manner not kind

to a great extent

having or showing a lot of energy

something that is done

criticize strongly in public

to disturb or excite

causing suffering

evil

one who has power and control

very violent

snake that has turned up and all the

people should kill him. If a person does not

understand and commits wicked (evil) deeds

out of greed (an intense desire to own more) or desire, his end will be seen,

like that of a lizard (a type of reptile) that eats hail (ice pieces falling like rain) stones.[184]

The ascetics follow dharma and dwell (to live in a particular place) in

Dandakaranya. O rakshasa! If you slay (to kill)

those immensely (to a great extent) fortunate (having good luck) ones, why will

you not reap (to get as a result of action) the fruits? Cruel (causing suffering) ones who

perform wicked deeds are condemned (to strongly say a thing is bad) by

the worlds. Even if they obtain prosperity (the state of being successful),

that does not remain for a long time, like

a tree that has decayed (to slowly break down) at the roots. A

performer (one who entertains) of wicked deeds will certainly

reap the consequences (a result). At the right time,

he will come to a terrible end, like seasonal (during a specific time of year)

flowers falling down from trees. In this

world, a performer (one who entertains) of wicked (evil) deeds suffers the consequences (a result) within a short space of time. O one who walks around in the night! It is like eating food mixed with poison. O one who roams (to go to without a purpose) around in the night! I am the king who has come here and my task is to slay (to kill) those who perform wicked and terrible deeds and desire to cause unpleasantness to the worlds. I will release arrows (a long pointed weapon) that are decorated (to make more attractive) with gold. They are like serpents (a large snake) emerging from termite hills (an insect that eats wood). They will descend (to go down) on you and pierce you and shatter (to suddenly break into pieces) you. You have eaten those who followed dharma in Dandakaranya. In the battle today, I will slay you and the soldiers who follow you. The supreme (highest in degree or quality) rishis, whom you injured earlier,

with a leg on each side of
are astride their celestial vehicles and will
to kill
a long pointed weapon
to communicate
see you slain with arrows and conveyed
people from one's family
to hell. O worst of your lineage! Strike me
to cause to become lower
as you will. Today, I will bring down your
the inside part of the hand
a strong feeling of anger
head, like a palm fruit.' Eyes red with rage,
Rama spoke in this way.

done for no reason
However, senseless with anger, he
laughed and replied to Rama in this way.
'O Dasharatha's son! You have slain some
ordinary rakshasas in the battle and are
praising yourself, for something that does
a male animal
not deserve any praise. Bulls among men
having courage
who are valiant and powerful pride them-
selves on their energy and do not indulge
in self-praise. In this world, it is only the
worst among kshatriyas, ordinary ones
to wash
in a manner without use
who have not cleansed their souls, who fu-

tilely indulge in self-praise. O Rama! That is the way you are praising yourself. When the time for battle presents itself, when the time for death has arrived, which

feeling no fear

brave one will praise himself? In every

to show evidence of

way, this self-praise demonstrates your in-

a low quality

a single piece of grass

feriority. This is just like the blade of kusha grass, which, when on fire, seems to be like gold. You have not seen me standing

to have and use

here, wielding a club in my hand. I am like

to shake slightly

a mountain that does not tremble, with

a natural chemical substance

in the air

minerals in its core, held aloft by the earth.

With the club in my hand, I am sufficient

to steal from

to rob you of your life in the battle, like

a loop at the end of a rope

Yama, with the noose in his hand, takes

to remove

away the lives of all those in the three worlds. Though I wish to say many more

things, I will not tell you anything more.

The sun is about to set and that causes an

a barrier

obstruction in the way of the encounter.[185]

to kill

You have slain fourteen thousand rak-

shasas. Therefore, I will kill you now and

wipe away their tears.'

very angry

Saying this, the extremely enraged

to move with force

to cover with a hard layer

Khara flung the supreme club, encrusted

a small fancy object

with ornaments, towards Rama, like a

to shine brightly

the loud sound during storms

blazing bolt of thunder. That giant and

blazing club was released from Khara's

hand. Having consumed the trees and the

plant that grows on a surface

creepers, it approached him. The giant

to go down

a loop at the end of a rope

club descended like Death's noose. How-

ever, while it was still in the sky, Rama

to suddenly break into pieces

a long pointed weapon

shattered it with many arrows. Shattered

to break or cause to break

and fragmented by those arrows, the club

fell down on the ground, like a female

a large snake to cause to become lower a repeated word or phrase

serpent is brought down through mantras

and herbs.

Chapter 3(29)

to suddenly break into pieces

Raghava, devoted to dharma, shattered

a long pointed weapon

the club with his arrows. Delighted, he

very angry

addressed the enraged Khara in these

words. ‘O worst among rakshasas! Is this

the entire strength of your army that

you can display? Your strength is infer-

to make a sound like an animal

ior. You are roaring in vain. The club has

been shattered by these arrows and has

fallen down on the ground. You spoke and

to express pride

boasted a lot. But your faith has also been

destroyed. You said that you would wipe

the tears of the rakshasas who had been

destroyed. Those words of yours have also

of less importance
turned out to be false. You are an inferior

rakshasa. You are lowly in conduct and

a lie or inaccuracy
your behaviour is full of falsehood. I will

to remove
take away your life, like Garuda took the

to cut off
amrita away.[186] I will sever your throat

to injure or damage badly a long pointed weapon
today, mangle it with my arrows. The

a soft material
earth will drink the blood and foam that

to flow out in large quantity a leg or arm to make more attractive
gushes out. Your limbs will be decorated

with dust. You will stretch out your

arms and lie down, as if sleeping while

to hold in one's arms
embracing a woman who is extremely

to get a thing by effort
difficult to obtain. O worst among rak-

shasas! While you lie down in that sleep,

shelter from danger
this Dandaka, which is no longer a refuge

today, will actually become a refuge. O

rakshasa! My arrows will destroy Janast-

to go to without a purpose
hana, and fearlessly, the sages will roam

around everywhere in the forest. With

to kill

their relatives slain, the rakshasis who are

a very strong feeling of fear

causing terror today will run away. They

upset extremely afraid

will be distressed and terrified, their faces

covered with tears. As a husband, you have

people from one's family

wives who are equal to you in lineage and

extreme suffering

have revelled in the misery of others. Their

having no result

lives will be rendered futile today. You are

causing suffering a person of low rank

cruel in conduct and inferior. You yourself

a plant with pointed parts

have always been a thorn to brahmanas.

a person who is very wise

It is because of you that sages have been

of giving up something

reluctant to light sacrificial fires and offer

act of giving money to church

oblations into them.'

In the battle, Raghava spoke in this way

very angry criticize strongly in public

to the enraged Khara. Censured, Khara be-

severe or mean

came more angry and used harsher words.

'Indeed, though you will be destroyed,

you are firm. Though there is reason for

not afraid

fear, you are fearless. You have said what

should not be said. Though you do not

to understand

comprehend it, you have come under

state of forcing to submit

the subjugation of death. When men are

to catch in a trap a loop at the end of a rope

ensnared in the noose of destiny, their six

unable to do normal activities

senses[187] are disabled and they cannot

to notice a difference between

distinguish between what should be done

and what should not be done.' Angry

to make a serious expression

and frowning, he spoke to Rama in this

someone who wanders in life

way. Not very far away, the roamer in the

night then saw a giant sala tree. Looking

around here and there for something that

could be used as a weapon in the battle,

to remove completely

he bit his lips and uprooted it. Having

to make one leave home

to a great extent

uprooted it with his arms, the immensely

to throw with force

strong one roared and hurled it towards

Rama, saying, ‘You have been killed.’ As it descended, the powerful Rama sliced it down with his arrows. To slay Khara in the battle, he invoked a fierce rage. Rama was sweating and the ends of his eyes were red with rage. In that encounter, he pierced Khara with one thousand arrows. From the gaps left by the arrows,[188] froth and blood issued, like water flowing down a waterfall on a mountain.[189] In the battle with Rama, Khara suffered from those arrows. As if intoxicated with the smell of blood, he rushed forward impetuously. He descended angrily, covered with blood. Accomplished in the use of weapons and swift in valour, he stepped back two or three steps.[190] To slay Khara in the battle,

Rama picked up an arrow (a long pointed weapon) that was like the fire and was only second to Brahma's staff. This was given to him by Maghavan, the intelligent (able to easily learn or understand) king of the gods.[191]

The one with dharma in his soul affixed (to attach) it and released it towards Khara. Rama stretched his bow (a weapon used for shooting) and released that great arrow, with a sound like that of a storm. It struck Khara in the chest. Consumed by the fire in the arrow, Khara fell down on the ground. It was as if Andhaka had been burnt down by Rudra in Shvetaranya.[192]

Just as Indra killed Vritra with the vajra, Namuchi with foam (a soft material) and Bala with the vajra, Khara was slain (to kill) and brought down.[193]

At this time, all the *rajarshi*s and su-

preme rishis assembled. Delighted, they

worshipped Rama and spoke these words.

‘It was for this reason that the immensely

energetic and great Indra, Purandara, the

chastiser of Paka, came to Sharabhanga’s

sacred hermitage once. The maharshis

thought of a means to bring you to this

region, so that these cruel rakshasas,

the perpetrators of wicked deeds, could

be killed. O Dasharatha’s son! You have

accomplished this task for us. The maha-

rshis can now happily roam around in

Dandaka and pursue dharma.’

Meanwhile, with Sita, the brave

Lakshmana emerged from the cave in the

mountain and happily entered the hermit-

having won a victory

age. Rama was victorious and was wor-

to honor God

shipped by the maharshis. The brave one

a place where one lives alone

entered the hermitage and was honoured

by Lakshmana. Vaidehi was delighted to

someone who causes death

see her husband, the slayer of the enemy

and the one who had brought happiness to

to hold in one's arms

the maharshis. She embraced him.

Chapter 3(30)

Shurpanakha saw that Rama had single-handedly slain (to kill) fourteen thousand rakshasas who were the performers (one who entertains) of terrible deeds (something that is done). In the battle, he had also killed Dushana, Khara and Trishira. On seeing this, she again uttered (to make) a mighty roar (a loud low sound), like the thunder (the loud sound during storms) of a cloud full of water. She witnessed Rama's deed, which others would have regarded (to think of in a certain way) as extremely difficult. Extremely anxious (afraid or nervous), she went to Lanka, ruled over by Ravana. Astride (with a leg on each side of) the foremost (in the first position) of *vimanas*,[194] she saw the seated Ravana, blazing (to shine brightly) in his energy. He was with

in or into the middle of
his advisers, like Vasava amidst the
highest in degree or quality
Maruts. He was seated on a supreme and
a special chair for the king
golden throne that was like the sun. He
of giving up something
was like the fire of a sacrificial altar, when
act of giving money to church
oblations of ghee had been poured on to it.

He was terrible and could not be van-
to defeat completely
quished in battle by the gods, the gandhar-

vas and the great-souled rishis. He was like
wide open
Death with a gaping mouth. He had
to press out of shape
crushed the gods and the asuras and there
mark left after a wound heals
were scars left by the vajra. There were

scars on his chest, when Airavata had
to wound with a horn or tusk
an animal's long large tooth
gored him with his sharp tusks. With his

twenty arms and ten heads[195] and his
a piece for a specific activity
to look
accoutrements, he was a sight to behold.

The brave one's broad chest bore all the
jewelry that's worn on the ear
signs of his being a king. His earrings were

being made liquid by heat
made out of molten gold and were decor-
to make more attractive
ated with shining lapis lazuli. His arms
were excellent. His teeth were white and
his mouth was large.[196] He was like a
mountain. In hundreds of battles with the
gods, his body had been marked by
a leg or arm
Vishnu's chakra.[197] All his limbs had been
struck by the weapons of the gods. Like the
to disturb or excite
ocean, he could not be agitated. However,
moving very fast
he was swift in his action and himself
a disturbed state
caused agitation. He was the one who
to throw with force
hurled the summits of mountains and
to defeat by force
crushed the gods. He was the one who
to treat in a mean way
destroyed dharma and oppressed the
wives of other people. He possessed all the
relating to God
divine weapons and always caused im-
thing that prevents progress
pediments to sacrifices. He went to the city

of Bhogavati and defeated Vasuki.[198] He defeated Takshaka and abducted his beloved wife. He went to Mount Kailasa and vanquished Naravahana.[199] He seized his Pushpaka vimana, which can travel anywhere at will. In his rage, the valiant one destroyed the groves of the gods, the divine grove of Chaitraratha and the grove of Nandana, filled with lotuses.[200] His arms were like the summits of mountains and with those, he was capable of restraining the two scorchers of enemies, the immensely fortunate sun and the moon, when they were about to rise. In ancient times, in the great forest, he had tormented himself with austerities for ten thousand years. The patient one had then

offered his heads to Svayambhu.[201] He had

something helpful

then obtained the boon that he would not

suffer fear in any battle with gods, dan-

avas, gandharvas, pishachas, birds and

a large snake

serpents and would not meet his death

through them, with the exception of

to make holy

humans.[202] Consecrated by mantras,

act of giving money to church

brahmanas kept oblations of soma in

of giving up something

to a great extent

sacrificial vessels and the immensely

to begin to affect suddenly

killing to please a god

strong one seized this. When sacrifices

causing suffering

were about to be completed, the cruel one

evil

stole them.[203] He was wicked in conduct

with determination

and killed brahmanas. He was incessantly

being hard to deal with

harsh and engaged in causing harm to

being afraid

subjects. Such was Ravana, fearful to all

creatures and to all the worlds. The rak-

shasi saw her cruel and immensely strong

brother. He was attired (to put on attractive clothes) in divine garments (piece of clothing), with celestial (relating to heaven) ornaments. He was decorated with divine garlands (a ring or rope made of leaves). This was the immensely (to a great extent) fortunate (having good luck) Indra among rakshasas, the delight of the lineage (people from one's family) of Pulastya.

Senseless (done for no reason) with fear and delusion (a belief that is not true), the large-eyed one displayed these to the blazing (to shine brightly) one and spoke to him. Fearless (not afraid) in action, Shurpanakha, who had been disfigured (to ruin or damage) by the great-souled one, spoke these extremely terrible words.

Chapter 3(31)

Ravana was one who made the worlds

to make a long cry of pain — the middle area or part

wail.[204] He was in the midst of his advisers.

upset

Distressed and angry, Shurpanakha ad-

severe or mean

dressed him in these harsh words. ‘You are

to make one unable to think — a strong need that harms

intoxicated because of your addiction to

desire and objects of pleasure. You do what

a way of limiting something

you will, without any restraints. A terrible

fear has arisen and one should know about

it. However, you don’t realize it. If a king is

of the body

addicted to carnal desire and conducts

himself in accordance with that desire, the

having extreme desire

subjects do not respect such an avaricious

care or concern

person, but regard him like the fire of a

the burning of a dead body
cremation ground. At the right time, if a king does not himself undertake the tasks that need to be done, he will be destroyed, a country ruled by a king
with his kingdom and with those tasks. If one who gets data in secret
a king cannot control himself and spies find it extremely difficult to meet him, to dislike very much
men abhor him from a distance, like elephants avoid soft and wet soil
mud in a river. If a king cannot control himself and does not protect the kingdom, his the state of being successful
prosperity will not to show clearly
manifest itself, like a mountain that is to hide
submerged in the ocean. Engaging with gods, gandharvas and danavas, you are appears to be true to improve
apparently enhancing your own prosperity. However, you are changing often
fickle and do not engage with spies. How can you be a king? highest in degree or quality having won a victory
O supreme among victorious ones! If kings

do not control themselves and don't pos-

one who gets data in secret

sess spies, treasuries and proper policies,

they are the equals of ordinary people.

From the words spoken by spies, from a

to understand

distance, kings can discern everything

the act of chasing

about the pursuit of artha. Such kings are

to talk with others

far-sighted. I think that you do not interact

with your spies and therefore only consult

ordinary advisers. Despite your own rela-

tives having been killed in Janasthana, you

do not know about it. There were fourteen

thousand rakshasas, terrible in their

something that is done

to kill

deeds. Rama has single-handedly slain

them, along with Khara and Dushana. He

has granted safety to the rishis and

brought peace to Dandaka. Rama, unblem-

free from spots and stains

being burdened

ished in his deeds, has thus oppressed

Janasthana. O Ravana! You are avaricious (having extreme desire) and intoxicated (to make one unable to think). You are under the control of others. A fear has arisen within your own dominion (land that one controls), but you do not understand this. If a king is fierce (very violent), does not give generously (in a giving manner), is intoxicated, proud and deceitful (not honest), at times of hardship (pain and suffering), creatures do not approach him. If a king is extremely vain (too proud), impossible to approach, indulging in self-praise and prone (likely to) to anger, at times of hardship, his own relatives will kill him. If he does not swiftly (moving very fast) perform the required tasks, and is scared even though there is no reason to be frightened (afraid), he will be dislodged (to remove with force) from his kingdom (a country ruled by a king) and, in his distress (anxiety or pain), he will become like an ordinary blade (a single piece of grass) of grass. Dried wood, stones and

even dust serve some purpose. But kings who have been dislodged (to remove with force) from their positions have no utility. (the quality of being useful) A king who has been dislodged from his kingdom (a country ruled by a king) may be capable. However, he serves no purpose, like a garment (piece of clothing) that has been worn, or a garland (a ring or rope made of leaves) that has been crushed. (to make one feel upset) If a king is not distracted, (unable to concentrate) knows everything, has conquered (to take control of) his senses, is grateful (feeling or showing thanks) and is devoted to dharma, such a king remains for a long time. If the eyes of good policy are awake (not sleeping) even when the eyes are sleeping, and if anger and favours manifest (able to be seen) themselves, it is only then that a king is worshipped (to honor God) by people. O Ravana! You are evil in intelligence. You are devoid of these qualities. After all, through your spies, (one who gets data in secret) you

have not been informed about the great

destruction of rakshasas that has oc-

to show a lack of respect for

curred. You disrespect others. Though you

a country ruled by a king

rule over a kingdom, you do not know the

an act of giving things out

truth about the apportioning of time and

space.[205] You do not possess the intelli-

to notice a difference between

gence to distinguish between qualities and

an action considered to be bad

sins. The kingdom is in danger. Within a

time period between two events

short span of time, you will be brought

down.'

a thing causing one to be thought of as bad

She recounted his own taints in this

one who has power and control

way. Using his own intelligence, the lord

to go to without a purpose

of those who roam around in the night

reflected on them. Possessing riches, inso-

the quality of being mean

lence and strength, Ravana thought for a

long time.

Chapter 3(32)

In the midst of the advisers, Ravana spoke these harsh words to the angry one. Enraged, Ravana asked her. ‘Who is Rama? What is his valour like? What is his appearance? How brave is he? Dandakaranya is extremely difficult to penetrate. Why has he come here? What are the weapons Rama used to slay the rakshasas and kill Khara, Dushana and Trishira in the battle?’

Thus addressed by the Indra among rakshasas, the rakshasi became senseless with rage. She started to describe Rama

properly. ‘His arms are long and his eyes are large. His garments (piece of clothing) are made (to see and identify) out of bark and dark antelope (a type of animal) skin. Rama is Dasharatha’s son and his beauty is like Kandarpa.[206] He stretches a bow (a weapon used for shooting) that is decorated (to make more attractive) with gold and is like Shakra’s bow. He shoots blazing (to shine brightly) iron arrows (a long pointed weapon) that are like serpents (a large snake) with virulent (extremely dangerous) poison. In the battle, I could not see when the im-mensely (to a great extent) strong Rama took out those terrible arrows, released them, or stretched his bow.[207] I saw those soldiers slaughtered (to kill in a violent way) by the shower of arrows. It was like an excellent crop of grain devas-tated (to cause extreme pain) by Indra’s shower of hail (ice pieces falling like rain) stones.

There were fourteen thousand rakshasas who were terrible in their valour (determination in facing danger). A single

a large number of
a long pointed weapon
one on foot slew them with sharp arrows,
together with Khara and Dushana, within
the space of one-and-a-half *muhurtas*.[208]
He granted safety to the rishis and brought
peace to Dandaka. Somehow, I alone man-
to defeat completely
aged to escape from being vanquished by
that great-souled one. Rama, who knows
to stop briefly
about his soul, hesitated to kill a
to a great extent
woman.[209] His brother is immensely
having or showing a lot of energy
energetic and is his equal in qualities and
determination in facing danger
deserving trust
valour. The valiant one is faithful and
devoted to him and his name is Laksh-
not willing to accept
mana. He is intolerant and impossible to
having won a victory
defeat. He is victorious, brave, intelligent
and strong. He is always like Rama's right
arm, as is his[210] breath of life, moving
admired for past achievements
around outside. Rama possesses an illus-

admired for past achievements

trious and large-eyed wife.[211] The beauti-

ful and slender-waisted one has the name

of Sita Vaidehi. Earlier, I have never seen a

woman with her kind of beauty on this

earth, be it a goddess, or a gandharva,

yaksha or *kinnara* lady.[212] If Sita becomes

the wife of a person and cheerfully em-

braces him, he truly lives in all the worlds,

even more than Purandara. She is good in

conduct. Her form is praiseworthy. Her

beauty is unmatched on earth. She is the

appropriate wife for you and you are the

right husband for her. Her hips are wide.

Her breasts are full and peaked. I wished to

bring that beautiful one here as your wife.

Vaidehi's face is like the full moon. If you

see her now, you will also have to seek

shelter from danger
refuge with Manmatha. If you have inten-
to succeed in doing
tions of accomplishing the objective of
to get a thing by effort
obtaining her as your wife, you should act
quickly. Stretch out your right foot for the
the benefit of one
sake of victory.[213] O lord of rakshasas! Do
what will bring pleasure to the rakshasas.
to kill
causing suffering
Slay the cruel Rama who lives in a hermit-
a place where one lives alone
age. Slay maharatha Lakshmana with your
a long pointed weapon
one that keeps from harm
sharp arrows. When her protectors have
being killed
been slain, you will be able to happily
enjoy Sita. O lord of the rakshasas! O Ra-
to be liked by someone
vana! If my words appeal to you, without
any doubts, act in accordance with my
words. You have heard that Rama used
someone who wanders in life
straight-flying arrows to slay the roamers
of the night who had gone to Janasthana.
You have also learnt that Khara and Du-

shana have been killed. You should now

arise and do what needs to be done.'

Chapter 3(33)

He heard Shurpanakha's words and they made the body hair stand up. He made up his mind about what should be done.

Taking his leave of his advisers, he de-parted. He thought about the appropriate course of action that should be followed.

He weighed the pros and cons and thought about the strengths and weaknesses.

He then made up his mind about what should be done. Having decided this, he went to the beautiful quarter[214] where all the vehicles were kept. The lord of the rakshasas secretly went to the garage and

driver of a vehicle driven by horse
instructed the charioteer, ‘Yoke the cha-
a vehicle pulled by horses
riot.’[215] In a short while, the charioteer,
determination in facing danger
quick in his valour, yoked the excellent
and favourite chariot. The golden chariot
could travel, as it willed, through the sky.
to make more attractive
It was adorned with jewels. It was yoked
an animal like a horse
to mules, with faces like pishachas, and
belts used to load animals
with golden harnesses. The lord of the
having success by making money
rakshasas, Dhanada’s prosperous younger
brother,[216] went to the lord of the male and
female rivers.[217] Dashanana[218] was fanned
cooking tool used to stir
a type of wild animal
with whisks made of white yak hair and
a device to protect from rain
in the air
a white umbrella was held aloft his head.
a small fancy object
being made liquid by heat
His ornaments were made out of molten
the natural color of the skin
gold and had the complexion of mild lapis
lazuli. With ten faces and twenty arms,
piece of clothing
his garments deserved to be seen. He was

the enemy of the gods and the one who

killed sages. With ten heads, he was like a

king of the mountains. Astride a chariot

that could travel at will, the lord of the

rakshasas was radiant. It[219] looked like a

cloud in the sky, encircled with lightning

and with flying cranes.

The valiant one looked at the shoreline

of the ocean, with mountains and full

of thousands of trees with many kinds

of flowers and fruits. In every direction,

there were lakes with lotuses, full of aus-

picious and cool water. There were large

hermitages, with decorated sacrificial

altars. It was ornamented with coconut

trees and plantain trees were like a dam.

There were blossoming sala, tala and

to make more attractive

tamala[220] trees. It was ornamented with

highest in degree or quality

supreme rishis who were extremely

showing careful self control

restrained in their diet. There were thou-

sands of nagas, birds, gandharvas and

kinnaras. The place was beautiful with

to take control of

siddhas and charanas who had conquered

desire. There were *aajas*, vaikhanasas,

mashas, valakhilyas and marichipas.[221]

There were thousands of apsaras who

knew about the techniques of sexual

activity done during free time

a small fancy object

pastimes, wearing divine ornaments

to completely cover

and garlands and enveloped in celestial

forms. The beautiful wives of the gods

frequented the place and loved it. Large

to move around

numbers of gods and danavas wandered

around, desiring amrita.[222] The place was

a large brown bird

a small animal

filled with swans, curlews and frogs. There

a tall bird with a long neck

were the sounds of cranes. It was spread

not strong in effect

over with mild and beautiful lapis lazuli

and the ocean's energy. In every direction,

there were vimanas, large and white,

to make more attractive

a ring or rope made of leaves

decorated with divine garlands and filled

to make a sharp loud sound

with the sound of trumpets and singing.

They could travel at will and such worlds

could be won[223] by those who practised

a simple and plain thing

austerities. Dhanada's younger brother

saw them,[224] served by gandharvas and

apsaras. He saw thousands of gentle

to produce a liquid or smell

forests, filled with roots that exuded the

a wood with a pleasant smell

juices of sandalwood. These satisfied the

sense of smell. There were the best of

a small group of trees

a plant with heavy leaves

forests and groves, filled with aloe. There

having a pleasant smell

a type of spice

were fragrant fruits from nutmeg and

a drink with alcohol

to produce flowers

bay rum trees.[225] There were blossoming

tamala trees and clumps of pepper. Large numbers of oysters were drying along the shore. There were conch shells, rocks and heaps of coral. There were gold and silver hills in every direction. There were waterfalls pleasing to the mind and sparkling lakes. The place was filled with riches and grain and gems among women. He also saw cities, with sheds for elephants, horses and chariots. It was level and pleasant in every direction. The breeze was mild to the touch. He saw the shore of the lord of the rivers and it was like heaven.

He saw a nyagrodha tree there.[226] It had the complexion of a cloud and was surrounded by rishis. In every direction, its branches stretched out for a hundred

yojanas. The immensely strong Garuda seized the elephant and the extremely large tortoise as food and sat down on its branch to eat them.[227] When the supreme among birds suddenly sat down on the branch, covered with many leaves, because of the burden caused by the immensely strong Suparna, it broke. The supreme rishis, the vaikhanasas, the mashas, the valakhilyas, the marichipas, the aajas and the *dhumras*[228] were collectively attached to the branch.[229] Garuda was overcome with compassion for them. With great force, he seized the broken branch that was one hundred yojanas long and the elephant and the tortoise. The one with dharma in his soul used one

talon to devour the flesh. The supreme among birds used the branch to destroy the dominion of the *nishadas*.[230] Having been freed, the great sages were infinitely delighted. Their delight was doubled when the intelligent one turned his intelligence towards bringing the amrita and performed an act of valour. He shattered the mesh made of iron and broke into the excellent vault meant for treasures. He penetrated the protected residence of the great Indra and carried the amrita away.

Dhanada's younger brother saw the nyagrodha named Subhadra, frequented by large numbers of maharshis and with Suparna's marks on it.

He passed over to the other shore of the ocean, the lord (one who has power and control) of the rivers. At the end of a beautiful and sacred (relating to religion) forest there, he saw a lonely hermitage (a place where one lives alone). He saw the rakshasa named Maricha there, restrained (to keep under control) in his food. He was attired (to put on attractive clothes) in black antelope (a type of animal) skin and bark (the outer cover of a tree) and sported matted (twisted in an ugly way) hair. In the proper way, Ravana approached the rakshasa. After this, the one who was eloquent (clearly showing feeling) in the use of words[231] addressed him in these words.

Chapter 3(34)

‘O Maricha! O son![232] Listen to the words I am going to speak. I am afflicted. You are the supreme refuge in my state of affliction. You know about Janasthana. My brother, Khara, the mighty-armed Dushana, my sister, Shurpanakha, the immensely energetic rakshasa, Trishira, who survived on human flesh, and many other brave roamers in the night who were successful in their objectives followed by counsel and resided there. Those rakshasas dwelt there. In that great forest, they obstructed the sages who sought to

to cause pain to
shelter from danger
something that causes pain
to a great extent
the soft parts of the body
someone who wanders in life
to exist or be present
to live in a particular place
to block

follow dharma. There were fourteen thou-

sand rakshasas who were terrible in their

something that is done

deeds. They were brave and successful in

their objectives. They followed Khara's

to a great extent

wishes. Those immensely strong ones

to exist or be present

used to reside in Janasthana now. In a

state of being involved

battle, they had a supreme engagement

with Rama. In the field of battle, Rama's

to give life or energy

rage was ignited by this. Though he did not

complete and total

to attach

utter anything harsh, he affixed arrows to

a weapon used for shooting

his bow. There were fourteen thousand

very violent

rakshasas who were fierce in their energy.

to kill

A man on foot used sharp arrows to slay

them. In the battle, Khara was slain and

Dushana was brought down. Trishira was

to cause to be in a condition

killed and he rendered Dandaka free from

to force to live abroad

fear. With his wife, his father exiled him in

a strong feeling of anger
his rage and he possesses a limited life-
the functional time period
span. That Rama, the worst among

kshatriyas, has killed those soldiers. He is
evil
severe or mean
very violent
wicked in conduct and harsh. He is fierce,
wanting more than necessary
to take control of
stupid and greedy and has not conquered
to leave and never return
his senses. He has abandoned dharma and

has adharma in his soul. He is engaged in

causing injury to creatures. There was no
a feeling of extreme dislike
reason for enmity in the forest. Yet, he

resorted to his spirited nature and disfig-
to ruin or damage
ured my sister by slicing off her nose and

ears. His wife is Sita and she is like a

daughter of the gods. She is in Janasthana.
determination in facing danger
With you as my aide, I will use my valour
to a great extent
to bring her away. O immensely strong

one. With you by my side as my aide and

with my brothers, I will not worry about

to gather

fighting against the assembled gods in a

one who assists another

battle. O rakshasa! Become my aide. You

determination in facing danger

are capable. With your valour and your

pride, there is no one who is your equal in

to go to without a purpose

a battle. O one who roams around in the

night! This is the reason why I have come

here and approached you. Listen to me

about what you have to do to help me. My

words will spell out your task. Assume the

a wild animal

form of a golden deer, with colourful silver

a place where one lives alone

spots. Roam around in Rama's hermitage,

in front of Sita. On seeing you in the form

of a deer, there is no doubt that Sita will

to use legal power to take

ask her husband and Lakshmana to seize

you. When they are away and Sita is alone,

thing that prevents progress

without any impediments, I will cheer-

to take someone by force

to steal from

fully abduct her, like Rahu robs the moon

of its radiance. After that, Rama will be

miserable and afflicted because his wife

has been abducted. I will strike him if he

retaliates and thus accomplish the inner

desire of my heart.'

The great-souled Maricha heard this

about Rama. His mouth turned dry and he

was terrified. He knew about Rama's val-

our in the great forest. He was scared and

miserable in his mind. He joined his hands

in salutation and addressed Ravana in the

following words, knowing what would be

good and what would be bad for his own

self.

Chapter 3(35)

clearly showing feeling

The one who was eloquent in the use of words heard the words spoken by the Indra among the rakshasas. The im-

to a great extent

one who has power and control

mensely wise Maricha replied to the lord of the rakshasas. ‘O king! It is always easy to get men who are pleasant in speech. It is extremely difficult to find a speaker and a

not pleasing

listener for disagreeable medication. There is no doubt that you do not know about

determination in facing danger

Rama’s great valour and superior qualities.

changing often

You are fickle and do not engage with your

one who gets data in secret

spies. He is like the great Indra and Varuna.

O father![233] Will there be safety for all the

rakshasas on earth? Or will Rama be en-
very angry
raged and render the world devoid of
rakshasas? Has Janaka's daughter been
born to bring an end to your life? Is Sita
going to be the reason behind a great
a terrible disaster
catastrophe for us? If you completely
to be the cause of
follow this conduct engendered by desire
to get a thing by effort one who has power and control
and she obtains you as her lord, will the
city of Lanka, with you and the rakshasas,
be destroyed? If an evil-minded king like
you engages in conduct that is engendered
evil
by desire and follows wicked conduct and
advice given to one
evil counsel, he destroys his own self, the
a country ruled by a king
people and the kingdom. He has not been
to leave and never return action showing lack of respect
abandoned by his father and no disrespect
wanting more than necessary
has been shown to him. He is not greedy.

He is not wicked in conduct. Nor is he the

worst among kshatriyas. The extender of Kousalya's delight is not devoid of the qualities of dharma. He is engaged in the welfare (a government program to help poor) of all creatures and is not violent towards them. His father was truthful (telling the truth) in speech and was deceived (to make one believe a lie) by Kaikeyee. On seeing this, the one with dharma in his soul agreed to exile (being barred from a country) in the forest. He wished to do what would bring pleasure to Kaikeyee and to his father, Dasharatha. He abandoned (to leave and never return) the kingdom and objects of pleasure and entered the Dandaka forest. O father![234] Rama is not harsh (being hard to deal with). He is not devoid of learning. It is not that he has not conquered (to take control of) his senses. He is not false. He is not bereft of learning. You should not speak in this way. Rama is the personifica- (one who has a lot of a quality)

morally good
tion of dharma. He is virtuous. Truth is his
determination in facing danger
valour. He is the king of all the worlds, like

Vasava among the gods. He can protect

Vaidehi through his own energy. Like
to steal from
a warm soft light
robbing the sun of its radiance,[235] how can
brilliant shining beauty
you wish to rob him of his resplendence?
a visible line of light
In a battle, the rays of his arrows are invin-
impossible to defeat
cible and his bow and arrows are like
material used to start a fire
an intense and dangerous fire
kindling. When the fire that is Rama blazes

suddenly, you should not enter it. The
burning with bright light
to open widely
flaming mouth of the bow will gape. The
to allow to exist
rays of arrows cannot be tolerated. The
to have and use
brave one will wield bow and arrows that

will destroy the enemy soldiers. O father! If
a government program to help poor
you desire your own welfare and do not
to stop having or doing
wish to give up your kingdom, your happi-

ness and your life, you should not test

Rama. He is like Death. His energy is im-

very great in size or amount

measurable and Janaka's daughter is his

wife. When she is under the protection of

a weapon used for shooting

not able to do something

Rama's bow in the forest, you are incapable

to take someone by force

of abducting her. He loves the wife more

than his own life and she is always devoted

to him. The slender-waisted Sita is like the

of giving up something

flames of a sacrificial fire into which obla-

act of giving money to church

a name for God

tions have been offered. O lord of the

rakshasas! Why do you wish to undertake

having no result

a futile endeavour? Even if he glances at

you in a battle, your life will come to an

a country ruled by a king

end. Life, happiness and the kingdom are

to get a thing by effort

extremely difficult to obtain. Make up your

mind and consult with all the advisers and

those who follow dharma, with Vib-

the most important part

hishana at the forefront. Reflect on the

an argument against something
pros and the cons and the strengths and
to make a decision
the weaknesses. Determine the truth
about your own strength and that of
to combine to produce
Raghava's. You should make up your mind
producing good results
about what is most beneficial and act
in a proper way
accordingly. I do not think that you should
embark on this battle and encounter with
a name for God
the son of the king of Kosala.[236] O lord of
to go to without a purpose
those who roam around in the night!

Listen yet again to these excellent and
having good qualities
desirable words.'

Chapter 3(36)

determination in facing danger

‘With my great valour, I was once travelling around this earth. I possessed the strength of thousands of elephants and was like a mountain. I was like a dark blue cloud and wore golden earrings. Wearing a crown and with a club as a weapon, I generated fear in the worlds. I wandered around Dandakaranya, devouring the flesh of rishis. The great sage, Vishvamitra, with dharma in his soul, was terrified of me. He himself went to King Dasharatha and spoke these words. “The right time has come and let this Rama

jewelry that's worn on the ear

fancy hat worn by a king

to move around

to quickly eat everything

very wise

to cause to be very scared

a name for God
protect me. O lord of men! A terrible fear

has arisen on account of Maricha." Thus

addressed, King Dasharatha, with dharma

to a great extent
in his soul, replied to the immensely

having good luck very wise
fortunate and great sage, Vishvamitra.

"Raghava is less than sixteen years old and

not having special skills
is unskilled in the use of weapons. If you

wish, I and all my soldiers will go with

a person who is very wise
you. O best among sages! As you wish, I

to kill
will slay your enemy." Thus addressed,

the sage spoke to the king. "With the

exception of Rama, no other force will be

sufficient for that rakshasa. Though he

having or showing a lot of energy
is a child, he is immensely energetic and

to keep under control a very hot day
is capable of restraining him. O scorcher

of enemies! May you be fortunate. Let me

take Rama and go." Saying this, the sage

male member of a royal family
took the prince. Extremely delighted,
a place where one lives alone
Vishvamitra went to his own hermitage
to make holy
giving up something one wants
and consecrated himself for a sacrifice.
to make a quick sound
Rama was there, twanging his colourful
a weapon used for shooting
pleasing to look at
bow. At that time, the handsome one
hair on a man's cheeks
still didn’t have a beard on his face. He
was dark and with excellent eyes. He was
to put on attractive clothes
piece of clothing
attired in a single garment, with a bow,
to reach the highest point
a ring or rope made of leaves
crested hair and a golden garland. He ren-
dered Dandakaranya beautiful with the
a warm soft light
radiance of his own energy. At that time,
Rama was seen to be like the young moon
when it has arisen.
jewelry that's worn on the ear
‘I was like a cloud, with earrings made
to change from solid to liquid
showing a lack of respect
out of molten gold. Strong and insolent
something helpful
to get a thing by effort
because of the boon I had obtained,[237] I
raised or lifted up
went to that hermitage. With an upraised

weapon, I entered violently. On seeing me,

a weapon used for shooting

he was not scared and strung his bow.

a belief that is not true

Because of my delusion, I took Raghava to

be a child and did not show him any re-

spect. I quickly rushed towards Vish-

of giving up something

vamitra's sacrificial altar. He released a

a long pointed weapon

sharp arrow that was capable of killing the

to move with force

enemy. Struck by it, I was flung one

hundred yojanas away, into the ocean.

Because of the force of Rama's arrow, I

likely to change

became unstable and my senses were in a

a confused mental state

to go under water

whirl. I was then submerged into the deep

waters of the ocean. O father! After having

to get again

regained my senses after a long time, I

went to the city of Lanka. I escaped in this

one who assists another

to kill

way, though my aides were slain. Though

Rama was still a child and not skilled in the

free from spots and stains
use of weapons, he was unblemished in his
something that is done
to prevent
deeds. Therefore, I will restrain you from a
fight between groups of people
clash with Rama. If you do so, there will be
a terrible disaster
a great catastrophe and you will quickly be
destroyed. The rakshasas know about
sporting and satisfying desire. Their
group that has gathered
celebration and fun
assemblies are engaged in festivities. You
to steal from
will rob them of those and bring about
to cause to feel extreme pain
torment and calamity. The city of Lanka
a large and impressive house
a tall wall around an area
has mansions, palaces and ramparts. It is
to make more attractive
fancy item made of rare stones
decorated with many jewels. Because of
Maithilee, you will witness its destruction.
a large snake
Like fish in a lake where there is a serpent,
morally good
even if virtuous people do not engage in
evil
wicked acts, but consort with those who
to cause to be pulled away from
are wicked, they are destroyed because of
an action considered to be bad
the sins of others. The rakshasas are

smeared with divine sandalwood paste and celestial unguents. They are adorned with divine ornaments. Because of your sins, you will see them slain and fallen down on the ground. You will see the remaining roamers in the night flee in the ten directions, with their wives and without their wives, without a refuge. There is no doubt that you will see the houses in Lanka burn, surrounded by a circle of fire and enveloped in a net of arrows. O king! You have already married one thousand women. O rakshasa! Be devoted to your own wives and save your own lineage. Make efforts to enhance your respect, the prosperity of the kingdom and your own life. If you desire to enjoy these for a long

time, do not do anything disagreeable (not pleasing) towards Rama. Despite being restrained (to keep under control) by your well-wishers, if you still engage in this terrible act of oppressing (to treat in a mean way) Sita, your soldiers and relatives will decay (to slowly get worse). With your life taken away (to remove) by Rama's arrows (a long pointed weapon), you will go to Yama's eternal abode (the place where one lives).'

Chapter 3(37)

'In an encounter with him, I escaped in this way. Now listen to what happened thereafter. Though I had been shamed by him in this way, with two other rakshasas, I entered the Dandaka forest. They were in the forms of animals. I also roamed around in the form of a giant animal that fed on flesh. My tongue was ablaze and I had large tusks. I had sharp horns and was immensely strong. O Ravana! I roamed around in that extremely terrible form and oppressed the ascetics, in the agnihotra sacrifices, in *tirthas* and

in or into the middle of

chaityas[238] and amidst the trees. In Danda-

karanya, I killed the ascetics who followed

dharma. I drank their blood and ate their

the soft parts of the body causing suffering

flesh. Acting in this cruel way, I ate the

to cause to be very scared

flesh of rishis and terrified those who

to live in a particular place to make one unable to think

resided in the forest. Intoxicated by the

to go to without a purpose

blood, I roamed around in the forest of

Dandaka. I thus roamed around in Danda-

to treat in a mean way

karanya, abusing dharma. At that time, I

approached Rama, who was following the

to a great extent

dharma of ascetics, the immensely fortu-

having good luck

nate Vaidehi and maharatha Lakshmana.

leading a strict simple life

He was in the form of an ascetic, restrained

a government program to help poor

in diet and engaged in the welfare of all

creatures. Remembering the former

a feeling of extreme dislike

enmity and knowing that Rama had come

to the forest in the form of an ascetic, I

to defeat completely
wished to vanquish the extremely strong

one. Extremely angry, not capable of

treatment that is not fair
discrimination, but remembering the

a verbal punishment
former chastisement, I rushed against

him, wishing to kill him, in the form of an

being done with power
animal with sharp horns. He forcefully

a weapon used for shooting
stretched his bow and released three sharp

a long pointed weapon to kill
arrows that could slay the enemy. They

moving very fast
were as swift as Suparna[239] and the wind.

a mark to show direction
Those three extremely terrible arrows

were like the vajra and fed on blood. They

small bunch that grows together
possessed straight tufts and together, they

rushed towards us. Earlier, I had known

determination in facing danger
about his valour and the fear he could

to make one believe a lie
cause. I deceived him and escaped.[240] But

the other two rakshasas were killed. I

somehow managed to escape from the

a long pointed weapon
arrow released by Rama with my life. I
to refuse in formal way
came here, renounced everything and
leading a strict simple life
the outer cover of a tree
became an ascetic. Attired in bark and
a type of animal
black antelope skin, I can see Rama in each
to hold so one is ready to use
and every tree, wielding the bow, like
a loop at the end of a rope
Yama with the noose in his hand. O Ra-
vana! I am scared and can see thousands of
Ramas. It seems to me that this entire
a name for God
forest is full of Rama. O lord of the rak-
shasas! I do not see anything that is
without Rama. Rama appears in my
to turn quickly and suddenly
dreams and my senses are whirled around.
a very strong feeling of fear
O Ravana! Because of my terror of Rama,
all words that begin with the letter "R", like
ratna and *ratha*,[241] generate fear in me. I
know of his powers and you are not his
excusing a person
equal in a battle. O Ravana! You can pardon

him[242] or fight with Rama. If you wish to see me,[243] you should not mention anything about Rama. I have spoken these words with a view to ensuring the welfare of my relatives. If you do not like what I have spoken, with your relatives, you will give up your life in a battle. Rama's straight-flying arrows will kill you today.'

a government program to help poor

to stop having or doing

a long pointed weapon

Chapter 3(38)

Maricha's words were full of what was beneficial (producing good results). However, like a person wishing to die does not accept medicines, Ravana did not accept what he said. Maricha spoke words that were like a medicament (a thing that treats disease). However, goaded (to force to do something) by destiny, the lord (one who has power and control) of the rakshasas addressed him in harsh (severe or mean) and inappropriate (not right for a situation) words. 'O Maricha! You have addressed me in inappropriate and futile (having no result) words. These are extremely pointless (having no meaning) words, like seeds sown in a barren (having very few plants) spot. With these words, you are incapable (not able to do something) of frightening (causing fear) me against taking (to begin to deal with) on Rama in

evil
a battle. He is wicked in conduct and
showing a lack of judgement
foolish. Moreover, he is human. Rama has
to leave and never return
a country ruled by a king
abandoned his well-wishers, his kingdom,
his mother and his father. Hearing the
ordinary words of a woman, he went to the
forest alone, on foot. He killed Khara in a
battle. In your presence, I should certainly
to take someone by force
abduct Sita, whom he loves more than his
a promise to oneself
own life. O Maricha! This resolution of my
to make a decision
heart has been determined. Even if Indra is
there, with the gods and the asuras, I am
not able to do something
incapable of withdrawing from it. Had I
an argument against something
asked you about the pros and cons and
suited for a purpose
not right for a situation
about the appropriate and inappropriate
means, it would indeed have been your
task to determine that and speak to me in
this way. A skilled adviser who desires his

the state of being successful
own prosperity should speak, with hands
a word used to begin a letter
joined in salutation, only when he has
been asked by the king. If one wishes to
not pleasing
suited for a purpose
address disagreeable words, appropriate
producing good results
and beneficial, to a lord of the earth, they
should be properly spoken, displaying
comfortable weather
mildness first. O Maricha! A king who
deserves respect does not take delight in
showing a lack of honor
showing a lack of respect
disrespectful and insulting words, even if
to say
the benefit of one
they are uttered for the sake of benefit.
without limit
to represent
Infinitely energetic kings embody the five
forms of Agni, Indra, Soma, Yama and
belonging to each person
Varuna[244] and the respective attributes of
the property of being wild
fierceness, valour, gentleness, chastise-
a verbal punishment
ment and suppleness. Therefore, under all
circumstances, kings must be respected
to honor God
and worshipped. You have ignored dharma

to make one fully involved

and are only immersed in delusion. I have

come to you, but because of the wicked-

bad behavior

ness of your soul, you have spoken in this

being hard to deal with

harsh way to me. O rakshasa! I did not ask

an argument against something

you about the pros and the cons, or about

producing good results

what is beneficial for my own self. You

should help me in this task. Assume the

a wild animal

form of a wonderful golden deer, with

to cause to do a bad thing

silver spots. After having tempted Vaidehi,

you can go wherever you wish to. On

seeing your golden form, full of *maya*,

Maithilee will be filled with wonder. She

will tell Rama, "Bring it here quickly."

When Kakutstha and Lakshmana have

to take someone by force

withdrawn, I will cheerfully abduct

Vaidehi, like the one with the one thou-

to remove

sand eyes taking away Shachi.[245] O

rakshasa! After having performed this task, you can go away wherever you want.

a serious promise

O Maricha! O one with the excellent vows! I will give you half of my kingdom. O ami-

friendly and pleasant

able one! Follow the auspicious path of

suggesting future success

to succeed in doing

accomplishing this task. I will deprive

to keep from having

to get a thing by effort

Raghava and obtain Sita without a battle. Having accomplished the task, with you, I will leave for Lanka. You will accomplish this task, even if I have to force you to do it. A person who acts against his king does not obtain happiness. When you approach him, there may be a doubt about your remaining alive. However, if you act against me, your death now is certain. You must make your intelligence realize that

producing good results

doing this here and that there, is beneficial

for you.’

Chapter 3(39)

someone who wanders in life

The roamer in the night heard the contrary command spoken by the king.

severe or mean

Maricha addressed these harsh words to

one who has power and control

the lord of the rakshasas. 'O roamer in the

to give an order

night! Who has instructed you about this

evil

wicked deed that leads to your destruc-

a country ruled by a king

tion, with your sons, your kingdom and your advisers? O king! Who is the evil-

to feel very happy

acting one who does not rejoice in your happiness? Who has urged you towards a

to communicate

means that will convey you to death's door? O roamer in the night! It is sufficiently clear that they are your enemies,

desiring a reduction in your valour (determination in facing danger) and your destruction by urging you against someone who is stronger. Who is the inferior (of less importance) one, disastrous (causing great suffering) in intelligence, who has instructed (to give an order) you in this way? O roamer (someone who wanders in life) in the night! He desires that you should be destroyed because of your own deeds (something that is done). O Ravana! It is evident (obvious) that your advisers are not restraining (to prevent) you from killing yourself. Even if their status is elevated (having a brilliant quality), they should be restrained (to keep under control) in every way. If a king follows desire and conducts himself, resorting to an inappropriate path, virtuous (morally good) advisers must restrain him in every way. But though you should be restrained (showing careful self control), they are not restraining you. O supreme (highest in degree or quality) among victorious (having won a victory)

someone who wanders in life

ones! O roamer in the night! Advisers

to get a thing by effort state of being well known

obtain dharma, artha, kama and fame

through the favours of their master. O

a terrible disaster

Ravana! When there is a catastrophe, all

having no result an event causing harm

those become futile. The calamity a master

to get as a result of action

reaps because of his evil qualities also

to slowly go to a lower level highest in degree or quality

devolves on inferior people. O supreme

having won a victory

among victorious ones! The king is the

foundation for dharma and victory. There-

fore, in every situation, kings must be

protected. O roamer in the night! O rak-

a country ruled by a king

shasa! It is impossible to protect a kingdom

a violent quality

through ferocity, contrariness and lack of

the state of not having pride the act of praying to a god

humility. There are advisers who worship

very great or extreme

you and give you ferocious counsel. Like a

driver of a vehicle driven by horse moving very fast

wicked charioteer, they will swiftly drive

not even

you down an uneven road. In this world,

there are many virtuous (morally good) people who follow dharma. However, because of the crimes of others, they are destroyed, with their followers (one who is guided by another). O Ravana! When the master is contrary and ferocious (very violent), the protection and prosperity (the state of being successful) of the subjects is not enhanced (to improve), like sheep who are protected by a jackal (a wild dog). O Ravana! All the rakshasas will certainly be destroyed, since they have a harsh (being hard to deal with) and evil-minded king like you, who has been unable to conquer (to take control of) his senses. Like a coincidence (events that occur by chance), you are bringing about this terrible calamity (an event causing harm).[246] When you are going to be destroyed, with your soldiers, what is admirable (deserving to be looked up to)? After I have been slain (being killed), Rama will soon kill you. I will act so that the act is done by him. My death will come about

through an enemy.[247] Know that as soon as Rama sees me, my death is certain. Know that you and your relatives will also be killed when you abduct (to take someone by force) Sita. If you go with me to the hermitage (a place where one lives alone) and bring Sita, you will not remain. I will not remain, nor will Lanka and the rakshasas remain. O one who roams (to go to without a purpose) in the night! I am restraining (to restrict movement by force) you because I seek your welfare (a government program to help poor). Do not be intolerant (not willing to accept) about these words. When the lifespans (the functional time period) of men are over and they are like those who are dead, they do not accept the beneficial (producing good results) words spoken by their well-wishers.'

Chapter 3(40)

upset

The distressed Maricha addressed these

being hard to deal with

harsh words to Ravana. However, scared of

to go to without a purpose

the lord of those who roam around in the

night, he agreed to go. ‘He is the one who

to hold so one is ready to use

a type of weapon

wields arrows, a bow and a sword. If he

sees me, and doesn’t even raise a weapon,

my life will be destroyed. But since you

are so evil-souled, what am I capable

of doing? O father![248] O one who roams

having good luck

around in the night! May you be fortunate.

I will go.’ The rakshasa[249] was delighted at

to hold in one's arms

these words. He embraced him extremely

tightly and spoke these words. ‘Despite

state of forcing to submit
being under my subjugation, you have

to say
refusing to change
uttered these rash and obstinate words.[250]

at an earlier time
You are Maricha now. But formerly, you

someone who wanders in life
used to be another roamer in the night.[251]

moving very fast
a vehicle pulled by horses
With me, swiftly ascend this chariot, dec-

fancy item made of rare stones
orated with jewels, that travels through

to connect by a bar
the sky. It is yoked to mules that have faces

like pishachas.' Ravana and Maricha as-

cended the chariot that was like a vimana.

They swiftly travelled towards the circle of

a place where one lives alone
the act of living in a place
hermitages. They saw all the habitations,

a country ruled by a king
forests, mountains, rivers, kingdoms

and cities. They reached Dandakaranya,

where Raghava's hermitage was, and with

one who has power and control
Maricha, Ravana, the lord of the rakshasas,

saw it. Ravana descended from the cha-

riot that was decorated with gold. Taking

having an attractive quality
The radiant tail was raised up and had
the general appearance
the complexion of Indra's weapon.[252] His
the natural color of the skin
complexion was pleasant and mild, dec-
to make more attractive
fancy item made of rare stones
orated with many kinds of jewels. In an
a very short time period
instant, the rakshasa assumed the form of
a wild animal
this extremely beautiful deer. He seemed
a place where one lives alone
to make the forest and Rama's hermitage
bright area of light or color
blaze. The rakshasa created this beautiful
to cause to do a bad thing
form that was a sight to behold. To tempt

Vaidehi, there were many kinds of won-
a natural chemical substance
derful minerals on his body. He went there
to go to without a purpose
the act of eating grass
and roamed around, grazing on the grass

that was there in every direction. He was

pleasant to see and there were hundreds of
to eat plants in a field
colourful silver spots on him. He grazed on
flat green part of a plant
to move around
grass and the leaves of trees and wandered

around. Here and there, he went into the

groves of plantain (a kind of fruit) and *karnikara* trees. He resorted to a gentle pace (speed at which one moves), so that Sita could see him. The large deer (a wild animal) was resplendent (very bright and attractive), with the marks of red lotuses (a type of flowering plant) on his back. At ease and cheerfully (in a happy manner), he roamed around in Rama's hermitage (a place where one lives alone). That excellent deer wandered around (to move around), entering and retreating. He would swiftly (moving very fast) enter and withdraw in an instant (a very short time period). He played around and sometimes sat down on the ground. He went to the hermitage's entrance and then joined a herd (a group of animals) of deer. Having followed that herd of deer, he returned again. The rakshasa had assumed the form of a deer so as to show himself to Sita. He wandered around in wonderful circles and jumped around. All the others who roam around in the

forest saw this deer. They approached him, inhaled his smell and fled in the ten directions. Those wild deer recognized him to be a rakshasa, engaged in the killing of deer. However, he disguised those sentiments and did not touch them or eat them.

At that time, Vaidehi, with the beautiful eyes, approached the trees, eager to collect some flowers. The one with the beautiful eyes and beautiful face wandered around, collecting flowers from karnikara, ashoka and mango trees. She did not deserve to live in the forest. The supreme lady saw the deer, covered with jewels and with wonderful pearls and gems decorating his limbs. His teeth and lips were beautiful.

The hair on the body seemed to be made out of silver. As she gazed affectionately at him, her eyes dilated in wonder. Rama's beloved saw the deer that was full of maya. He was wandering around there, as if setting the forest on fire. She had not seen anything like this earlier, a deer decorated with jewels. Sita, Janaka's daughter, was filled with great wonder.

Chapter 3(41)

While she was collecting flowers, the one with the beautiful hips (joint between the waist and leg) saw him. His flanks (the side of something) were decorated in colours of silver and gold. The one with the unblemished (free from spots and stains) limbs (a leg or arm) and with a golden complexion (the natural color of the skin) was delighted. She called out to her husband and to Lakshmana, who was armed. Rama and Lakshmana, tigers (a kind of wild animal) among men, were summoned (to order someone to come) there by Vaidehi. They glanced around that spot and saw the deer (a wild animal). On seeing him, Lakshmana was suspicious (having feelings of doubt) and told Rama, 'I think this is the rakshasa Maricha in the form of a deer. O Rama!

When kings came to the forest on a hunt, this wicked one, who can assume any form at will, disguised himself and killed them. He is skilled in the use of maya and has used maya to create the form of a deer. O tiger among men! This is like a dazzling city of the gandharvas.[253] O Raghava! A deer with these kinds of wonderful jewels does not exist. O lord of the world! There is no doubt that this is a maya in this world.'

When he spoke in this way to Kakutstha, Sita, the one with the beautiful smiles, restrained him. Her senses confused by the deceit, she cheerfully said, 'O son of a noble person! This delightful deer has stolen my heart. O mighty-armed one! Bring him here. We will play with him.

There are many kinds of auspicious (suggesting future success) deer that can be seen to wander (to move around) around in this hermitage (a place where one lives alone), like *chamaras* and *srimaras*.[254]

There are large numbers of bears, spotted deer, apes (a type of animal) and *kinaras*.[255] O mighty-armed one! Those immensely (to a great extent) strong ones assume the best of forms and roam (to go to without a purpose) around. O king! But I have not seen a deer like this earlier. In energy, mildness (comfortable weather) and radiance (a quality of happiness), this is supreme among deer. His limbs (a leg or arm) have many wonderful hues (a shade of a color) and he is dotted with gems (a cut and shined stone). Completely at ease, he beautifies (to make a thing lovely) and radiates (to show very clearly) the forest, like the moon. Look at his form. Look at his radiance. He is calling in a beautiful tone. This extraordinary and wonderful deer is stealing my heart. If this deer allows you

to capture him alive, that will be extra-

ordinary and will generate great wonder.

When our residence in the forest is over

and we return to the royal palace again,

this deer will be an ornament in the inner

quarters. O lord! This divine form of the

deer will generate great wonder in Bhar-

having impressive qualities

ata, in the son of the noble one[256] and in

a kind of wild animal

my mothers-in-law. O tiger among men!

If you are unable to capture this excellent

deer alive, its hide will still be beautiful.

Even if the spirited one is killed, I wish

in a way without pride

to be humbly seated on its golden skin,

a small piece of chicken meat

spread with tender darbha grass. It has

a violent quality

been said that this kind of ferocity and

not appropriate

conduct driven by desire is unseemly in

women. But the form of the spirited one

has generated great wonder in me. His body hair is golden. His horns are adorned (to make more attractive) with the best of jewels. His complexion (the natural color of the skin) is like that of the rising sun and is as radiant (having an attractive quality) as the path of the nakshatras.'[257]

Raghava's mind was also filled with wonder. He heard Sita's words and saw the extraordinary deer (a wild animal). Happily, Raghava addressed his brother, Lakshmana, in these words. 'O Lakshmana! Behold (to look) what has caused desire and delight in Vaidehi. This is the best among deer and his like does not exist today in the forest, in the region of Nandana, or in the refuge (shelter from danger) of Chaitraratha. O Soumitri! Where on earth is there a deer that is his equal? The beautiful hair on his body grows up at some

places and down in others. With colourful

very impressive and beautiful

spots of gold, this deer is splendid. Look at

to open one's mouth wide

to rise from a hidden place

him yawn, with his tongue emerging from

to shine brightly

his mouth like the blazing flame of a fire, as

to give a slight quality flash of light in a storm

if a cloud is tinged with lightning. His

a clear deep blue jewel

curved mouth has sapphires and his stom-

a type of sea creature

ach has the complexion of a conch shell.

Can you name anyone whose mind will not

to cause to do a bad thing

be tempted by this deer? His form has the

being made liquid by heat

complexion of molten gold. There are

relating to heaven

many kinds of celestial jewels. On seeing

him, whose mind will not be filled with

to go to without a purpose

wonder? On hunts, kings roam around in

to have and use

the great forest. O Lakshmana! Wielding

a weapon used for shooting

the benefit of one

bows, they kill deer for the sake of their

to cause to have an effect

flesh. They exert themselves in the great

a natural chemical substance

forest and collect many kinds of minerals,

gems, jewels and gold. All those riches make men prosper. O Lakshmana! Everything thought of in the mind enhances Shukra's treasure house.[258] O Lakshmana!

If a person desires artha and goes around unhesitatingly collecting that artha, those who know the sacred texts about artha say that this artha is true artha. With me, the slender-waisted Vaidehi will be seated on half of this deer's golden and gem-encrusted hide. It is my view that nothing will be equal to that touch—not *kadali*, not *priyaki*, not *praveni*, not *aviki*.[259] There are only two deer that are so beautiful and divine. There is this one that is wandering around on earth. There is also the divine one that roams around in the sky, follow-

ing the path of the stars.[260] O Lakshmana!

Even if what you have said is correct, that

it is the rakshasa's maya, it is my task to kill

him. This is the cruel (causing suffering) Maricha who is

unclean (dirty) in his soul. He used to wander (to move around)

around in the forest earlier, causing vio-

lence to the bulls (a male animal) among the sages (a person who is very wise). There

were many kings, supreme archers (one who uses a bow and arrow), who

came here on hunts and he arose against

them and killed them. Therefore, this deer (a wild animal)

should be slain (to kill). On an earlier occasion,

Vatapi (to defeat completely) vanquished the ascetics. When he

was in the stomachs of the brahmanas, he

slew (a large number of) them, like a mare (an adult female horse).[261] After some time,

because of his great greed (an intense desire to own more), he ate the great

sage (very wise), Agastya, whose great energy meant

that he[262] was the one who came to be

admired for past achievements
eaten. The illustrious one saw that Vatapi desired to rise up and assume his own form. He smiled and told him, “O Vatapi! Using your energy, you indiscriminately
in a random manner
to defeat completely
vanquished the best of brahmanas in the world of the living. Therefore, I have
to think over and understand
digested you.” O Lakshmana! There will never be another rakshasa like Vatapi.

Even if he is always devoted to dharma and
to take control of
has conquered his senses, if he shows me
action showing lack of respect
being killed
disrespect, he will be slain, just as Vatapi
to cause extreme pain
was devastated by Agastya. Remain here.
thinking or watching with care
Arm yourself and attentively protect
someone related to one in the past
Maithilee. O descendant of the Raghu
people from one's family
lineage! Everything that we wish to do is
a wild animal
based on her. I will kill or capture this deer.

O Soumitri! I will go and quickly bring the

deer back. O Lakshmana! Look at Vaidehi and see how she desires the deerskin. The deer's skin is his remarkable feature and he will no longer remain today. Without any distraction in sentiments, remain in the hermitage with Sita. I will slay the spotted deer with a single arrow. O Lakshmana! I will kill him and quickly come back with the hide.[263] O Lakshmana! The extremely strong and intelligent bird, Jatayu is circling around. Take care of Maithilee without any distraction. In every instant, be suspicious.'

Chapter 3(42)

someone related to one in the past people from one's family

The descendant of the Raghu lineage

to give an order

instructed his brother in this way. The

a type of weapon

immensely energetic one girded the sword

to see and identify

with a handle made out of molten gold. He

to hold with the hands a curved supporting structure

grasped the bow with the three arches that

very violent

marked him out.[264] Fierce in his valour, he

fastened the two quivers and proceeded.

a wild animal

The deer saw that the Indra among kings

to go down to make one believe a lie

was descending and sought to deceive

a very strong feeling of fear

him. Because of his terror, he disappeared

and then showed himself again. With

to take quickly

girded sword and seizing his bow, he

rushed towards wherever he could see his

having an attractive quality
radiant form in front of him. In the great
a weapon used for shooting
forest, with the bow in his hand, he rushed
to wherever he could be seen. Sometimes,
he ran away, far from the reach of the
a long pointed weapon
arrow and sometimes, he
to cause to do a bad thing
tempted him.
Sometimes, he seemed to be scared and
leapt up and down, as if in the sky. Some-
times, he was visible in parts of the forest
impossible to see
and sometimes, he became invisible.
to put in different places
Sometimes, he appeared like scattered
relating to the moon
clouds around the lunar disc in the au-
a very short time period
tumn. He could be seen in an instant and
disappeared in an instant. Showing
himself and hiding himself, he dragged
Raghava away. Kakutstha was angry,
having no control
confused and powerless at the same time.
extremely tired
After some time, as if greatly exhausted,

in or into the middle of
he sought out some shade amidst the grass. Surrounding himself with other wild animals, he showed himself from a distance. Having seen him, the immensely
to a great extent
having or showing a lot of energy
energetic Rama made up his mind to kill him. The powerful one stretched his bow,
a weapon used for shooting
being done with power
to shine brightly
firmly and forcefully. He released a blazing
to produce fire
and flaming weapon, that had been con-
structed by Brahma and dazzled like a
to impress or surprise
a large snake
to go through with force
serpent. That excellent arrow pierced the body of the one who was in the form of a
a wild animal
to go through something
deer. Like the vajra, it penetrated Maricha's
to cause pain to
heart. Severely afflicted, he leapt up the distance of a tala tree and fell down. With a little bit of life left in him, he fell down on
to make a sound like an animal
the ground and roared in a terrible tone. As
not natural or real
he died, Maricha cast aside that artificial

body. Knowing that his time was near, he

to say in a strong way

exclaimed in a voice that was like

Raghava's, 'Alas, Sita! Alas, Lakshmana!'

better than all others

to go through something

The unmatched arrow penetrated his

a functional part of the body

inner organs. He abandoned the form of a

a wild animal

deer and adopted his own form of a rak-

to stop having or doing

shasa. As he gave up his life, Maricha

extremely large

assumed that extremely gigantic form.

Rama saw that the rakshasa, terrible to see,

fancy hat worn by a king

had fallen down on the ground. His crown

to make more attractive

was wonderful and he was adorned with

a small fancy object

all kinds of ornaments. He possessed large

to make more attractive

teeth and was decorated with golden

a ring or rope made of leaves

garlands. The rakshasa was struck by the

a long pointed weapon

arrow. In his mind, he[265] remembered

Lakshmana's words to Sita.[266] As the

rakshasa was dying, he had loudly

being said in a high scream
shrieked, ‘Alas, Sita! Alas, Lakshmana!’ On hearing this, how would Sita be? What state would the mighty-armed Lakshmana be in? With his body hair standing up, Rama, with dharma in his soul, thought

to make one fully involved
about this. Rama was immersed in a ter-

a feeling of being sad
rible fear and sorrow. When the rakshasa

a wild animal
to kill
in the form of a deer had been slain, that voice had been heard. Raghava killed another spotted deer and gathered its

the soft parts of the body
flesh. He then quickly hurried in the direc-

tion of Janasthana.

Chapter 3(43)

to cause pain to

Sita heard an afflicted voice in the forest and knew that it was like that of her husband's. She told Lakshmana, 'Go and find to become aware of out about Raghava. The breath of life is disturbed in my heart. I have heard that terrible sound of someone screaming in a severe manner extremely grievously. Your brother is screaming in the forest and you should save him. Rush to your brother. He is looking towards you as shelter from danger refuge. He may to worry or upset one be distressed, under the state of forcing to submit subjugation of in or into the middle of rakshasas, like a bull amidst lions.' Though he was addressed in this way, he abided

by his brother's instructions and did not leave. At this, Janaka's daughter angrily told him, 'O Soumitri! In the disguise (to change appearance) of being a friend to your brother, you are his enemy. Even though your brother is in such a state, you are not going towards him. O Lakshmana! Because of me, you desire Rama's destruction. I think you love the idea of his facing a difficulty. You have no affection (a feeling of liking someone) for your brother. Therefore, you are not considering the immensely (to a great extent) having an attractive quality radiant one and remain here, nonchalant (relaxed and not worried). Since you remain here with me, do you doubt that he is facing a difficulty? He is the leader who has brought you here. How can it be your duty to remain here?'

to make one stop breathing extreme physical pain

Her voice choking with tears of torment,

Vaidehi said this. Sita was like a terri-

to cause to be very scared

fied she-deer and Lakshmana told her,

woman who is highly respected

'O queen! In an encounter, Rama is like

Vasava. Among gods, men, gandharvas,

birds, rakshasas, pishachas, kinnaras,

animals and terrible danavas, there is no

one who can stand up to him. Rama can-

not be killed in a battle. You should not

speak in this way. In Raghava's absence, I

am not interested in leaving you here in

impossible to defeat

this forest. His strength is invincible and

he is stronger than the strongest, even if

one who has power and control

the three worlds, with the lords and the

a being that cannot die

immortals, arise against him. You should

to cause to feel extreme pain

cast aside the torment that is there in your

to kill highest in degree or quality

heart. Having slain the supreme among

deer, your husband will arrive soon. It is evident that it wasn't his voice, or that of a divinity. The rakshasas are foremost among those who use maya, like a city of the gandharvas.[267] O Vaidehi! You have been left as a trust. The great-souled Rama has left you as a trust. O beautiful lady! I am not interested in leaving you here. O fortunate one! We have performed an act of enmity against those who roam around in the night. O queen! We did that through Khara's death and the destruction of Janasthana. In the great forest, the rakshasas speak in many kinds of voices. O Vaidehi! They find sport in violence. You should not think about this.'

Addressed by Lakshmana in this way,

a strong feeling of anger

her eyes turned red with rage. She spoke

severe or mean

these harsh words to Lakshmana, who

telling the truth

not deserving respect

was truthful in speech. ‘O ignoble one! O

causing suffering

one who lacks compassion! O cruel one! O

people from one's family

worst of your lineage! I think that you love

me and that is the reason you have spoken

evil

in this way. O Lakshmana! Wicked and

cruel ones always act in a colourful way

one that another wants to defeat

towards their rivals and hide their true

character. Since you have alone followed

Rama into the forest, you are extremely

very bad or unpleasant

to change appearance

wicked. You have disguised this for my

the benefit of one

sake, or perhaps you have been engaged

a type of flowering plant

by Bharata. Rama is as dark as a blue lotus

and his eyes are like lotuses. With such a

person as my husband, how can I desire

an ordinary person? O Soumitri! There is no doubt that I will give up my life in your presence. Without Rama, I will not remain alive on this earth even for an instant.'

Sita spoke these harsh words that made the body hair stand up. Lakshmana, who had conquered (to take control of) his senses, joined his hands in salutation (a word used to begin a letter) and addressed Sita.

'I am not interested in giving you a reply. You are like a divinity (the state of being a god) to me. O Maithilee!

It is not surprising that women should use such contrary words (opposite to something else). It can be seen in the worlds that this is the innate (existing from birth) nature of women. They are separated from dharma. They are fickle (changing often). They are fierce (very violent). Women cause dissension (a difference of opinion). All those who roam (to go to without a purpose) around in the forest are witnesses

to what I have heard. Though I spoke to you in words that were appropriate, you addressed me harshly. Shame on you now. Since you have suspected me in this way, because of the wicked nature of women, you will be ruined. I have only followed the commands of my senior. O one with the beautiful face! May you be fortunate. I will go where Kakutstha is. O large-eyed one! Let all the divinities of the forest collectively protect you. I can see terrible portents manifesting themselves. When I return again with Rama, I hope I can see you.'

Addressed by Lakshmana in this way, Janaka's daughter started to weep (to cry). Her voice choking (to make one stop breathing) with tears, she replied in

very violent
these fierce words. ‘O Lakshmana! With-

out Rama, I will bind myself and enter

to move with force
the waters of the Godavari. Or I will fling

my body down from a high place. I will

a thing that is very harmful
consume terrible poison, or I will enter

the fire. Other than Raghava, I will never

touch another man with my foot.’[268] Sita,

a feeling of being sad
full of sorrow, spoke to Lakshmana in this

to cry very sad
way. Weeping and miserable, she struck

her stomach with her hands. Her form

to cause pain to to worry or upset one
was afflicted and distressed. She was cry-

ing. Soumitri glanced at the wide-eyed

to make one feel less afraid
one. He tried to reassure her about her

husband and his brother, but Sita did not

to meet a new arrival
say anything. Lakshmana then greeted

a word used to begin a letter
Sita. He joined his hands in salutation and

to bend to greet or show respect
bowed down a little.[269] The one who was

in control of his soul glanced several times towards Maithilee and then left towards Rama.

Chapter 3(44)

Raghava's younger brother was angry at these harsh (severe or mean) words. Though he was extremely eager (very excited and interested) to see Rama, there was no hurry for that. However, he left. Dashagriva swiftly (moving very fast) seized the opportunity and approached. Adopting the form of a wandering mendicant,[270] (one who survives by asking) he came towards Vaidehi. He was dressed in a soft ochre (a type of red or yellow soil) garment, with a tuft of hair on his hand. He was clad in sandals (a shoe with straps) and held an umbrella (a device to protect from rain). The sacred staff was on his left shoulder and a water pot dangled (to hang down and swing) from the staff. The extremely strong one ap-

proached Vaidehi in the forest in the form

one who survives by asking

of a mendicant, when the two brothers

were absent. It was like evening being

to completely cover

enveloped by a great darkness when the

sun and the moon are missing. He saw the

admired for past achievements

young and illustrious princess, as if an

extremely terrible planet was looking at

Rohini when the moon was not present.

someone who does wrong evil

On seeing the fierce perpetrator of wicked

something that is done

deeds, the trees of Janasthana stopped

to move slowly back and forth to stop doing

swaying and the wind ceased to blow. On

seeing the one with the red eyes, the swift-

to cause to be very scared

flowing river Godavari was terrified and

its flow became less. Dashagriva desired

a weakness to get at Rama. Finding the

opportunity, Ravana presented himself

before Vaidehi, in the form of a mendicant.

When she was sorrowing (to feel sadness) over her husband, the ignoble (not deserving respect) one approached Vaidehi in a noble (having impressive qualities) form, like Saturn approaching Chitra.[271] The wicked (evil) one assumed a noble form, like a well covered with grass. Stationed there, he glanced at Vaidehi, Rama's illustrious (admired for past achievements) wife. Standing there, Ravana looked at Rama's wife. She was pure and her teeth and lips were beautiful. Her face was like the full moon. She was seated in that cottage (a small house) made of leaves (flat green part of a plant), tears of sorrow (a feeling of being sad) flowing down. The lotus-eyed one was attired in an ochre (a type of red or yellow soil) silken garment (piece of clothing). The evil-minded roamer (someone who wanders in life) in the night went to Vaidehi.

As soon as he saw her, he was struck by Manmatha's arrows (a long pointed weapon). She was alone. The

one who has power and control to say
lord of the rakshasas uttered hymns to the
member of the highest social class
brahman and addressed her in cultured
highest in degree or quality
words. She was supreme in the three
worlds and was like Shri[272] without the
a type of flowering plant having an attractive quality
lotus. Ravana praised her radiant form.
the natural color of the skin a warm soft light
‘With the golden complexion and radiance
a type of red or yellow soil piece of clothing
and attired in ochre silken garments, who
a ring or rope made of leaves
are you? You are like a garland made out of
lotus flowers, as radiant as a lake full of
lotuses. O one with the beautiful face! O
beautiful one! Are you Hri, Shri, Kirti,
suggesting future success
auspicious Lakshmi, an apsara, Bhuti, Rati,
or someone who acts on her own?[273] The
tips of your teeth are smooth and white.
a small flash of bright light
Your large eyes sparkle and are red at the
black circle in the eye joint between the waist and leg
ends. Your pupils are black. Your hips are
part of the leg above the knee
broad. Your thighs are thick and like the

the long nose of an elephant
trunks of elephants. Your beautiful and
to move a thing back and forth
rounded breasts are rising up, rubbing
a round part on one's chest
against each other. The nipples are peaked
a type of tree
and lovely. They are like gentle palm fruits.
to make more attractive
a small fancy object
They are decorated with ornaments that
a white ball used as jewelry
have the best of pearls. O one with the
beautiful smiles! O one with the beautiful
teeth! O one with the beautiful eyes! O
a woman who attracts a man
temptress! O beautiful one! You have
to gradually destroy
stolen my heart, like water eroding the
being thin and attractive
banks of a river. Your slender waist can be
to understand
grasped by the hands. O one with the
beautiful hair and with breasts that are
close together! I have never seen such a
beautiful woman on earth earlier, nor
a female god
among goddesses, gandharva, yaksha or
kinnara ladies. In this world, your beauty

to affect very strongly
acting in a moderate manner
is overpowering and so are your gentleness

to exist or be present
and youth. Why are you residing in this

very sad and feeling alone
a state of being aware
desolate spot, agitating my consciousness?

having good luck
O fortunate one! Return, you should not

reside here. Terrible rakshasas are here and

they can assume any form at will. There

are the best of places and beautiful cities

a small group of trees
having success by making money
and groves. They are prosperous and full of

a pleasant smell
to go to without a purpose
fragrances. That is where you should roam

around. O beautiful one! O dark-eyed one! I

think that you should have the best of

a ring or rope made of leaves
garlands, the best of fragrances, the best of

piece of clothing
garments and the best of husbands. O one

with the beautiful smiles! Who are you?

to be a part of
Do you belong to the Rudras, the Maruts or

the Vasus! O beautiful one! You look like a

a female god
to live in a particular place
goddess to me. The rakshasas dwell here

and gandharvas, gods and kinnaras do not

come here. How have you come here?

a type of animal — a type of large wild cat

Monkeys,[274] lions, leopards, tigers, ani-

a kind of large animal — a type of bird

mals, bears, hyenas and herons exist here.

to cause to be very scared

How come you are not terrified of them?

There are terrible and spirited elephants,

to make one unable to think

intoxicated by musth. O one with the

beautiful face! You are alone in this great

forest. Why are you not scared? Who are

to be a part of

you? Whom do you belong to? Where have

you come from? Why have you come to

having good luck

Dandaka? O fortunate one! You are roam-

to go to without a purpose

ing around alone in this terrible place,

frequented by rakshasas.'

The evil-souled Ravana praised Vaidehi

in this way. She saw Ravana, who had

clothing

arrived in the attire of a brahmana. Maithi-

lee honoured him with everything that should be offered to a guest.[275] She first offered him a seat and then invited him with padya. He was amiable (friendly and pleasant) in appearance and looked like a siddha. Maithilee saw the one who had arrived in the attire (clothing) of a brahmana, holding a vessel meant for alms (gifts given to the poor). On seeing his appearance, she saw no reason to suspect anything. Taking him to be a brahmana who had come, she invited him. She said, 'O brahmana! Here is darbha grass, a desired seat for you. Here is padya. Please accept it. Here is excellent forest fare (a transportation fee) that has been cooked for your sake (the benefit of one). Comfortably partake (to have a share with others) of it.'

Maithilee, the king's wife, invited him wholeheartedly. Ravana looked at her.

Dedicated to the cause of his own destruc-

tion, he firmly made up his mind to for-

in a manner with strength

cibly abduct her.

to put on attractive clothes

Her excellently attired husband had

gone out on the hunt. She waited for him

and Lakshmana. As she looked around

green leaves or plants

that great forest, she only saw greenery

and no Rama or Lakshmana.

Chapter 3(45)

to take someone by force

Ravana wished to abduct her. However, asked by him, who was in the form of a

one who survives by asking

mendicant, Vaidehi told him about herself.

a very short time period

She reflected for an instant. 'He is a brah-

mana and a guest. If I do not tell him, he

a rude word to express anger

will curse me.' Therefore, Sita addressed

him in these words. 'I am the daughter of

having good luck highest in degree or quality

the great-souled Janaka of Mithila. O fortunate one! O supreme among brah-

manas! My name is Sita and I am Rama's

wife. I spent one year in Raghava's resi-

the place where someone lives

dence.[276] I enjoyed all the desired objects of

the state of being successful

prosperity and everything that humans

to have a desire for
crave after. After one year was over, the
group that has gathered
king consulted an assembly of his minis-
ters and honoured my husband, Rama, by
deciding to instate him as the heir appar-
ent. Arrangements were being made for
a commitment to a purpose
Raghava's consecration. At that time, the
having impressive qualities
something helpful
noble Kaikeyee sought a boon from her
something that is done
husband. Because of a good deed she had
done for my father-in-law earlier, she
sought the boon that my husband should
to force to live abroad
be exiled and Bharata should be conse-
to make holy
crated. These were the two boons she
sought from her husband, the excellent
act of attaching
king who was firm in adherence to the
truth. "If Rama is consecrated, from today,
I will never eat, sleep or drink, until my life
comes to an end." This is what Kaikeyee

told my father-in-law, the one who de-

to stop oneself from doing

serves honours. She was asked to refrain

bad and harmful

from seeking something undesirable. But

to continue to do

she persisted in seeking that undesirable

to a great extent

end. My immensely energetic husband

was twenty-five years old

then.[277] Rama is famous in the worlds. He

possesses the qualities. He is pure and

good in conduct. The large-eyed and

mighty-armed one is devoted to the wel-

a government program to help poor

fare of all creatures. When Rama ap-

the benefit of one

proached his father for the sake of the

a commitment to a purpose

moving very fast

consecration, Kaikeyee swiftly addressed

my husband in these words. “O Raghava!

Hear from me what your father has

to give an order

sharp point on plant stems

instructed. Without any thorns, this

a country ruled by a king

kingdom must be given to Bharata. O

Kakutstha! To save your father from utter-

to say

ing a falsehood, you must indeed be exiled

a lie or inaccuracy

to force to live abroad

to the forest for fourteen years." Rama

not afraid

fearlessly agreed to what Kaikeyee had

to make a serious promise

said. My husband is firm in his vows and

acted in accordance with her words. He

gives and does not receive. He speaks the

truth, not a falsehood. O brahmana! This is

continuing in a firm way

Rama's excellent and unwavering vow. His

having courage

valiant stepbrother is named Lakshmana.

a kind of wild animal

That tiger among men doesn't leave an

one who assists another

enemy in a battle and is Rama's aide. The

brother named Lakshmana follows

dharma and is firm in his vows. With the

a weapon used for shooting

bow in his hand, and with me, he followed

being barred from a country

him on the exile. Because of what Kaikeyee

to remove with force

did, the three of us were dislodged from

the

a country ruled by a king

kingdom. O best among brahmanas!

to move around

Resorting to our energy, we are wandering

closely set together

around in this dense forest. You can be

comfortable and stay here for some time.

My husband will bring everything[278] from

the forest. Tell me the truth about your

name and your *gotra*.[279] O brahmana! Why

to go to without a purpose

are you roaming around in Dandakaranya

alone?'

Sita, Rama's wife, spoke in this way.

after that

to a great extent

Thereafter, the immensely strong Ravana,

one who has power and control

in a manner not kind

lord of rakshasas, replied harshly. 'O Sita!

My name is Ravana and I am the lord of

large numbers of rakshasas. I am the one

to cause to be very scared

who terrifies the worlds and gods, asuras

the natural color of the skin

and men. I saw your golden complexion

and ochre garments. O unblemished one!

I do not find any pleasure in my own

wives. I have abducted many excellent

women from here and there. O fortunate

one! Among all of them, you will be my

chief queen. My great city of Lanka is in

the middle area or part

the midst of the ocean. It is located on the

the highest point

summit of a mountain and is protected by

the ocean. O Sita! With me, you will roam

around in the forests there. O beautiful

one! Then, you will no longer desire to

to exist or be present

reside in this forest. O Sita! If you become

my wife, five thousand servant maids,

to make more attractive

adorned with all the ornaments, will tend

to you.'

Addressed in this way by Ravana,

Janaka's daughter became angry. Ignoring

what the rakshasa had said, the one with

free from spots and stains

the unblemished limbs replied. ‘My hus-

band is like the great Indra. Like a great

to shake due to fear

mountain, he does not quake. Like the

to disturb or excite

great ocean, he is not agitated. This is the

Rama whom I follow. He is mighty-armed

a long step

and possesses a broad chest. His stride is

having courage

like that of a valiant lion. He is like a lion

and is a lion among men. This is the Rama

whom I follow. The brave one’s face is like

the full moon. The king’s son has con-

to take control of

quered his senses. The mighty-armed one

large in size or amount something that is done

is extensive in his deeds. This is the Rama

whom I follow. You desire me, but I am

to get a thing by effort

extremely difficult to obtain. You are like a

a wild dog a large female wild cat a warm soft light

jackal, desiring a lioness. Like the radiance

not able to do something

of the sun, I am incapable of being touched

having bad luck
by you. O unfortunate one! O rakshasa!
very much loved
You desire Raghava's beloved wife, as if you
to see and identify
have seen many trees made out of gold.[280]
to understand
You wish to grasp something from the
bones that frame the mouth
jaws of a hungry lion, the spirited enemy
a wild animal
of deer, though that mouth is filled with
extremely dangerous
to take quickly
virulent poison. You wish to seize the
excellent Mount Mandara. You wish to
causing death
consume lethal poison and remain safe. By
approaching Raghava's beloved wife, you
a thin small sharp object
desire to wipe your eyes with a needle and
to pass the tongue over
lick the blade of a razor with your tongue.
a very large stone
With a boulder around your neck, you
wish to swim across the ocean. Since you
to treat in a mean way
wish to oppress Rama's beloved wife, you
desire to seize the sun and the moon in
to take someone by force
both your hands. Since you desire to ab-

very much loved

duct Rama's beloved wife, who is en-

to completely cover

veloped in auspicious conduct, you wish to

to take quickly

seize a raging fire wrapped in a piece of

material for clothes

cloth. Since you wish to approach a wife

who is Rama's equal, you desire to walk on

a weapon with a sharp tip

the tips of an excellent spear. In the forest,

a large wild cat

there is a difference between a lion and a

a wild dog

jackal. There is a difference between a

stream and the ocean. There is a difference

a food made of cooked grain

between the best of liquor and sour gruel.

That is the difference between you and

Dasharatha's son. There is a difference

between gold and lead or iron. There is a

difference between water mixed with

a wood with a pleasant smell

sandalwood and muddy water. In the

forest, there is a difference between an

a type of cat

elephant and a wildcat. That is the differ-

ence between you and Dasharatha's son.

a black bird

There is a difference between a crow and

Vinata's son.[281] There is a difference be-

a bird that swims in water a type of male bird

tween a waterbird and a peacock. In the

a machine to move heavy things

forest, there is a difference between a crane

a bird that eats dead animals

and a vulture. That is the difference be-

tween you and Dasharatha's son. He is like

the one with the one thousand eyes in his

to take someone by force

power. Even if you abduct me, you will not

to think over and understand a stone used to make jewelry

be able to digest me, like a fly or a diamond

to take in through the mouth

that has been swallowed.[282] With the bow

a long pointed weapon

and arrow in his hands, Rama will be

evil

stationed and will kill you.' He was wicked

an attitude or opinion

in his sentiments. She addressed these

words to the extremely wicked one who

to go to without a purpose

roamed around in the night. She was

upset to shake slightly

distressed and her body trembled, like a

delicate plantain (a kind of fruit) tree swaying in the wind. He saw that Sita was trembling (to shake slightly). Ravana, who was like Death in his powers, told her about his own self, about his lineage (people from one's family), strength and name. That was the reason for the fear.

Chapter 3(46)

When Sita spoke in this way, Ravana became angry. With his forehead fur-rowed, he replied in these harsh words. ‘O one who is beautiful in complexion! I am Vaishravana’s[283] stepbrother. O fortunate one! My name is Ravana and I am the powerful Dashagriva. Just as all beings are scared of Death, the gods, the gandharvas, the pishachas, the birds and the serpents are terrified of me and flee. Vaishravana is my stepbrother. Because of a certain reason, I angrily challenged him to a duel and in that encounter, vanquished him

determination in facing danger
to cause pain to
with my valour. Because he was afflicted
to leave and never return
by his fear of me, Naravahana abandoned
the state of being successful
his own seat of prosperity and sought
shelter from danger
highest in degree or quality
refuge on the excellent Kailasa, supreme

among mountains.[284] He possessed an
suggesting future success
auspicious vimana named Pushpaka that
having good luck
could travel anywhere at will. O fortunate
to get a thing by effort
one! I obtained this through my valour and

use it to travel through the sky. O Maithi-

lee! When they glance at my face, once my
set on fire
rage has been ignited, the gods, with
the most important part
Shakra at the forefront, are terrified and

run away. Wherever I am present, the

wind is scared to blow. Scared of me, the
very harsh or powerful
sun turns his fierce rays into gentle rays.
to go to without a purpose
Wherever I am present or roam around,
flat green part of a plant
to move in a quick light way
the leaves on the trees do not flutter and

the water in the rivers is quiet. My auspi-

suggesting future success

cious city of Lanka is on the other shore of

the ocean. It is like Indra's Amaravati and is

to make more attractive

full of terrible rakshasas. It is decorated

a tall wall around an area

and protected by white ramparts. The

a large room

beautiful city has golden chambers and

gates of lapis lazuli. The place is full of

a vehicle pulled by horses

elephants, horses and chariots and there is

a loud violent noise

the blaring of trumpets. The gardens are

to make more attractive

loaded heavily

ornamented with trees and these are laden

with fruits that yield all the objects of

a female from a royal family

desire. O Sita! O princess! Reside there with

me. O spirited one! You will no longer

remember that you are a human lady. O

the natural color of the skin

one who is supreme in complexion! Enjoy

relating to God

human and divine objects of pleasure. You

will no longer remember Rama. As a

human, his lifespan (the functional time period) is over. King Dashara-

tha instated his beloved (very much loved) son. But the eldest

son was limited in valour (determination in facing danger). That is the

reason he left for the forest. O large-eyed

one! Rama has been dislodged (to remove with force) from his

kingdom (a country ruled by a king). Bereft of his senses, he has

become an ascetic (leading a strict simple life). Why should you prac-

tise austerities (a simple and plain thing) with him? I am the lord (one who has power and control) of

all the rakshasas. However, overcome by

desire, I have come here myself. You

should not refuse a person who has been

afflicted by Manmatha's arrows (to cause pain to). O timid (showing fear)

one! If you refuse me, you will have to

repent (to feel sorry for a wrong), like Urvashi did when she struck

Pururava with her foot.'[285]

Thus addressed, Vaidehi became angry

and her eyes turned red with rage (a strong feeling of anger). In that

feeling sad from being alone — one who has power and control

lonely place, she addressed the lord of the

severe or mean

rakshasas in these harsh words. 'You wish

not showing a successful future

to perform an inauspicious deed. How can

you say that the god Vaishravana, wor-

to honor God

shipped by all the gods, is your brother?

O Ravana! All the rakshasas will certainly

causing suffering

be destroyed. They have a cruel and evil-

minded king like you, who has not been

to take control of

able to conquer his senses. After abduct-

to take someone by force

ing Shachi, Indra's wife, it is possible to

remain alive. However, it is impossible to

remain alive after abducting me, Rama's

wife. Shachi's beauty has no parallel. After

to treat in a mean way

oppressing her, even though the wielder of

the vajra holds the weapon in his hand, it

is possible to remain alive for a long time.

O rakshasa! However, after oppressing

someone like me, there can be no emanci-

freeing one from a control

being influenced by alcohol

pation, even if one has drunk amrita.'

Chapter 3(47)

Hearing Sita's words, the powerful Dashagriva struck the palm (the inside part of the hand) of one hand with the other and assumed an extremely gigantic (extremely large) form. He again addressed Maithilee in severe words. 'I think that in your madness (stupid behavior), you have not heard about my valour (determination in facing danger) and prowess. Using my two arms, I can raise the earth up into the sky. I can drink up the ocean. Stationed in a battle, I can slay (to kill) Death. Using my sharp arrows (a long pointed weapon), I can shatter (to suddenly break into pieces) the sun and fragment (a broken part of something) the earth. I can assume any form at will. O mad one! Behold (to look) the form of the lord (one who has power and control) who

can grant everything.' When Ravana said this, in the light of the torch (a stick with a burning end), his angry eyes turned red and seemed to be tawny (a type of brown color) at the edges. Ravana abandoned (to leave and never return) the agreeable (pleasing) form of a mendicant (one who survives by asking). Vaishravana's younger brother assumed his own form, with a complexion (the natural color of the skin) and form that was like that of the Destroyer. His eyes were red. He was radiant (having an attractive quality), with ornaments (a small fancy object) made out of molten (to change from solid to liquid) gold. The one who roamed (to go to without a purpose) around in the night assumed a form with ten heads, holding a bow and arrows (a weapon used for shooting). The one who was gigantic (extremely large) in form gave up (to stop having or doing) the disguise (to change appearance) of a mendicant. Ravana, the lord (one who has power and control) of the rakshasas, assumed his own form. Attired (to put on attractive clothes) in red garments (piece of clothing), he looked at Maithilee, jewel (fancy item made of rare stones) among women. Her

to put on attractive clothes

hair was black at the tips. She was attired

a type of red or yellow soil

a small fancy object

in ochre garments and wore ornaments.

the natural color of the skin

Her complexion was like the sun. Ravana

spoke to Maithilee. ‘O beautiful one! If

you desire a husband who is famous in

shelter from danger

the three worlds, seek refuge with me. I

am a husband who is your equal. Serve

me for a long period of time. I will be a

having good luck

husband you can praise. O fortunate one! I

will never do anything that you find to be

not pleasing

disagreeable. Abandon your human sen-

an attitude or opinion

timents and turn your mind towards me.

to remove with force

Rama has been dislodged from the king-

a country ruled by a king

dom and he will not be successful in his

the functional time period

objective. His lifespan is limited. O foolish

one who prides herself on her learning!

What are the qualities that you love?

Because of the words of a woman, he has

to leave and never return

abandoned the kingdom and the people

who are his well-wishers. The evil-minded

to exist or be present

one is residing in the forest, where preda-

living by eating animals

tory beasts wander around.'

Maithilee was pleasant in speech and

willing to do or allow

deserved to be addressed in agreeable

to take quickly

words. But saying this, Ravana seized Sita,

the way Mercury seizes Rohini in the sky.

to hold with the hands

With his left hand, he grasped the lotus-

eyed Sita near the hair on her head. With

his right hand, he grasped her by her

part of the leg above the knee

having great strength

thighs. With his sharp teeth and mighty

the natural color of the skin

arms, his complexion was like that of a

mountain peak. On seeing him, resem-

to look or be like

the state of being a god

bling Death, the divinities of the forest

to cause pain to

to run away from danger

were afflicted by fear and fled. Ravana's

a vehicle pulled by horses
great chariot could be seen, golden in
relating to God
parts. It was divine and full of maya. It was
to connect by a bar
to make sharp loud sounds
yoked to mules and harsh in its clatter. He
area between the hip and the knee
raised Vaidehi by her lap and placed her on
the chariot. The one with a loud voice
criticize strongly in public
severe or mean
censured her with harsh words. The illus-
admired for past achievements
trious one was seized by Ravana and
to make a loud cry
shrieked loudly. Rama had gone far away
to make a long cry of pain
into the forest. Struck by grief, Sita wailed,
‘Alas, Rama!’ She did not desire this, but he
was overcome by desire. She was like the
a large snake
wife of an Indra among serpents, as she
to twist from side to side
writhed. Seizing her, Ravana rose up.
Through the sky, the Indra among rak-
to take someone by force
shasas abducted her. With her senses
affected by great suffering
awhirl and afflicted, as if she had gone
made, she shrieked loudly. ‘Alas, Laksh-

mana! O mighty-armed one! O one who always pleases his senior's mind! You do not know that I am being abducted (to take someone by force) by a rakshasa who can assume any form at will. O Raghava! Though alive, you have cast aside happiness and prosperity (the state of being successful) for the sake (the benefit of one) of dharma. You do not see that I am being abducted through adharma. O scorcher (a very hot day) of enemies! This Ravana is insolent (showing a lack of respect) and you are the one who subjugates (to defeat and gain control of) those who are insolent. Why are you not instructing (to give an order) the one who is committing this kind of crime? Indeed, this insolent one will instantly reap (to get as a result of action) the fruits of his deeds (something that is done). Just as crops take time to ripe (fully grown and developed), time proceeds in segments. You have lost your senses and have committed this act be-

what happens in the future — to cause one to suffer

cause of destiny.[286] Rama will inflict a

an event causing harm

terrible calamity on you and that will

bring an end to your life. Kaikeyee and her

to succeed in doing

relatives have certainly accomplished

their wishes now. Following dharma, I am

admired for past achievements

the illustrious wife of one who desires

dharma. Nevertheless, I am being ab-

to take someone by force — to produce flowers

ducted. I request the blossoming karnikara

trees of Janasthana to quickly inform

Rama that Sita has been abducted by

to bend to greet or show respect — the highest point

Ravana. I bow down before the summit of

Malyavan and Mount Prasravana and ask

them to quickly inform Rama that Sita has

been abducted by Ravana. I bow down

a type of water bird

before the river Godavari, full of swans and

a machine to move heavy things

cranes, and request that Rama be quickly

informed that Sita has been abducted by

Ravana. There are divinities (the state of being a god) in this forest and in the many trees. I bow (to bend to greet or show respect) down before you. Tell my husband about my abduction (a crime of capturing by force). There are many living creatures that reside (to exist or be present) here. I seek refuge (shelter from danger) with all of them, the large numbers of birds and animals. Tell my husband that the helpless (not protected) Sita, his beloved (very much loved), whom he loves more than his life, has been abducted (to take someone by force) by Ravana. When the mighty-armed and immensely (to a great extent) strong one knows that I have been taken away (to remove) from here, he will use his valour (determination in facing danger) to bring me back, even if that abduction is done by Vaivasvata.[287] O Jatayu! Tell Rama the truth about my abduction. Without leaving anything out, tell Lakshmana everything.'

Chapter 3(48)

sleeping

Jatayu was asleep. Hearing the sound, he

to stop sleeping

quickly awoke and saw Ravana and

Vaidehi. The excellent bird possessed a

pointed part of a bird's mouth

sharp beak and his complexion was like

the highest point

that of the summit of a mountain. While

pleasing to look at

to say

seated on a tree, the handsome one uttered

suggesting future success

these auspicious words. ‘O Dashagriva! I

am established in the ancient dharma and

am devoted to the truth. My name is Jatayu

and I am the extremely strong king of the

a large bird

eagles. Rama, Dasharatha’s son, is the king

of all the worlds and is like the great Indra

a government program to help poor

and Varuna. He is engaged in the welfare of

one that keeps from harm

the worlds. He is the protector of the

admired for past achievements

worlds and this is his illustrious wife. This

beautiful one is named Sita and she is the

to take someone by force

one you wish to abduct. If a king is estab-

lished in dharma, how can he touch

to a great extent

another person's wife? O immensely

strong one! Specifically, if she is a king's

to stop oneself from doing

wife, she must be protected. Refrain from

of less importance

this inferior conduct of touching another

person's wife. A patient person does not

to strongly say a thing is bad

indulge in an act that is condemned by

others. Just as one's own wife is protected

from being touched, another person's wife

must be protected in that way. O Pou-

someone related to one in the past

lastya's descendant! If kings do not follow

relating to religion

dharma and do not follow the sacred texts

to get a thing by effort

morally good

in obtaining artha or kama, virtuous

people do not follow them. The king is the highest in degree or quality supreme foundation for dharma, kama and objects.[288] The king is the source for suggesting future success auspicious dharma or bad behavior wickedness. O being highest in rank supreme among rakshasas! How can you evil be wicked in conduct and changing often fickle? That is the state of being successful the way you have obtained prosperity, like a person who is evil in conduct obtaining a vimana. If a person's nature is based on to wash desire, he finds it impossible to cleanse the state of having honor himself. Nobility does not to live in a particular place dwell in the the place where someone lives residence of an evil-souled person for a to a great extent long time. The immensely strong Rama, with dharma in his soul, has not caused a country ruled by a king any harm to your kingdom or your city. Why are you injuring him? Earlier, Khara the benefit of one went to Janasthana for Shurpanakha's sake

do a thing that is not allowed something that is done
and transgressed in his deeds. Rama,
free from spots and stains
unblemished in deeds, killed him. Tell me
the act of doing wrong
the truth. How was this a transgression on
to take someone by force
Rama's part? Why are you abducting the
one who has power and control
wife of someone who is the lord of the
moving very fast
world? Swiftly release Vaidehi. Otherwise,
the ability to see
his terrible eyesight, which can burn down
beings, will consume you, just as Indra's
vajra burnt down Vritra. You do not under-
capable of producing poison
stand that you have tied up a venomous
a large snake
piece of clothing
serpent at the end of your garment. The
a loop at the end of a rope
deeply involved
noose of destiny is entangled around your
friendly and pleasant
throat, but you do not see it. O amiable
one! A man should pick up a burden that
does not tire him out. The food that is
a medical term
eaten must be digestible and must not
cause disease. Why should one undertake

an act that does not certainly bring

something that is done

dharma, deeds and fame, but only brings

anxiety or pain

distress to the body? O Ravana! It has been

sixty thousand years since my birth. I have

a country ruled by a king

been properly instated in the kingdom of

my fathers and grandfathers. I am aged

a weapon used for shooting

and you are young. You have a bow, a

a vehicle pulled by horses a long pointed weapon

chariot, armour and arrows. But you will

not be able to take Vaidehi and go without

thing that prevents progress

impediment. While I bear witness, you are

to take someone by force

incapable of abducting Vaidehi forcibly.

This is certainly a good enough reason, like

relating to religion

protecting the sacred texts of the Vedas. O

feeling no fear

Ravana! If you are brave, stay for a while

to kill

and fight. You will be slain and will lie

down on the ground, like Khara before

you. He has repeatedly slain daityas and

to put on attractive clothes

danavas in battles. Though he is attired in

an old useless piece of cloth

rags, Rama will soon kill you in an encoun-

male member of a royal family

ter. When the two princes have gone a long

distance away, what am I capable of doing?

of poor quality

O inferior one! There is no doubt that you

are scared of them and that you will

quickly destroy me. However, while I am

suggesting future success

alive, you cannot take away this auspicious

very much loved

one. The lotus-eyed Sita is Rama's beloved

wife. As long as I am alive, I must certainly

willing to do or allow

do what is agreeable to the great-souled

one, to Rama and to Dasharatha. Stay. O

Dashagriva! Stay for a while and see. O

to move around

Ravana! O one who wanders in the night!

in a way that is giving

As long as I have life, I will hospitably offer

a fight between two people

you a duel. I will bring you down from

a vehicle pulled by horses

your supreme chariot, like a fruit from its stem.’

Chapter 3(49)

Jatayu addressed Ravana in these suited for a purpose appropriate words. However, all of his to shine brightly twenty eyes blazed with anger, like fire. to make more attractive Adorned in earrings made of being made liquid by heat molten gold, not willing to accept his eyes turned red with rage. Intolerant, the Indra among the rakshasas attacked the Indra among the birds. In the great forest, they violently struck each other. They were like two clouds in the sky and a storm seemed to arise. There was an fight between groups of people extraordinary clash between the a large bird eagle and extremely large the rakshasa. It is as if two gigantic and winged Malyavan mountains were fight-

to a great extent
ing each other.[289] The immensely strong
one showered down extremely terrible
having nothing inside
hollow arrows, sharp iron arrows and
provide with sharp hooks
piercing barbed arrows on the king of the
a large bird
eagles. In the encounter, the eagle Jatayu,
one who has power and control
the lord of those who use their wings as
a vehicle pulled by horses
chariots, received Ravana's nets of arrows
sharp claw on a bird's feet
and weapons. With his sharp talons and
highest in degree or quality
feet, the immensely strong one, supreme
among birds, caused many kinds of
to defeat by force
wounds on his[290] body. Wishing to crush
to use legal power to take
the enemy, Dashagriva angrily seized ten
arrows that were as terrible as the staff of
Death. Those terrible arrows were sharp,
to see and identify
with pointed heads made out of stone.
They were straight-flying. The immensely
a weapon used for shooting
valorous one stretched his bow all the way

to go through with force
back and pierced the eagle with these.

Seeing Janakee, with tears in her eyes, on

a vehicle pulled by horses
to pay attention to
the rakshasa's chariot, he[291] paid no heed

a long pointed weapon
to these arrows and attacked the rakshasa.

sharp curved part on the toe
With his claws, the immensely energetic

highest in degree or quality
to suddenly break into pieces
one, supreme among birds, shattered

to make more attractive
a cut and shined stone
the bow, adorned with pearls and gems,

to attach
while arrows were still affixed to it. Using

one who has power and control
his wings, the immensely energetic lord

protective clothing
of the birds shattered Ravana's armour,

to shine brightly
which blazed like the fire. In the encoun-

a large number of
ter, the powerful one slew the mules[292]

a type of bird
that were swift, with faces like pisha-

to guess
chas and covered with divine and golden

a metal cover for one's chest
breastplates. The great chariot could travel

the hot glowing gas of a fire
anywhere at will and was like the flames

of a fire. It possessed a trivenu, steps

to make more attractive
adorned with jewels and colourful parts.

to suddenly break into pieces
He shattered this too, with its
cooking tool used to stir
whisks and

a device to protect from rain
an umbrella that was like the full moon.

a weapon used for shooting
His bow was shattered. He was without a

a vehicle pulled by horses
chariot. His horses were
to kill
slain. His chariot-

driver of a vehicle driven by horse
eer was killed. Grasping Vaidehi on his
area between the hip and the knee
lap,

Ravana fell down on the ground. When

they saw that Ravana had fallen down on

the ground, with his chariot destroyed,

all the creatures praised this act and hon-

a large bird
oured the king of the eagles.

However, on seeing that the leader of

a group of birds or animals
flocks of birds was
extremely tired
exhausted, Ravana

to take quickly
was delighted. He seized Maithilee and

leapt up again. Delighted, with Janaka's

daughter on his lap, he was about to leave.

But Jatayu, king of the eagles, also leapt up

and spoke these words. ‘O Ravana! O one

limited in intelligence! Rama’s wife is like

a long pointed weapon

an arrow that has the touch of the vajra.

to take someone by force

You are certainly seeking to abduct her

for the destruction of the rakshasas. With

your friends, relatives, advisers, soldiers

a friend

feeling a need to drink

and companions, you are like a thirsty

a thing that is very harmful

person who drinks poison, taking it to be

treatment that is not fair

water. You do not possess discrimination

a result

and do not know the consequences that

will result from this act. You will quickly

be destroyed and so will they. You are

a loop at the end of a rope

bound in the noose of destiny. Where will

living in or near water

you go to escape? You are like an aquatic

to use food to attract animals

creature[293] bound to a hook baited with

the soft parts of the body

flesh, for the sake of its destruction. O

impossible to defeat

Ravana! The two invincible Raghavas,

excusing a person
Kakutsthas, will not pardon your causing

a place where one lives alone
this violation of their hermitage. You

one who shows fear
have committed the act of a coward, con-

demned by the worlds. This is the path

a person who steals something
followed by thieves, not by those who are

feeling no fear
brave. O Ravana! If you are brave, stay for a

to kill
while and fight. You will be slain and will

lie down on the ground, like your brother,

the benefit of one
Khara. This act of adharma is for the sake

of your own destruction. A man under-

takes such an act only for the sake of going

after this
to the world hereafter. If there is wicked-

bad behavior
ness associated with an act, which man

admired for past achievements
undertakes it? Not even the illustrious

one who has power and control
Svayambhu, the lord of the worlds, acts

suggesting future success
in this way.' With these auspicious words,

Jatayu addressed the rakshasa.

having courage
With great force, the valiant one then
to go down
descended on Dashagriva's back. He was
with a leg on each side of
like an elephant rider astride a wicked ele-
sharp claw on a bird's feet
phant. With his sharp talons, he grasped
to go through with force
and pierced him. He pierced him on the
pointed part of a bird's mouth
back with his talons and beak. With nails,
wings and beak as weapons, he tore out
to cause pain to
his hair. He was thus repeatedly afflicted
a large bird
by the king of the eagles. The rakshasa
to shake slightly
to shake
trembled and his lips quivered in rage.
done for no reason
Afflicted and senseless with anger, he
to hold with the hands
the side of something
grasped Vaidehi on his left flank and
the inside part of the hand
struck Jatayu with his palm.[294] When he
one who has power and control
was thus attacked, Jatayu, lord of the birds
a very hot day
and scorcher of enemies, used his beak to
to cut off
to make one very angry
sever his ten left arms. Enraged, Dashag-
hand with fingers bent down
riva released Sita. With his fists and feet,

having courage a large bird
he struck the valiant king of the eagles.

fight between groups of people
There was a brief clash between those two

without limit in the first position
infinitely valorous ones, the foremost of

highest in degree or quality
rakshasas and the supreme among birds.

a type of weapon to cut off
Ravana raised his sword and severed the

the side of something
wings, feet and flanks of the one who was

the benefit of one
fighting for Rama's sake. The rakshasa, ter-

something that is done
rible in deeds, violently severed his wings.

to kill
Slain, the eagle fell down on the ground,

with only a little bit of life left in him.

Jatayu fell down on the ground, wounded

and wet with blood. Seeing the state her

upset
friend was in, Vaidehi was distressed and

rushed towards him.

one who has power and control
The lord of Lanka also saw Jatayu,

determination in facing danger
extensive in his valour, lying down on the

a large fire of destruction
ground, like a conflagration that has been

to cause to become calm

pacified. His form was like that of a dark

blue cloud, with an extremely white chest.

to press out of shape

Crushed by Ravana's force, the one who

a vehicle pulled by horses

used his wings as a chariot fell down on

the ground. Sita, Janaka's daughter, with a

a line of light from the moon

face like a moonbeam, wept and

to hold in one's arms

embraced

him.

Chapter 3(50)

a place where one lives alone

Near Raghava's hermitage, the lord of

a large bird

the rakshasas saw the eagle who had fallen

to twist from side to side

down on the ground, writhing and with

only a little bit of life left in him. The king

to kill

of the eagles had been slain by Ravana.

The one with a face like the lord of the

very sad

stars[295] saw this. Extremely miserable,

to express sadness

she lamented. 'Men can certainly detect

emotion of not feeling glad

happiness and unhappiness through

a sign of a future event

portents and signs seen in dreams and

being hard to deal with

through the sights of harsh birds.[296] O

Rama! You certainly do not know about

a terrible disaster

to happen to

the great catastrophe that has befallen

the benefit of one
you. O Kakutstha! For my sake, birds and animals must certainly be running towards you.[297] O Kakutstha! O Lakshmana!
to cause to be very scared
Save me now.' Terrified, the beautiful one screamed in this way, as if they were
to express sadness
within range of hearing. She lamented like one without a
one that keeps from harm
protector and her gar-
a ring or rope made of leaves
to make out of order
lands and ornaments were dishevelled.
one who has power and control
Ravana, the lord of the rakshasas, rushed towards Vaidehi. She was like a
plant that grows on a surface
creeper
to hold firmly
that was clinging to a large tree.[298] 'Let go. Let go.' The lord of the rakshasas said this several times. Separated from Rama in the forest, she screamed, 'O Rama! O Rama!' The one whose life had come to an
to take quickly
end[299] and who was like Death, seized her
to treat in a mean way
by the hair. When Vaidehi was oppressed

unable to move
in this way, all the mobile and immobile
to do something different
objects in the world deviated from their
to completely cover
rules[300] and everything was enveloped in a
having success by making money
blinding darkness. The prosperous grand-
relating to God
father,[301] possessed divine sight and saw
to take someone by force
that Sita had been abducted. Extremely
delighted, the god said, ‘The task has been
to succeed in doing
accomplished.’ On seeing that Sita was
to cause pain to
supremely afflicted in this fashion, the su-
to exist or be present
preme rishis who resided in Dandakaranya
upset
were delighted and distressed at the same
having branches that hang down
time. She was weeping, ‘O Rama! Alas
one who has power and control
Rama! O Lakshmana!’ Ravana, the lord of
to take quickly
the rakshasas, seized her and left through
the sky.

a type of red or yellow soil
She was attired in ochre silk garments.

a leg or arm
the general appearance
Her limbs had the complexion of orna-

being made liquid by heat
ments fashioned from molten gold. The
bright and shining
princess was as radiant as flashes of light-
flash of light in a storm
a type of red or yellow soil
ning in a cloud. As her ochre garments
to move in a quick light way
fluttered over him, Ravana looked exces-
to an extraordinary degree
to shine brightly
sively brilliant, like a blazing mountain on
having good luck
fire. The supremely fortunate one was
to make more attractive the colorful part of a flower
adorned with lotus petals that were
with a red brown color
having a pleasant smell
coppery red and fragrant.[302] As Vaidehi
to take quickly
was seized, they covered Ravana every-

where. In the sky, her ochre garments had
the natural color of the skin
the complexion of gold. In the heat, this
was like a coppery-red cloud, lit up by the
a visible line of light
shining with bright light
rays of the sun.[303] In the sky, her sparkling
area between the hip and the knee
face was in Ravana's lap. Without Rama, it
very bright and attractive
was no longer resplendent, like a lotus
thick or tall stem of a plant
without its stalk. Her forehead was excel-

lent. The tips of her hair were excellent.

shining with bright light
Her sparkling teeth were white and excel-
to make more attractive
lent and adorned her clear face, which had
male sexual part of a flower
the complexion of the stamen of a lotus

and was without marks. It looked as if the
to go through something
moon had arisen, penetrating a dark blue
cloud.[304] Her face, with a golden complex-

ion, was as pleasant to see as the moon,

with an excellent nose and beautiful
with a red brown color
coppery lips. In the sky, it hung to one side,
to cry
as she wept. Suffering because of the Indra
suggesting future success
among the rakshasas, her auspicious face
was like the moon arising during the day,
to climb up or down
shining, but without Rama. Maithilee's
one who has power and control
complexion was golden and the lord of the
a leg or arm
rakshasas was blue in his limbs. The one

with the golden complexion was like a
a clear deep blue jewel
a small fancy object
sapphire encrusted in a golden orna-

ment.[305] Janaka's daughter was fair, with the complexion (the natural color of the skin) of a golden lotus (a type of flowering plant). Her ornaments (a small fancy object) were made out of molten (to change from solid to liquid) gold. She was as radiant (having an attractive quality) as a flash of lightning (flash of light in a storm)

when it had entered the cloud that was Ravana. Vaidehi's ornaments (way to make a thing attractive) made a sound around the lord (a name for God) of the rakshasas. He therefore sparkled (to become bright and excited), like a dark cloud that was roaring (to make a sound like an animal). As Sita was being abducted (to take someone by force), a shower of flowers descended from the upper half of her body[306] and fell down on the ground. That shower of flowers fell down. However, because of Ravana's force, they again followed in Dashagriva's trail.

Vaishravana's younger brother was shrouded (to cover or hide) in those flowers. It was as if Meru, the excellent mountain, was sur-

a ring or rope made of leaves
rounded by an excellent garland of nak-
jewelry worn above the foot
shatras. Vaidehi's anklets, decorated with
to remove with force
gems, were dislodged. Resembling a circle
flash of light in a storm
of lightning, they fell down, making a
one who has power and control
pleasant sound. The lord of the rakshasas
a leg or arm
was blue in his limbs and she was as red as
an orange pink color
having an attractive quality
a coral tree. Vaidehi was as radiant as a
belts used to load animals
golden harness on an elephant.[307] Because
a warm soft light
of her own radiance, she was like a giant
a falling space rock
meteor in the sky.[308] Vaishravana's

younger brother had entered the sky and
to use legal power to take
a small fancy object
had seized Sita. Her ornaments, with the
the general appearance
to cause to separate
complexion of fire, were scattered on the
to go down
ground. As they descended, like stars

dislodged from the sky, they made a
an item worn around the neck
sound. Vaidehi wore a necklace between
a quality of happiness
her breasts, with a radiance like that of the

one who has power and control
lord of the stars. It fell down, like Ganga
to remove with force
being dislodged from the sky. The tops of
trees, with large numbers of birds on them,
were struck by the force of the wind. The
branches seemed to stretch out and tell
a type of flowering plant
her, ‘Do not be scared.’ The lotuses in the
to slowly get worse living in or near water
lakes decayed and fish and other aquatic
to cause to become afraid to feel sadness
creatures were frightened. They sorrowed
over Maithilee, as if she was their friend.
a large wild cat a wild animal
Lions, tigers, deer and other animals
gathered from every direction. Because of
their anger, they followed Sita’s shadow.
a place where water falls down
The waterfalls on the mountains seemed
to make a long cry of pain the highest point
to wail and weep, as the summits
stretched out like hands at Sita’s abduc-
a crime of capturing by force
tion. On seeing that Vaidehi was being
to take someone by force to worry or upset one
abducted, the sun was distressed. The

pleasing to look at
handsome one's radiance diminished and
a warm soft light
produced by the sun's heat
the solar disc turned pale. 'Since Rama's
wife, Vaidehi, is being abducted by Ravana,
to take someone by force
there is no dharma. Where will truth come
from? There is no uprightness. Where is
non-violence?' All the large number of
creatures lamented in this way. The fawns
to express sadness
a young deer
were terrified and wept with miserable
to cause to be very scared
very severe or not pleasant
faces. With anxious eyes, they raised their
afraid or nervous
eyes upwards and looked repeatedly. The
bodies of the divinities of the forest trem-
the state of being a god
bled. On seeing Sita in this miserable
to shake slightly due to force
very bad
plight, they lamented loudly. She
a very bad situation
screamed in a sweet voice, 'Alas, Laksh-
mana! O Rama!' There were many on the
ground who looked at Vaidehi. The tips of
her hair were dishevelled and the mark on
not neat

her forehead was smudged.[309] Dashagriva abducted the spirited one for the sake of his own destruction. Maithilee's teeth were beautiful and her smile was excellent. She had been separated from her relatives. She could not see either Rama or Lakshmana. Her face was pale and she suffered from the burden of fear.

Chapter 3(51)

Maithilee, Janaka's daughter, saw that he had leapt up into the sky. She was anxious (afraid or nervous) and greatly distressed (upset) and also filled with great fear. Because of the anger and weeping (to cry), her eyes turned coppery (with a red brown color) red. As she was abducted (to take someone by force), she wept piteously (deserving sad feelings) and addressed the terrible-eyed lord (one who has power and control) of the rakshasas in these words. 'O Ravana! Despite this inferior (of less importance) act, you are not ashamed. Knowing that I was alone, you have abducted me and are running away. You are indeed evil-souled. Like a coward (one who shows fear), you wish to abduct me, while my husband

was dragged away by maya in the form of a deer. He who tried to save me has been brought down.[310] O worst of the rakshasas! Your supreme valour has indeed been seen. I have been conquered by you only in a battle known as trust.[311] Having performed such a reprehensible deed, how is it that you are not ashamed? O one inferior in conduct! You have abducted someone else's wife when she was alone. You pride yourself on being brave, but have performed an extremely cruel act of adharma.

The men in this world will talk about your wicked deed. Shame on the valour and spirit that you spoke about then. This brings ill fame to the lineage, and the world will condemn this kind of conduct.

a wild animal
determination in facing danger
to take control of
very bad
of poor quality
to take someone by force
feeling no fear
causing suffering
evil
loss of honor
state of fame for bad reasons
to strongly say a thing is bad

Since you are speedily (happening quickly) running away, what are you capable of doing? Stay for a while and you will no longer remain alive. When you come within the eyesight (the ability to see) of those two princes (male member of a royal family), with your soldiers, you will not be able to remain alive for an instant (a very short time period). You will never be able to bear the touch of their arrows (a long pointed weapon), just as a bird is unable to bear the touch of a fire raging (to happen in a violent way) in the forest. O Ravana! It is better that you take the medication (a substance to treat diseases) that is good for you. It is better that you release me. Because of my oppression, my husband and his brother will be enraged (to make one very angry). If you do not release me, you will arrange for your own destruction. Your conduct is such that you desire to abduct (to take someone by force) me forcibly (in a manner with strength). Your conduct is inferior (of less importance) and

having no result
will prove to be futile. I am unable to see my husband, who is like a god. When I am
state of forcing to submit
under the subjugation of an enemy, I am not interested in remaining alive for a long period of time. For your own self, it is indeed best that you look towards finding
a substance to treat diseases
some medication. At the time of death,
a human being
mortals consume the opposite of what is indicated.[312] All mortals who are about to
pleasing
die do not find medication to be agreeable.
a loop at the end of a rope
I can see that the noose of destiny is en-
to twist together or around
twined around your throat. O Dasha-nana![313] Despite there being a reason for
to cause to be very scared
obvious
fear, you are not terrified. It is evident that you can see the golden trees.[314] The river Vaitarani is terrible and has flows of blood.[315] O Ravana! You will see the terrible

flat green part of a plant
sight of forests with leaves made out of
a type of weapon
swords.[316] You will see a *shalmali* tree[317]
to change from solid to liquid
that has flowers made out of molten gold,
covered with lapis lazuli. But inside, they
sharp point on plant stems
are full of sharp and iron thorns. Like a
a thing that is very harmful
person who has consumed poison, having
evil
not deserving approval
done this wicked and contemptible deed
towards that great-souled one, you will
not be able to remain alive for a long period
of time. O Ravana! You are bound in a
a loop at the end of a rope
to force one to stop attacking
noose of destiny that cannot be repulsed.
Where will you go to find safety from my
great-souled husband? Even when he was
without his brother, in a battle, he killed
a very short time period
fourteen thousand rakshasas in an instant.
feeling no fear
The powerful and brave Raghava is accom-
to succeed in doing
plished in the use of all weapons. Since you

to take someone by force

have wished to abduct his wife, why will

a long pointed weapon

he not kill you with his sharp arrows?'

area between the hip and the knee

Stuck to Ravana's lap, Vaidehi was filled

a deep sadness to express sadness

with fear and grief and lamented pit-

to say severe or mean

eously, uttering these and other harsh

to cause pain to

words. Severely afflicted, she spoke a lot. At

first, the young and beautiful one la-

evil

mented piteously. Abducted in this wicked

way, her body was then filled with

the condition of being tired

lassitude and she writhed.

Chapter 3(52)

Abducted in this fashion, Vaidehi could not see a protector (one that keeps from harm) anywhere. However, on the summit (the highest point) of a mountain, she saw five bulls (a male animal) among apes (a type of animal). The beautiful and large-eyed one wrapped her sparkling (shining with bright light) ornaments (a small fancy object), golden in complexion (the natural color of the skin), in her silken (made of a soft smooth fabric) upper garment and hurled (to throw with force) it amidst them. Maithilee thought that if they informed Rama, he might free her. Wrapping the ornaments in the upper garment, she threw it amidst them. Because he was hurrying, Dashagriva did not notice that this act had been done. Those tawny-eyed

a male animal a type of animal
bulls among apes saw the large-eyed Sita
a sharp cry to close and open eyes fast
shrieking and did not blink. Crossing the
to use legal power to take
Pampa and seizing the weeping Maithilee,
one who has power and control
the lord of the rakshasas headed for the

city of Lanka. Extremely delighted, Ravana
carried his own death, like a person who

carries a sharp-fanged and extremely
full of hate or anger moving very fast
virulent she-snake in his lap. Swiftly trav-

elling through the sky, he crossed over

forests, rivers, mountains and lakes, like
a long pointed weapon a weapon used for shooting
an arrow that has been shot from a bow.
the place where one lives
He reached the ocean, the abode of whales
a type of large animal shelter from danger
and crocodiles, the refuge of the rivers and
lasting forever
Varuna's eternal abode. As Vaidehi was
to take someone by force
being abducted, Varuna's abode was terri-
to cause to be very scared
fied. The waves tossed around and the fish
a large snake
and giant serpents were still. The chara-

nas and the siddhas who were in the sky, then spoke these words. 'This is the end of Dashagriva.'

Ravana grasped (to understand) the writhing (to twist from side to side) Sita, who was like his own death, in his lap (area between the hip and the knee) and entered the city of Lanka. He entered the city of Lanka, with well-laid-out large roads. He crossed through many gated chambers (a large room) and entered the inner quarters. The black-eyed Sita was overcome by sorrow (a feeling of being sad) and confusion. Ravana placed her in the place that Maya had built through the maya of the asuras.[318] Dashagriva told a *pishachi*[319] who was terrible in appearance. 'No man or woman will be allowed to see Sita here. On my instructions, give her pearls, jewels (fancy item made of rare stones), gold, garments (piece of clothing) and ornaments (a small fancy object)—what-

ever she desires. If a person loves her own life,[320] knowingly (in an aware way) or unknowingly, she should not speak any disagreeable (not pleasing) words to Vaidehi.' Thus addressed, the rakshasi agreed to what the powerful Indra among rakshasas had said.

After emerging (to rise from a hidden place) from the inner quarters, he thought about what should be done next. He saw eight extremely valiant (having courage) rakshasas who survived on human flesh (the soft parts of the body). Confused because of the boon (something helpful) he had received,[321] when he saw those extremely valiant ones, he praised their strength and valour (determination in facing danger) and addressed them in these words. 'Seize (to take quickly) many weapons and quickly go to the place named Janasthana, the spot that has been destroyed and which used

to be Khara's residence earlier. Reside (to exist or be present) in Janasthana, which is now empty because the rakshasas have been slain (to kill). Cast your fear far away and resort to your manliness (having typical male features) and strength. Khara and Dushana, extremely brave (feeling no fear), used to reside in Janasthana, with many soldiers. However, in a battle, Rama slew (a large number of) them with his arrows (a long pointed weapon). That is the reason an unprecedented (not done or experienced before) anger is overcoming my patience (state of being calm while waiting). An extremely great enmity (a feeling of extreme dislike) has been generated towards Rama. I wish to get over the enmity that has arisen against the enemy. I will not be able to sleep without killing the enemy in a battle. I will now slay Rama who has killed Khara and Dushana and obtain (to get a thing by effort) peace. He is like a poor person who has

large amounts of money to exist or be present
obtained some riches. While you reside
appears to be true
in Janasthana, apparently under Rama's
to communicate
protection, convey to me the truth about
a desire or tendency
his inclinations and about what he does.
to go to without a purpose
O ones who roam around in the night!
something that makes it difficult to think
Without any distractions, go. Your task
is to always make attempts for Raghava
to be killed. From many fields of battle,
I know about your strength. That is the
reason I have engaged you for Janasthana.'
pleasing
The eight rakshasas heard those agreeable
words, deep in import, from Ravana and
to meet a new arrival
greeted him. Together, they left Lanka and
left for Janasthana, in a form so that they
could not be seen. Ravana was extremely
delighted at having obtained Sita. Having
to take someone by force
abducted Maithilee, the confused rakshasa

to feel very happy

a feeling of extreme dislike

rejoiced and prepared for a great enmity

with Rama.

Chapter 3(53)

Ravana commanded the eight terrible and extremely strong rakshasas. Because of the confusion in his intelligence, he thought that he had accomplished what needed to be done. Struck by the arrows of Kama, he thought about Vaidehi. To see Sita, he quickly entered the beautiful house. Ravana, the lord of the rakshasas, entered that residence. Amidst the grieving rakshasis, he saw the grieving Sita. Her face was overflowing with tears. She was distressed and overwhelmed by a burden of sorrow. She was like a boat that was

sinking in the ocean, struck by the force of the wind. She was like a doe that had been separated from a herd (a group of animals) of deer and was surrounded by dogs.[322] She was miserable (very sad) and her face was downcast (an air tube for a mine). The roamer in the night approached her. She was immersed (to make one fully involved) in grief (a deep sadness). She was miserable and helpless (not protected).

The lord (one who has power and control) of the rakshasas forcibly (in a manner with strength) wished to show her his residence (the place where someone lives), which was like a residence of the gods.[323] There were mansions (a large and impressive house), palaces and ramparts (a tall wall around an area), filled with thousands of women. There were large numbers of diverse (different from each other) birds. There were many kinds of jewels (a valuable stone). There were beautiful pillars (large post used as a support) pleasant to behold (to look), colourful with diamonds (a stone used to make jewelry) and lapis lazuli and inlaid (to set pieces into a surface) with work of ivory, gold, crystal (a clear hard rock) and

silver. The gates were made out of molten gold and there were the sounds of divine drums. With her, he ascended the wonderful golden steps. There were handsome windows, inlaid with work in ivory and silver. In the palace there, there were rows of seats, covered with nets made out of gold. Everywhere, parts of the floor were covered with wonderful white marble. Dashagriva showed Maithilee his own residence. Sita was overcome with sorrow and Ravana showed her waterfalls and pools filled with many kinds of flowers. He showed Vaidehi all those excellent residences. The evil-souled Ravana then addressed Janaka's daughter in these words.

a large number

‘There are ten crore of rakshasas and another twenty-two.[324] This is apart from someone who wanders in life the roamers in the night who are diseased, old and young. O Sita! I am the one who has power and control lord of all something that is done those, terrible in their deeds. To accomplish a single one of my tasks, one thousand of them will come forward. Everything that I rule over in this a country ruled by a king kingdom and my life are established in you. O large-eyed one! You are greater than my own life. O Sita! I have married many thousand very much loved women. O beloved one! Become my wife and you will be their a woman kept by a married man mistress. These words of mine should to be liked by someone appeal to your intelligence. What can be better than this? I am to cause to feel extreme pain tormented. You should serve me and show me your favours. This Lanka extends

for one hundred yojanas and is protected by the ocean. With all the gods and the asuras, even Indra is incapable of assailing (to attack in a violent way) it. Among the gods, the yakshas, the gandharvas and the rishis in the worlds, I do not see anyone whose valour (determination in facing danger) is equal to mine. Rama is a human who is limited in energy. He is distressed (upset) and has been dislodged (to remove with force) from his kingdom (a world ruled by God). He is an ascetic (leading a strict simple life). His life is over. What will he do? O Sita! Serve me. I am a husband who is your equal. O timid (showing fear) one! Youth is transient (one without a home). Therefore, find pleasure here with me. O one with the beautiful face! Do not vainly (too proud) think about seeing Raghava. O Sita! Even if someone wishes to, how will he possess the capability to come here? In the sky, it is

impossible to bind the swift-moving wind in a noose. Nor can one grasp the blazing and sparkling flame of a fire. O beautiful one! While my arms protect you, I do not see anyone in the three worlds who is valiant enough to take you away from here. Rule over this extremely large kingdom of Lanka. Wet your hair with the water of consecration and, content, give me pleasure. Earlier, you performed an extremely difficult task of residing in the forest. But that is over now. Reap the fruits of all the good acts of dharma you have performed. O Maithilee! All these garlands possess divine fragrances. These are the best of ornaments. With me, enjoy them. O one with the excellent hips! My brother,

a loop at the end of a rope
noose
to burn brightly
blazing
shining with bright light
sparkling
having courage
valiant
a world ruled by God
kingdom
a commitment to a purpose
consecration
to exist or be present
residing
to get as a result of action
a ring or rope made of leaves
garlands
a pleasant smell
fragrances
a small fancy object
ornaments
joint between the waist and leg
hips

Vaishravana, had a vimana named Push-

paka. It is like the sun. Because of my spirit,

material made of wool

I worsted him in a battle and conquered it.

to take control of

That vimana is large and beautiful, pos-

sessing the speed of thought. O Sita! As you

shining with bright light

please, sport in it with me. Your sparkling

a type of flowering plant

face is like a lotus. You are beautiful to

to look

behold. O beautiful one! O one with the

to cause pain to

beautiful face! When you are afflicted by

a deep sadness

having an attractive quality

grief, you do not look radiant. O Vaidehi!

a feeling of regret

Enough of this shame. If you do this, there

act of doing a thing against law

will be no violation of dharma. O queen!

What you are going to do is entirely com-

able to exist together

patible with noble conduct. Let your gentle

to press with the hands

feet be kneaded by my heads. Quickly

show me your favours. I am your servant

very sad and feeling alone

and am under your control. I am desolate

and have spoken these words because I

have been completely dried up. Otherwise,

to bend to greet or show respect

Ravana never bows his head down before

any woman.' Ravana said this to Maithilee,

Janaka's daughter. Since he was under the

state of forcing to submit

subjugation of Destiny, he thought that

she had become his.

Chapter 3(54)

Vaidehi, afflicted by grief, was addressed in this way. But she was not frightened. She placed a blade of grass between her and Ravana and replied.[325] 'King Dasharatha was a bridge of dharma and never wavered. He was known for being devoted to the truth. Raghava is his son. His name is Rama. He has dharma in his soul and he is famous in the three worlds. He is long-armed and large-eyed. That divinity is my husband. He has been born in the Ikshvaku lineage. He possesses the shoulders of a lion and he is immensely radiant. With his

prevent from getting a thing

brother, Lakshmana, he will rob you of

in a manner with strength

your life. Had you forcibly oppressed me in

his presence, like Khara in Janasthana, you

to kill

would have been slain in battle and would

have been lying down. You have spoken

about these extremely strong rakshasas

who are terrible in form. Raghava will take

to remove a thing that causes one to die

away all their poison, like Suparna from

a large snake to make more attractive

the serpents. Arrows decorated with gold

a strong tight string

will be shot from his bowstring and will

to go through with force

pierce your body, like waves against the

banks of the Ganga. O Ravana! Even if you

cannot be slain by the asuras and the gods,

a feeling of extreme dislike

you have caused a great enmity and you

will not escape from this with your life.

The powerful Raghava will bring an end to

what is left of your life. You are like an

of giving up something

animal that has been tied to a sacrificial

a pointed stick or post

stake and therefore, getting life back will

be extremely difficult. O rakshasa! If Rama

to shine brightly

looks at you with eyes blazing with rage,

he will burn you down today and you will

immediately to defeat completely

be instantly vanquished. From the sky, he

can make the moon fall down on earth and

to become completely dry

destroy it. He can dry up the ocean. He is

the functional time period

the one who will free Sita. Your lifespan is

the state of being successful

over. Your prosperity is over. Your spirit is

over. Your senses are over. Because of what

a woman whose husband has died

widow. No happiness will result from the

evil to do something illegal

wicked deed you have perpetrated. You

have brought me here from the forest and

have separated me from my husband's

to a great extent

side. My immensely radiant husband is

to give a slight quality — determination in facing danger

tinged with divinity. He resorts to valour

not afraid

and is fearless. He dwells alone in Dan-

daka. In an encounter, he will shower

a long pointed weapon

down arrows on your body and thus take

to remove — the quality of being mean

away your insolence, strength, valour and

quality of acting without care — to force to do something

rashness. When they are goaded by des-

tiny, the destruction of creatures is seen.

state of forcing to submit

When they come under the subjugation of

something that is done

destiny, men are confused in their deeds. O

to treat in a mean way

worst among rakshasas! By oppressing me,

you have brought that destiny and de-

struction on to your own self, the rak-

shasas and those in the inner quarters.

of giving up something — the middle area or part

There may be a sacrificial altar in the midst

giving up something one wants — a large and deep spoon

of a sacrifice, decorated with ladles and

to make holy — a repeated word or phrase

vessels and sanctified by the mantras of

brahmanas. A *chandala* cannot step on

done for no reason

it.[326] You can bind or oppress my senseless body. O rakshasa! I may not be able to protect this body or my life. However, as

not able to do something

long as I am on this earth, I am incapable of

to allow to exist

loss or lack of honor

tolerating any dishonour.' Angry, Vaidehi

severe or mean

spoke these harsh words. After that, Maithilee did not say anything more to Ravana.

being hard to deal with

He heard Sita's harsh words, which made the body hair stand up. He replied to Sita in words meant to generate fear. 'O Maithilee! O beautiful one! Listen to my words. O one with the beautiful smiles! If you do not accept me within a period of twelve months, then the cooks will slice you into tiny pieces and make breakfast.'[327] Ravana, who made his enemies

scream, uttered (to say) these harsh (severe or mean) words. Angry,

he addressed the rakshasis in these words.

'O rakshasis! O ones who are malformed (badly formed)

and terrible to behold (to look)! O ones who subsist

on flesh and blood! You must quickly des-

troy this one's pride.' Hearing his words,

the ones who were malformed and terrible

to behold joined their hands in salutation (a word used to begin a letter)

and encircled (to form a circle around) Maithilee. They

were terrible to behold. King Ravana

seemed to shatter (to suddenly break into pieces) the earth with his

footsteps (movement made by the foot), making it tremble (to shake slightly). He said,

'Convey Maithilee to the grove (a small group of trees) of ashoka

trees. Surround her and secretly guard her

there. Use terrible imprecations (a word used to express anger) against

Maithilee, followed by words of reassur-

ance (thing done to raise confidence). Use every means to bring her under

your control, like one does to a wild she-

elephant.' The rakshasis were thus com-

manded by Ravana. They seized (to take quickly) Maithilee

and went to the grove (a small group of trees) of ashoka trees. The

trees there had many kinds of flowers and

fruits. The fruits yielded every object of

desire. In every season, the place was full

of maddened (very angry) birds. Maithilee's limbs (a leg or arm) were

overcome by grief. (a deep sadness) Janaka's daughter was

under the subjugation (state of forcing to submit) of those rakshasis,

like a doe with tigresses. (a type of large female cat) Maithilee did not

find any peace there. She was severely in-

timidated (to make afraid) by those with malformed (badly formed) eyes.

She remembered her beloved (very much loved) husband and

her brother-in-law. She was overcome by

fear and sorrow (a feeling of being sad) and lost her senses.

Chapter 3(55)

The rakshasa Maricha could assume any form at will and was wandering around (to move around) in the form of a deer (a wild animal). After having killed him, Rama started to quickly return along the path. He hurried because he wished to see Maithilee. However, behind him, he heard a jackal (a wild dog) howl in a hideous (very ugly) voice.[328] He heard that harsh (being hard to deal with) and terrible howl, which made the body hair stand up. He was concerned and worried at the om-inous (suggesting a bad future) tone of the jackal. 'I think that this howling (a long loud emotional sound) of the jackal is inauspicious (not showing a successful future). I hope that Vaidehi is well and that the rak-

shasas have not eaten her up. Maricha, in

a wild animal

the form of the deer, knew what my voice

to copy for humor

was like and mimicked me. Lakshmana

may have heard it. If Soumitri has heard it,

or if Maithilee has heard it and urged him,

to leave and never return

moving very fast

he may abandon her and swiftly rush here

the benefit of one

for my sake. The rakshasas are certainly

to want something

collectively aspiring to bring about Sita's

death. He assumed the form of a golden

a place where one lives alone

deer and removed me from the hermitage.

When I was taken far away, the rakshasa

a long pointed weapon

Maricha was killed by the arrow. However,

he spoke the words, "Alas, Lakshmana! I

being killed

have been slain." Without me, I hope the

two of them are safe in the forest. Because

of what happened in Janasthana, I have

a feeling of extreme dislike

generated an enmity amidst the rak-

shasas. Many kinds of terrible portents (a sign of a future event) can be seen now.' Having heard the howling (a long loud emotional sound) of the jackal (a wild dog), Rama thought in this way.

He had been led away by the rakshasa in the form of a deer (a wild animal). Worrying, Raghava returned to Janasthana.[329] His mind was distressed (upset) and the animals and birds were also distressed (to worry or upset one). Screaming in terrible voices, they circled the great-souled one on the left. Raghava saw those extremely terrible portents.

He then saw Lakshmana approaching, devoid of his usual radiance (a warm soft light). While they were still some distance away, Laksh-mana met Rama. A distressed person met another distressed person. A miserable (very sad) person met another miserable person. He

saw Lakshmana arrive, leaving Sita in a

very sad and feeling alone

desolate forest frequented by rakshasas.

to speak in an angry way

The elder brother reprimanded him. The

someone related to one in the past people from one's family

descendant of the Raghu lineage grasped

Lakshmana's left hand in his hand.

He addressed him in words that were

being hard to deal with

both sweet and harsh, like one who was

to cause pain to

afflicted.[330] 'Alas, Lakshmana! You have

very bad

committed a reprehensible deed by aban-

friendly and pleasant

doning Sita. O amiable one! I hope that she

feeling no fear

is safe. O brave one! There are rakshasas

to move around

who wander around in the forest. I have

no doubt that she has been killed or

to destroy completely

devoured by them. Many kinds of inauspi-

not showing a successful future

cious portents are manifesting themselves

before me. O Lakshmana! I hope we get

healthy and strong

Sita back, hale. This rakshasa assumed

the form of a deer, tempting me, and I followed it a long distance away. I killed him with a great deal of effort. However, while dying, he assumed the form of a rakshasa. My mind is distressed and without joy. My left eye is twitching. O Lakshmana! I am worried that Sita may have been abducted, killed or led astray along the wrong path.'

Chapter 3(56)

Dasharatha's son saw Lakshmana in that desolate (empty of living things) spot and was distressed (to worry or upset one). The one with dharma in his soul asked him why he had come without Vaidehi. 'When I left for Dandakaranya, she followed me. O Lakshmana! Where is that Vaidehi? You have forsaken (to give up or leave entirely) her and have come here. I was distressed, dislodged (to remove with force) from the kingdom (a country ruled by a king), wandering (to move around) around in Dandaka. She is a companion (a friend) in my sorrows (a feeling of being sad). Where is that slender-waisted Vaidehi? O brave (feeling no fear) one!

Without her, I am not interested in remaining alive even for an instant (a very short time period). Where is

Sita, a companion (a friend) in my breath of life and the equal of a daughter of the gods? O Lakshmana! Without the gold-complexioned daughter of Janaka, I do not desire lordship (the power or land of a ruler) over the immortals or on earth. I love Vaidehi more than my own life. Is she alive? O amiable (friendly and pleasant) one! I hope this exile (being barred from a country) of mine is not rendered fruitless (producing no good results). O Soumitri!

When Sita is dead and so am I, will Kaikeyee accomplish (to succeed in doing) her desires and be happy? Kaikeyee will be successful with her son, having obtained the kingdom and prosperity (the state of being successful). O amiable one! With her son dead, will the ascetic (leading a strict simple life) Kousalya have to serve her? We will again return to the hermitage (a place where one lives alone) only if Vaidehi is alive. She is excellent in her conduct. O Lakshmana! With her gone, I

to stop having or doing
will give up my life. O Lakshmana! When I
a place where one lives alone
go to the hermitage, if Vaidehi does not
address me, if Sita does not laugh again, I
will destroy myself. O Lakshmana! Tell me
whether Vaidehi is alive or not. You have
to take away one's attention
been distracted from the task of guarding
leading a strict simple life
her and perhaps the ascetic one has been
to enjoy something with joy
devoured. She is delicate and young and
emotion of not feeling glad
has never had to face unhappiness. Separ-
obvious
ated from me, it is evident that Vaidehi
upset
will be distressed in her mind and will
to feel sad
grieve. That extremely evil-souled and
not honest
deceitful rakshasa said “Lakshmana!”
Because of that, every kind of fear has been
generated in me. I suspect that Vaidehi
to look or be like
may have heard a voice that resembled
to cause to become afraid
mine. She must have been frightened and

sent you, and you have quickly come here

to leave and never return

to see me. By abandoning Sita in the forest,

something that causes pain suffering or loss

you have caused her a hardship in every

way. You have given an opportunity to the

causing suffering

cruel rakshasas to act against us. The

rakshasas, who survive on flesh, are miser-

very sad

able at Khara having been killed. There is

no doubt that those terrible ones have

one that ruins something

killed Sita. O destroyer of enemies! Alas! In

to become very involved

every way, I am submerged in a catastro-

a terrible disaster

state of not being certain

phe. Having faced this state of uncertainty,

what will I do now?' In this way, Raghava

thought about the beautiful Sita. With

Lakshmana, he quickly hurried towards

to cause pain to

to speak in an angry way

Janasthana. Afflicted, he reprimanded his

to worry or upset one

younger brother. His face was distressed.

to make a long loud breath

the state of being too tired

He sighed and with hunger, exhaustion

and thirst, his mouth dried up. He re-

turned and found that everything was

empty. The brave one entered his own

a place where one lives alone

hermitage and went to the places where

they used to sport and where they used to

upset

dwell. He was distressed and his body hair

stood up.

Chapter 3(57)

someone related to one in the past

Rama, the descendant of the Raghu lin-

to cause pain to a deep sadness

eage, was afflicted by grief and again asked

Soumitri, who had moved away from the

a place where one lives alone

centre of the hermitage.[331] 'I trusted you

and left her in the forest, without me. Why

to leave and never return

did you abandon Maithilee and come here?

O Lakshmana! My mind was truly dis-

upset

tressed and I suspected a great evil. That

to encourage or support

has been reinforced at the sight of you

coming here, after abandoning Maithilee.

O Lakshmana! My left arm and eye and my

to make a sudden motion

heart are twitching ever since I saw you

from a distance, on this path and without Sita.'

Soumitri, Lakshmana, with the aus-

suggesting future success

picious signs, was thus addressed and

in an uncomfortable manner

was filled with sorrow. He miserably told

to leave and never return

Rama, 'I did not abandon her and come here because of my own wishes. She was

afraid or nervous

anxious and I had come to you, urged by her. She heard the words, as if they were

having impressive qualities

spoken by your noble self. "Alas, Sita! Alas, Lakshmana! Save me." Maithilee heard these words. Maithilee heard those mis-

very sad

a feeling of liking someone

erable words. Driven by her affection for

done for no reason

you, she was senseless because of her fear.

to cry

She wept and told me, "Go. Go." In many ways, she urged me to leave. Because of my confidence, I replied to Maithilee in these

words. “I do not see any rakshasa who can cause him any fear. There is someone else who is mimicking him. Be reassured. O Sita! He is noble and saves the gods. How can he utter these reprehensible and inferior words, ‘Save me’? For some reason, someone is mimicking my brother’s voice. That is the reason such distorted words have been uttered, ‘Lakshmana, save me.’ You should not be distressed, like an ordinary and inferior woman. Enough of this lassitude. Regain your composure and be confident. There is no man in this world who can face Raghava in a battle. No one has been born or will be born, who can defeat him in an encounter.” Though I said this, Vaidehi’s senses were confused.

She shed tears and addressed me in these terrible words. “You are driven by this extremely wicked (evil) sentiment that your brother should be destroyed. However, you will not be able to obtain (to get a thing by effort) me. You have followed Rama because of a deal with Bharata. Therefore, despite his screaming in this extremely terrible way, you are not going there. You are an enemy in disguise and have followed him because of me. You have desired to find a weakness in Raghava and that is the reason you are not rushing to him.” When Vaidehi said this, I became angry. My lips quivering (to shake) in rage and with reddened (having the color changed) eyes, I left the hermitage.’

Rama was confused and tormented. (to cause to feel extreme pain)

When Soumitri said this, Rama said, 'O amiable (friendly and pleasant) one! Nevertheless, you have committed an undesirable (bad and harmful) act by coming here without her. You know that I am capable of countering the rakshasas. Because of some angry words that Maithilee spoke, you have come away. I am not satisfied that you abandoned (to leave and never return) Maithilee in this way. Hearing the harsh (severe or mean) words of an angry woman, you have come here. Having fallen prey to anger, you did not act in accordance with my instructions in any way. You came away, just because you had been urged by Sita. This rakshasa is lying down, having been slain (to kill) by my arrows (a long pointed weapon). He is the one who assumed the form of a deer (a wild animal)

Chapter 3(58)

skin that covers the eye

Rama's lower left eyelid fluttered and

to make a sudden motion

twitched severely. He

to hit one's foot when walking

stumbled and was

the condition of being tired

overcome by lassitude. He repeatedly

not showing a successful future

witnessed inauspicious portents. He kept

saying, 'I hope Sita is safe.' Desiring to

see Sita, he hurried. On seeing that the

the place where someone lives

residence was deserted, his mind became

afraid or nervous

someone related to one in the past

anxious. Quickly, the descendant of the

people from one's family

Raghu lineage rushed around, here and

there. He explored every part of the cot-

a small house

tage. But he saw that Sita wasn't there in

flat green part of a plant

that cottage made of leaves. It was bereft

a type of flowering plant

of all beauty, like a lake full of lotuses,

to cause extreme pain
devastated during the winter. The trees
to cry
seemed to weep. The flowers, the animals
having lost interest
and the birds were jaded. Everything was
to steal from
devastated and robbed of beauty. The
the state of being a god
divinities of the forest seemed to have left.
a type of leather
to spread over a surface
The deerskin and kusha grass were strewn
a small piece of chicken meat
around. The seats, made of tender grass,
not in order
a small house
were unkempt. On seeing that the cottage
to express sadness
was empty, he lamented repeatedly. 'She
to take someone by force
may have been abducted, killed, destroyed
to quickly eat everything
showing fear
or devoured. Perhaps the timid one has
shelter from danger
sought refuge in the forest and has hidden
herself. Or she may have gone to gather
flowers and fruits and lost her senses. Per-
haps she went to a lake or river for water.'

He carefully searched everywhere in the
having success by making money
forest for his beloved. The prosperous

a deep sadness
one's eyes were red with grief and he

seemed to be mad. He rushed from tree to

in or into the middle of
tree, amidst the mountains and male and

to express sadness
female rivers. Rama lamented and he was

to go under water
submerged in a grief that was like an ocean

soft and wet soil
full of mud. 'O kadamba tree! Have you

very much loved
seen my beloved, the one who loved you?

She is the one with the beautiful face. O

kadamba! If you know about Sita, tell me.

a type of red or yellow soil
O bilva tree! She is attired in ochre silken

piece of clothing
garments and she is as gentle as your

flat green part of a plant
leaves. Her breasts are like bilva fruit. Tell

me if you have seen her. O *arjuna* tree! My

beloved loved the arjuna tree. Tell me if

being thin and attractive
you know whether Janaka's slender daugh-

ter is alive or dead. O *kakubha* tree! This

plant that grows on a surface
tree has creepers and foliage and is full of

part of the leg above the knee
flowers. Her thighs are like the kakubha. It
obvious
is evident that it knows about Maithilee. O
tilaka tree! You are the best among trees,
an insect
and bees sing around you. She loved you. It
is evident that the tilaka knows about her.
to make a thing go away or end
O ashoka tree! You are the one who dispels
a feeling of being sad
sorrow and my senses are overcome by
very much loved
sorrow.[332] Quickly show me my beloved
and make your name come true. O tala
fully grown and developed
tree! Her breasts are like ripe palm fruit. If
a desire to help others
you have any compassion towards me, tell
me about the beautiful one. O *jambu* tree!
the natural color of the skin being made liquid by heat
Her complexion is like molten gold.[333] If
you have seen my beloved Sita, do not
to stop briefly
a wild animal
hesitate. Tell me. O deer! Maithilee's eyes
a young deer
are like those of a fawn. Do you know
about her? The beautiful one's glances are

a wild animal
like those of a deer. Is she with the female
highest in degree or quality
deer? O elephant! O supreme among ele-
part of the leg above the knee
phants! Her thighs are like an elephant's
nose.[334] I think you know about her. Tell
a kind of wild animal
me. O tiger! Her face is like the full moon.
to cause to become afraid
Do not be frightened. You have nothing to
very much loved
fear. If you have seen my beloved Maithi-
lee, tell me. O beloved! O lotus-eyed one!
Why are you running away and not
showing yourself? Why are you hiding
yourself behind the trees and not answer-
ing me? Stay. O beautiful one! Stay. Why
a desire to help others
aren't you showing me your compassion?
Your good conduct is excellent. Why are
you ignoring me? O one who is beautiful in
the natural color of the skin
complexion! Even if you run away from
a type of red or yellow soil
me, you will be known through your ochre

made of a soft smooth fabric
a feeling of liking someone
silken garments. Stay. Because of affection towards me, stay. O one with the beautiful smiles! I am in the middle of a great hard-
something that causes pain suffering or loss
ship. If she is cruel and continues to ignore me, she will not be like her true self. There-
obvious
fore, it is evident that the child has been
to quickly eat everything
devoured by rakshasas who subsist on
very much loved
flesh. My beloved was separated from me
a leg or arm
and they have divided up her limbs. Her teeth and lips are excellent. Her nose is
shining with bright light
excellent. She wears sparkling earrings. Her face is like the full moon and when she
to enjoy something with joy
a quality of happiness
was devoured, must have lost its radiance.
the natural color of the skin
Her complexion is like the champaka
to make more attractive
flower. Her neck is adorned with orna-
a small fancy object
being attractive and gentle
ments meant for the neck. She is delicate.
suggesting future success
As the auspicious and beautiful one was

to greatly affect or control
to express sadness
being devoured, she must have lamented.
flat green part of a plant
Her arms are as gentle as leaves and the
a piece of jewelry for the arm
hands have bracelets and ornaments. As
to enjoy something with joy
she was being devoured, they must have
to shake slightly
to move with force
trembled and she must have flung them
around. Separated from me, the child
could have been devoured by rakshasas.
Despite possessing many relatives, she was
a group traveling together
like an abandoned caravan and must have
been devoured. Alas, Lakshmana! O
mighty-armed one! Have you seen my
very much loved
having good luck
beloved? Alas, beloved! O fortunate one!
Alas, Sita! Where have you gone?' He
lamented repeatedly.

Lamenting in this way, Rama rushed
from forest to forest. He was engaged in
searching for his beloved. Sometimes, he

seemed to be mad. Sometimes, he was confused and rushed around. Sometimes, he used his powers to control himself. He was restless (not happy and wanting change) and quickly rushed around —amidst (in or into the middle of) the forests, rivers, mountains, waterfalls (a place where water falls down) and groves. He wandered (to move around) around that great forest and looked around for Maithilee all around it. Concentrating his hopes, he repeatedly made great efforts to find his beloved (very much loved) in all the different paths.

Chapter 3(59)

Rama, Dasharatha's son, saw that the hermitage (a place where one lives alone) was deserted. She was not there in that cottage (a small house) made of leaves (flat green part of a plant) and the seats were scattered (to cause to separate) around. He looked everywhere and could not see Vaidehi.

Rama grasped (to hold with the hands) his[335] beautiful arms and said, 'O Lakshmana! Where is Vaidehi? Where could she have gone from here? O Soumitri! Who could have abducted (to take someone by force) her? Who could have devoured (to enjoy something with joy) my beloved (very much loved)? O Sita! If you have hidden yourself amidst (in or into the middle of) the trees for the sake (the benefit of one) of laughing at me, enough of this sport. I am extremely mis- (very sad)

erable. It is time to come to me. O Sita! You used to play with the fawns (a young deer) that trusted you. O amiable (friendly and pleasant) one! Without you, they are brooding (very serious and sad) now, their eyes full of tears. Because of Sita's abduction (a crime of capturing by force) and because of this great grief (a deep sadness), I will die. The great king, my father, will certainly see me in the world hereafter (in a future time or state). It is evident (obvious) that in the world hereafter (after this), my father will tell me, "What happened to the pledge (a serious promise or agreement) that I engaged you in? The period is not yet over, but you have come to me. Like an ignoble (not deserving respect) person, you have acted according to your own wishes. You uttered (to say) a falsehood (a lie or inaccuracy) to me. Shame (a feeling of regret) on you." I am tormented (to cause to feel extreme pain) by grief and helpless (not protected). I am distressed (to worry or upset one). All my wishes have been shattered (to suddenly break into pieces). Save me from

this piteous state, which is like the deeds
(deserving sad feelings) (something that is done)

of a man who is not upright. O beautiful
(vertical structure for support)

one! O slender-waisted one! Abandoning
(to leave and never return)

me, where have you gone? Separated from

you, I will give up my life.' Desiring to see
(to stop having or doing)

Sita, Rama lamented in this way. Unable
(to express sadness)

to see Janaka's daughter, Raghava was

extremely miserable and afflicted. Unable
(very sad) (affected by great suffering)

to get Sita, Dasharatha's son was suffering,

like an elephant sinking into a great pool

of mud.

Desiring Rama's supreme welfare,
(highest in degree or quality)

Lakshmana spoke to him. 'O immensely
(to a great extent)

intelligent one! Do not grieve. Make efforts
(able to easily learn or understand) (to feel sad)

with me. O brave one! This excellent
(feeling no fear)

mountain is adorned with many caverns.
(to make more attractive)

Maithilee is careless and loves to wander
(not tending to) (to move around)

a small group of trees
around in the groves and forests. She may
have entered the forest, or gone to a lake
a type of flowering plant
filled with blooming lotuses. Or she may
a small body of water
have gone to a river or pond filled with a
large number of fish. Perhaps she wished
to scare us and has hidden herself in
a male animal
some grove. O bull among men! Vaidehi
may have wished to test you and me. O
having success by making money
prosperous one! We should make efforts
to search for her. O Kakutstha! If you so
think, let us search everywhere in the
forest for Janaka's daughter. Turn your
having no result
mind away from this futile grief.' Full
a feeling of liking someone
of affection, Lakshmana said this. Rama
controlled himself and, with Soumitri,
started to search. Dasharatha's two sons
searched everywhere for Sita, in the for-

the highest point

ests, mountains, rivers, lakes, the summit

a large hole under the ground

of that mountain, caves and peaks. They searched everywhere, but did not find her. Having searched everywhere on the mountain, Rama told Lakshmana, 'O Soumitri! I do not see Vaidehi here, on this

suggesting future success

auspicious mountain.' His brother, blaz-

to shine brightly

ing

to move around

in his energy, was wandering around

to cause to feel extreme pain

Dandakaranya. Tormented by grief, Lakshmana addressed him in these words.

to a great extent

'O immensely wise one! You will get back Maithilee, Janaka's daughter, just as the mighty-armed Vishnu bound up Bali and

to get again

regained this earth.' Raghava was thus addressed by the brave Lakshmana. His

to cause pain to

to worry or upset one

senses were afflicted by grief. Distressed, he replied in these words. 'We have

searched everywhere in this forest and in the lakes, with blossoming lotuses, and in this mountain, with its many caverns and waterfalls. O immensely wise one! I do not see Vaidehi, whom I love more than my own life.'[336] Afflicted by Sita's abduction, Rama lamented in this way. Overcome by distress and grief, for a while, he lost his senses. All his limbs faltered. He lost his intelligence and his senses. Afflicted and distressed, he sank down. He sighed for a long time, as if during summer. The lotus-eyed Rama sighed many times. With tears choking his voice, he repeatedly exclaimed, 'Alas, beloved!' Lakshmana, his beloved relative and knowledgeable about dharma, joined his hands in salutation

and subserviently, consoled (to make one feel less upset) him in many kinds of ways. He paid no heed (to pay attention to) to the words that emerged (to rise from a hidden place) from Lakshmana's lips. Unable to see his beloved (very much loved) Sita, he repeatedly lamented (to express sadness).

Chapter 3(60)

Distressed, he addressed Lakshmana in these miserable (very sad) words. ‘O Lakshmana! Let us quickly go to the river Godavari and find out (to become aware of). Perhaps Sita has gone to the Godavari to fetch (to go for and bring back) lotuses.’ Addressed by Rama in this fashion, Lakshmana, swift (moving very fast) in his valour (determination in facing danger), again went to the beautiful river Godavari. Having searched the place that was full of tirthas, Lakshmana told Rama, ‘I have not been able to find her in the tirthas, nor have I heard her voice. Vaidehi is the one who dispels (to make a thing go away or end) difficulties. Where can she be? O Rama! I do not know

where that slender-waisted one is.' Hearing Lakshmana's words, he was miserable (very sad) and became confused because of his torment (extreme physical pain). Rama himself directly went to the river Godavari. Having reached, Rama exclaimed (to say in a strong way), 'O Sita! Where are you? Just as the creatures had not told Rama about her abduction (a crime of capturing by force) by the Indra among rakshasas, who deserved to be killed, neither did the river Godavari. All the creatures urged her[337] to tell him about his beloved (very much loved). However, though she was asked by the grieving Rama, she did not tell him about Sita. She was terrified (to cause to be very scared) of the kind of deeds (something that is done) the evil-souled Ravana had perpetrated (to do something illegal). Thinking about this, the river did not tell him about Vaidehi. His hope of being able to see Sita

near the river was destroyed. Rama, devas-

to cause extreme pain

tated at not being able to see Sita, spoke to

Soumitri. ‘O Lakshmana! What disagree-

not pleasing

able words will I use when I meet Janaka,

or Vaidehi’s mother, without Vaidehi with

me? I was in the forest, deprived of the

a country ruled by a king

kingdom, surviving on forest

a transportation fee

fare. Vaidehi

to make a thing go away or end

dispelled all those sorrows. Where has she

one's relatives

gone now? I am without my kin and my al-

one that helps another

lies. I cannot see the

a female from a royal family

princess. I think that

the nights will be long and I will have to

to stop sleeping

remain awake. I will search everywhere in

the Mandakinee,[338] Janasthana and Mount

Prasravana, in case Sita is found.’

While those two brothers were convers-

to talk

ing with each other in this way, they saw

to spread over a surface

a path along which the earth was strewn

with flowers. Rama saw that a shower of flowers had fallen down on the ground.

very severe or not pleasant
Miserable, the brave one addressed Lakshmana in these feeling sad through loss grieving words. 'O Lakshmana! I recognize the flowers that are here. These are the ones I gave Vaidehi

a small group of trees to attach two or more things
in the grove and she fastened them.'[339]

The mighty-armed one said this to Lakshmana, a male animal bull among men. He was angry and spoke to the mountain, like a a large wild cat lion addressing of less importance inferior animals. 'O mountain! Her the natural color of the skin complexion is golden. Her a leg or arm limbs are golden. Show me Sita. Otherwise, I will destroy all your the highest point summits. The fire of my a long pointed weapon arrows will consume and reduce you to convert to burnt material ashes. Without trees and the leaves of plants foliage, no one will ever frequent you again. O Laksh-

mana! If this river does not tell me about Sita, whose face is like that of the moon, now, I will dry it up.' The enraged (very angry) Rama seemed to burn everything down with his eyes.

Then, on the ground, he saw the giant footprints (a mark left by a foot or shoe) of the rakshasa, left when he departed (to leave a place). He saw Sita's footprints, over-taken (to happen to or affect suddenly) by those of the rakshasa. Terrified (to cause to be very scared) in his heart, Rama spoke to his beloved (very much loved)

brother. 'O Lakshmana! O Soumitri! Look at the bits of gold strewn (to spread over a surface) around from Vaidehi's ornaments (a small fancy object) and the many kinds of garlands (a ring or rope made of leaves). O Soumitri! Behold (to look). Every-

where, the surface of the ground is covered with colourful drops of blood from wounds, like beads of molten (being made liquid by heat) gold. O

Lakshmana! I think rakshasas, who can assume any form at will, have divided her up, shared her and eaten her up. O Soumitri! Two terrible rakshasas may have had a dispute (an argument) and a fight here over Vaidehi. O amiable (friendly and pleasant) one! This giant bow (a weapon used for shooting) has been shattered (to suddenly break into pieces) and is lying down on the ground. It is adorned (to make more attractive) with pearls and jewels (fancy item made of rare stones) and is decorated with molten (being made liquid by heat) gold. Whom does it belong to (to be a part of)? Whose golden armour (protective clothing) has been shattered and is lying down on the ground? It resembles the rising sun and is decorated with beads (small ball with a hole) of lapis lazuli. This umbrella (a device to protect from rain) has one hundred spokes and is decorated with divine garlands (a ring or rope made of leaves). Its shaft has been fragmented (to break or cause to break) and is lying down on the ground. O amiable one! Whom does it

to be a part of
belong to? These an animal like a horse mules have faces like

pishachas and are covered with golden

a metal cover for one's chest
breastplates. They are terrible in battle and

extremely large
are gigantic in size. Who has to kill slain them in

to burn brightly
a battle? This standard blazed in battle and

having an attractive quality
is like a radiant fire. It has been to suddenly break into pieces shattered

to break or cause to break
and fragmented. Whom does this a vehicle pulled by horses chariot,

a long pointed weapon
used for fighting, belong to? These arrows

being made liquid by heat
are decorated with molten gold and are as

to spread over a surface
long as a chariot's wheel. They are strewn

around. Who was killed with these arrows

one who entertains
and which performer of terrible deeds something that is done

friendly and pleasant
used them? O amiable one! This is the

work of rakshasas who can assume any

form at will and are extremely terrible in

a feeling of extreme dislike
their hearts. Behold. My enmity has in-

by a factor of one hundred
creased a hundredfold and I will bring an

leading a strict simple life

end to their lives. The ascetic Sita has been

to take someone by force to destroy completely

abducted, killed or devoured. When Sita

was abducted in the great forest, dharma

could not save her. O Lakshmana! Vaidehi

to quickly eat everything friendly and pleasant

has been devoured or abducted. O amiable

one! Where are my gods? In this world,

who is capable of doing something agree-

pleasing

able for me? O Lakshmana! The brave

god

creator of the worlds, who knew about this

deserving sad feelings

piteous account, did not know about this

to show a lack of respect for

and will be disrespected by all the crea-

tures. I am gentle and am engaged in the

a government program to help poor

welfare of the worlds. I am controlled,

though I know about this piteous account.

one who has power and control

I think it is certain that the lords of the

determination in facing danger

thirty gods take me to be devoid of valour.

O Lakshmana! See how the qualities I have

to get a thing by effort to completely cover
obtained have been enveloped in taints.[340]

From today, all the creatures and the

to keep under control
rakshasas will be destroyed. I will restrain

a line of light from a source
the gentle beams of the moon and the

great sun will arise. O Lakshmana! The

yakshas, the gandharvas, the pishachas,

the rakshasas, the kinnaras and men will

not be able to find happiness. O Laksh-

to look a long pointed weapon
mana! Behold. My weapons and arrows

to cause to be in a condition
will envelop the sky. Today, I will render

the three worlds such that they will be

impossible to travel in. I will block all the

to block
planets and obstruct the path of the moon.

a warm soft light
The radiance of the fire, the Maruts and the

sun will be destroyed and withdrawn. The

the highest point
summits of the mountains will be shat-

to suddenly break into pieces
tered. The waterbodies will be dried up.

plant that grows on a surface
The trees, creepers and shrubs will be
to cause extreme pain
devastated. The ocean will be destroyed. O
Soumitri! Until my gods return Sita safely
done without delay
to me, this very instant, they will witness
determination in facing danger
not stopping
my valour. O Lakshmana! An incessant net
a long pointed weapon
of arrows will be released from the string
a weapon used for shooting
of my bow and the creatures will not be
able to rise up into the sky. The animals
to injure or damage badly
and birds will be mangled, devastated and
confused by my iron arrows. O Laksh-
mana! Today, the universe will be in
a state of confusion
turmoil and all the boundaries will be
crossed. I will draw my bow back to my
not able to be stopped
ears and release unstoppable arrows in the
the benefit of one
world of the living. For Maithilee's sake, I
will not leave any pishachas or rakshasas.
state of being annoyed easily
In my intolerance and rage, I will shoot

a long pointed weapon
arrows that will travel a long distance. Let the gods witness my strength now. When
a strong feeling of anger
the three worlds are destroyed by my rage, there will not be any gods, daityas, pisha-
a large amount of something
chas or rakshasas left. The torrents of my arrows will reduce the gods, the danavas, the yakshas and the rakshasas in the
a broken part of something
worlds into many fragments and they will fall down. Today, my arrows will destroy all the agreements in the worlds. O Laksh-
mana! All beings can never counter old
what happens in the future
age, death, time and destiny. In that way,
very angry
when I am enraged, there is no doubt that I
to force one to stop attacking
cannot be repulsed. If you do not show me
free from spots and stains
the beautiful and unblemished one, Sita Maithilee, as used to be the case earlier, I will make the world and the mountains

to turn quickly and suddenly

whirl, together with the gods, the gand-

a large snake

harvas, men and serpents.’

Chapter 3(61)

Rama was afflicted because of Sita's abduction and was about to scorch the worlds, like the fire of final destruction. He glanced at his strung bow and sighed repeatedly. He desired to kill the animals, like the enraged Rudra at the time of Daksha's sacrifice. This sight of Rama being enraged was not something that Lakshmana had ever seen earlier. With his mouth dry, he joined his hands in salutation and spoke these words. 'Earlier, you were gentle and controlled, engaged in the welfare of all beings. You should not

to be killed
to begin again after stopping
fall prey to rage. You should resume your

the state of being successful
natural self. The prosperity of the moon,

a warm soft light
the radiance of the sun, the speed of the

the act of forgiving
wind, the forgiveness of the earth—all

these always exist in you and you also pos-

state of being well known
sess supreme fame. I do not know whom

to suddenly break into pieces
this shattered chariot, used for fighting,

belongs to. I do not know whom

tools used for a purpose
the weapon and equipment belong to, nor

who shattered them and for what reason.

a covering on an animal's foot
This place has been struck by hooves and

a bar on which a wheel turns
an axle. It is sprinkled with drops of blood.

O son of a king! This is a spot where a

fight between groups of people
terrible clash has taken place. O supreme

clearly showing feeling
among eloquent ones! A single person has

been killed here, not both. Nor are there

a mark left by a foot or shoe
signs of the footprints and conduct of a

large army. You should not destroy the worlds because of what a single person has done. Calm kings use the rod of chastise-
a verbal punishment
ment mildly. You have always been the su-
shelter from danger
preme refuge for all creatures. O Raghava!

If you destroy them because of your wife,
morally good
who will think that you are virtuous?

The rivers, oceans, mountains, gods, gandharvas and danavas have behaved
to make holy
like virtuous ones who have consecrated
giving up something one wants
themselves for a sacrifice and have not
not pleasing
done anything disagreeable towards you.

O king! You should search for the one who
to take someone by force
a weapon used for shooting
has abducted Sita. With a bow in my hand, I will be your second, and the supreme
one who assists another
rishis will be our aides. We will search the oceans, the mountains, the forests, the

very bad or not pleasant
many dreadful caverns and all the lakes in the mountains. We will control ourselves and search the worlds of the gods and the gandharvas, until we have found the
to take someone by force
person who has abducted your wife. O
one who has power and control
Indra of Kosala! If the lords of the thirty
quiet and calm
gods do not peacefully return your wife to you, it is only after that, at the right time, that you should do what you have to. O Indra among men! If you do not get Sita
state of showing cooperation
back through good conduct, conciliation,
the state of not having pride
humility and good policy, it is only then
a large amount of something
that you should use torrents of gold-tufted
a long pointed weapon
arrows that are like the great Indra's vajra.'

Chapter 3(62)

to cause to feel extreme pain

He[341] was tormented by grief and la-

to express sadness

mented like one who was without a

one that keeps from harm

protector. A great confusion pervaded him

to spread through all parts of

and he lost his senses. After a while,

Soumitri Lakshmana comforted him. He

to prepare by pressing

kneaded Rama's feet and addressed him. 'O

a being that cannot die

Rama! Like the immortals obtained am-

rita, King Dasharatha obtained you after

a simple and plain thing

great austerities and great deeds. He was

something that is done

attached to your qualities. We have heard

from Bharata that it was because of separ-

the act of forcing apart

ation from you that the king, the lord of

one who has power and control

the state of being a god

the earth, obtained divinity. O Kakutstha!

If you are unable to bear the misery (extreme suffering) that you are facing now, how will one who is inferior (a person of low rank), an ordinary one with limited spirits, withstand (to deal with successfully) it? O tiger among men!

If in your misery, you wish your energy to destroy the worlds, to whom will afflicted (to cause pain to) subjects go, searching for refuge (shelter from danger)? This is the way of the world. Yayati, Nahusha's son, went to Shakra's world and became like him. However, he was touched by bad policy.[342] There is maharshi Vasishtha, our father's priest (leader of a religious ceremony). In a single day, he had one hundred sons. But they were slain (to kill) again.[343] This goddess (a female god), the mother of the world,[344] is worshipped (to honor God) by the worlds. O one who resorts to the truth! However, even the earth can be seen to quake (to shake with violence). These two

extremely strong ones, the sun and the moon, are the eyes of the world and everything is established in them. However,

event when the sun looks like being hidden by the moon

even they are invaded by eclipses. O bull among men! The greatest among creatures, the gods and all creatures who bear bodies cannot free themselves from

what happens in the future

destiny. O tiger among men! It has been heard that the present gods,[345] Shakra and the others, also face the good and the bad.

upset

You should not be distressed at this.[346] O

free from spots and stains

feeling no fear

unblemished one! O brave one! Even if Vaidehi has been destroyed, even if she has

to take someone by force

been abducted, unlike an ordinary person,

to feel sad

you should not grieve. O Rama! Those who are like you and always see the truth, those

to separate from something

who are detached in their wisdom, do not

to feel sadness
sorrow, even when they face a great hard-
pain and suffering
ship. O best among men! You should use
your intelligence to think about the truth.
When they use their intelligence, im-
to a great extent
mensely wise ones know what is right and
something that is done
what is wrong. The results of deeds are not
part of something
certain, their good and bad aspects have
not been seen.[347] If a deed is in the heart,
to show great love
but has not been performed, its cherished
to become visible feeling no fear
fruits will not materialize. O brave one!
Earlier, you have yourself told me about
this several times. You are like Brihaspati
to give an order
himself. Who can instruct you? O im-
mensely wise one! Even the gods cannot
to understand
comprehend your intelligence. Because of
a feeling of being sad sleeping
your sorrow, your knowledge is asleep and
a male animal
I am trying to wake it. O bull of the Iksh-

people from one's family determination in facing danger

vaku lineage! Your own valour is both

relating to God

divine and human. Even if you cast your

a male animal

eye on an enemy, he will be killed. O bull

among men! Why should you try to des-

to become aware of

troy everything? You should find out who

evil to remove completely

the wicked enemy is and uproot him.'

Chapter 3(63)

No sooner had Lakshmana told his elder brother a little bit of those excellent words, Raghava, who could grasp the essence, understood the great gist and accepted it. The mighty-armed one controlled his increasing rage. Holding on to his colourful bow, Rama told Lakshmana,

'O child! What will we do? O Lakshmana! Where will we go? You should now think about what means we will use to find Sita.'

Rama was afflicted by torment and Lakshmana spoke to him. 'You should search in Janasthana. It is covered by trees and

plant that grows on a surface
creepers and populated by many kinds of rakshasas. There are mountains that are
an open space in a forest
difficult to traverse and glades and valleys.
a large hole under the ground
There are many kinds of terrible caves, populated by many kinds of animals.
the place where one lives
There are the abodes of kinnaras and the
the place where someone lives
residences of gandharvas. With me, you
a male animal
should search all these. O bull among
able to easily learn or understand
men! That is what an intelligent and great-souled person like you should do. They
to shake slightly
an event causing harm
do not tremble because of a calamity, like mountains against the force of the wind.'

Thus addressed, with Lakshmana, he
to go to without a purpose
roamed around everywhere in the forest.
to attach
The angry Rama affixed a sharp and ter-
a long pointed weapon
rible arrow to his bow.

having good luck
He saw the greatly fortunate Jatayu,
highest in degree or quality
supreme among birds, lying down, with
the natural color of the skin
the complexion of a mountain top, and
the ground was wet with the blood from
his wounds. His complexion was like the
the highest point
summit of a mountain. On seeing him,
Rama told Lakshmana, ‘There is no doubt
to destroy completely
that this is the one who has devoured Sita
obvious
Vaidehi. It is evident that this rakshasa has
to go to without a purpose
been roaming around in the forest in the
a large bird
form of an eagle. Having eaten the large-
eyed Sita, he is now resting happily. I will
to kill
slay him with straight-flying and terrible
to shine brightly
arrows that blaze at the tips.’ Having
to attach
said this, he affixed the sharp arrow to
a weapon used for shooting
his bow and advanced towards the eagle.

The angry Rama made the earth, right

to shake slightly due to force

up to the frontiers of the ocean, tremble.

bubbles that form in a liquid very sad

Vomiting froth and blood, the miserable

bird addressed Rama, Dasharatha's son,

feeling sad through loss

in grieving words. 'O one with a long life!

a plant used as a medicine

You are searching for a herb in this great

to take someone by force

forest. But Ravana has abducted both

a woman who rules a country

that queen and my life. O Raghava! The

queen was without you and Lakshmana.

While I looked on, the stronger Ravana

abducted her. I tried to rescue Sita and in

a vehicle pulled by horses

the encounter, destroyed his chariot and

a device to protect from rain

umbrella and also brought Ravana down

very shocked and upset

on the ground here. This is his shattered

a weapon used for shooting protective clothing

bow and this is his armour. O Rama! In the

to suddenly break into pieces

encounter, I shattered the chariot that he

to tire out completely

used to fight. I was exhausted and Ravana

to cut off a type of weapon

severed my wings with his sword. He

to take quickly
seized Vaidehi and leapt up into the sky.

The rakshasa has already killed me. You

to kill
should not slay me.' From him, Rama got

very much loved
to know the account about his beloved

to accept with pleasure a large bird
Sita. He embraced the king of the eagles

to cry
and, with Lakshmana, wept.

He[348] was taking a single breath with

to make a long loud breath
difficulty and sighed repeatedly. On see-

very sad
ing him, the miserable Rama spoke to

to remove with force
Soumitri. 'I have been dislodged from the

a world ruled by God to exist or be present
kingdom. I am residing in the forest. Sita

has been lost. The bird is dead. Like a fire,

a difficult situation
this kind of adversity is burning me. The

great ocean is full. However, such is the

nature of my adversity, that were I to enter

one who has power and control to become completely dry
it, the lord of the rivers would dry up. In

unable to move
the world, with all its mobile and immo-

having bad luck

bile objects, there is no one as unfortunate

causing great damage

as I am. Why have I faced this devastating

an event causing harm

a large bird

calamity? This aged king of the eagles is

my father's friend. Because of my misfor-

bad luck

to kill

tune, he has been slain and is lying down

on the ground.' With Lakshmana, Raghava

said this and many other things. As a

a feeling of liking someone

sign of affection towards his father, he

touched Jatayu's body. His wings had been

to cut off

severed and he was wet with blood. Rama

to accept with pleasure

embraced the king of the eagles. 'Where is

Maithilee, who is like my own life?' Shed-

to cause to flow off

ding tears, he fell down on the ground.

Chapter 3(64)

a large bird

Rama looked at the eagle, who had been

to cause to become lower

brought down on the ground in that

terrible way. Soumitri was filled with

friendship for him and he addressed him

in these words. ‘This bird certainly tried

the benefit of one

for my sake. The rakshasa killed him in

to stop having or doing

the encounter. He has given up his life,

which is extremely difficult to give up. O

having edges that are not even

Lakshmana! His body has been mangled,

but a little bit of life still remains. It seems

the condition of being tired

that he is filled with lassitude and has lost

his voice. O Jatayu! If you can, please speak

having good luck

again. O fortunate one! Speak about Sita.

Speak about how you were killed. Why did Ravana abduct (to take someone by force) Sita? What have I done against him? Since Ravana abducted my beloved (very much loved), what crime did he see? O supreme (highest in degree or quality) among birds! At that time, how was that beautiful face, which is like the moon?

What did Sita say? How was the rakshasa's valour (determination in facing danger)? What was his form? What were his deeds (something that is done)? Where is his residence (the place where someone lives)? O father![349] I am asking you. Tell me.' Distressed (to worry or upset one) in his soul, he glanced towards him and lamented (to express sadness) thereafter.

With a quivering (to shake) voice, Jatayu addressed Rama in these words. 'She was abducted by Ravana, Indra among the rakshasas, through the sky. He resorted to maya and created a great storm, as if it was

to tire out completely

a bad day. O son![350] I was exhausted and

someone who wanders in life to cut off

the roamer in the night severed my wings.

to take quickly

Seizing Sita Vaidehi, he left in a southern

direction. O Raghava! My breath of life is

to block to turn quickly and suddenly

obstructed and my sight is whirling. I can

see trees made of gold, with grass on their

tops.[351] O Kakutstha! The muhurta when

Ravana seized Sita is the muhurta known

as Vinda, but he did not realize this.[352]

large amounts of money

At this time, the owner of riches quickly

moving very fast

loses them.[353] He will be swiftly destroyed,

to use food to attract animals

like a fish that has swallowed a baited

a curved or bent tool to feel sadness

hook. You should not sorrow on account

of Janaka's daughter. You will soon sport

with Vaidehi, after having killed the rak-

shasa in a battle.' With some senses still

a large bird

left, the eagle replied to Rama. As he was

to flow out slowly
about to die, blood and bits of flesh oozed
out of his mouth. ‘He is the son of Vish-
rava and the brother of Vaishravana[354]
one who has power and control
himself.’ Having said this, the lord of the
to stop having or doing
birds gave up his life, which is so very
to get a thing by effort
difficult to obtain. Rama joined his hands
a word used to begin a letter
in salutation and said, ‘Tell me. Please tell
a large bird
me.’ But the eagle’s breath of life gave up
his body and rose up into the sky. The head
fell down on the ground and the legs were
extended from the sides
to shake slightly
outstretched. His body trembled and he
fell down on the ground. The eagle’s eyes
with a red brown color
were coppery red. He had lost his life and
was like a mountain.
to cause pain to
a deep sadness
Afflicted by many kinds of grief, the
upset
distressed Rama spoke to Soumitri. ‘This
bird happily lived in Dandakaranya for

in or into the middle of
many years, amidst the rakshasas. He has
now been destroyed. After many years,
Destiny has taken him upwards. He has
been killed and is lying down now. It is
what happens in the future
impossible to cross destiny. O Lakshmana!
to look
a large bird
Behold. This eagle tried to help me and has
been killed. He tried to rescue Sita, but
to stop having or doing
Ravana was stronger. He has given up the
a country ruled by a king
great kingdom of the eagles that belonged
to be a part of
a name for God
to his fathers and grandfathers. This lord
of birds has released his breath of life for
morally good
my sake. Virtuous ones, those who follow
dharma, are indeed seen everywhere. O
a Native American soldier
Soumitri! Brave ones are born even among
of less importance
friendly and pleasant
a very hot day
inferior species. O amiable one! O scorcher
a deep sadness
a crime of capturing by force
of enemies! My grief at Sita's abduction is
not as much as that caused by the eagle

the benefit of one
being destroyed for my sake. The prosper-
having success by making money
ous and famous King Dasharatha should
to honor God
one who has power and control
be worshipped by me, but this lord of the
to have great respect for
birds should also be revered. O Soumitri!
to cause to start burning
Fetch wood. I will kindle a fire. I will cre-
to burn
a large bird
mate the king of the eagles, who has been
killed because of me. I will place the lord of
wood for burning a dead body
the world of the birds on a pyre. O
Soumitri! I will cremate the one who has
been killed by a terrible rakshasa. There
place where one is going
are destinations for those who perform
giving up something
sacrifices. There are destinations for those
of giving up something
who light sacrificial fires. There are destin-
ations for those who do not return[355] and
to give in order to help
for those who donate land. O great-spirited
a religious act
king of the eagles! With the rites of purifi-
an act of removing faults
cation performed by me, take my leave and

highest in degree or quality
go to those supreme worlds.' Saying this,
one who has power and control
he placed the lord of the birds on that
wood for burning a dead body
blazing pyre. Rama, with dharma in his
to burn
soul, sadly cremated his friend. With
having courage
Soumitri, the valiant Rama then went to
a kind of animal
the forest. He killed a large gazelle,[356] laid it
deserving religious praise
out on sacred grass and offered it to the
admired for past achievements
bird. The immensely illustrious Rama took
the soft parts of the body
out pieces of meat from the flesh of the
gazelle, laid it out on green grass and
certain to die
offered it to the bird. When a mortal per-
after this
son goes to the world hereafter, brah-
words repeated in a pattern
manas chant hymns for his journey to
the place where God lives
to say from memory
heaven. Quickly, Rama recited these. The
two, best among men, then went to the
river Godavari. Both of them offered water
a large bird
to the king of the eagles. The king of the

a large bird admired for past achievements
eagles had performed an illustrious deed.

Having performed an extremely difficult

to cause to become lower
deed, he had been brought down in the

an act of removing faults
battle. With his rites of purification per-

formed by one who was the equal of a

suggesting future success
maharshi,[357] he went to the auspicious and

relating to religion
sacred worlds that were meant for him.

Chapter 3(65)

Having performed the water rites for him, the two Raghavas left. Heading in the western direction, they searched the forest for Sita. With bows, arrows and swords in their hands, they then left for the southern direction. Those two from the Ikshvaku lineage then came upon a path that was not often used. It was shrouded in many lantanas, trees and creepers. It was covered everywhere and was impenetrable, dense and terrible to behold.

Having chosen the southern direction, the two immensely strong ones quickly

to move across

crossed over and traversed this terrible

part of the great forest. The two Raghavas

went three *kroshas*[358] beyond Janasthana.

to a great extent

Those two immensely energetic ones

closely set together

entered the dense Krouncha forest. There

were many dense black clouds there and

everything seemed to be happy. There

suggesting future success

a shade of a color

were auspicious flowers of many hues.

There were large numbers of animals and

birds. They looked around that forest,

to cause pain to

searching for Vaidehi. Afflicted because of

a crime of capturing by force

Sita's abduction, they searched here and

there. The spirited and immensely ener-

getic Lakshmana was auspicious and good

in conduct. He joined his hands in saluta-

a word used to begin a letter

to shine brightly

tion and addressed his brother, blazing in

his energy, in these words. 'My left arm is

twitching and my mind is anxious. When

something like this is felt, it is usually a

bad omen. O noble one! Therefore, act in

accordance with my beneficial words and

be ready. These portents seem to be tell-

ing me that some danger is nearby. This

bird known as *vanjulaka*[359] is extremely

terrible. It is shrieking, as if signifying our

victory in a battle.' Those two energetic

ones searched everywhere in the forest.

They then heard a tumultuous sound

that seemed to shatter the forest. It was as

if an extremely strong storm had struck

the desolate forest. The sound filled every-

thing up and rose up into the sky. Desiring

to know what was causing the sound,

Rama and his younger brother seized their

a type of weapon extremely large

swords. They saw an extremely gigantic and broad-chested rakshasa. The two of them approached the rakshasa who was standing in front of them. This was Ka-bandha.[360] He was large and was without a head or a neck. His mouth was placed in his stomach. His body hair was thick and sharp. He rose up like a giant mountain. He was as terrible as a dark blue cloud. His

a loud low sound the loud sound during storms

roar was like that of thunder. There was only a single sharp-sighted and terrible eye on his chest. This was large in size and

a type of brown color to pass the tongue over

had tawny eyelashes. He licked his giant mouth, which possessed large teeth. He

a large wild cat

ate extremely terrible bears, lions, animals and elephants. He stretched out his horrible arms and each of them was one

to use legal power to take
yojana long. With these arms, he seized
many kinds of bears, large numbers of
birds and animals. He pulled towards
to throw with force
him, and hurled away, many herds of
a group of animals
animals. When the two brothers turned
to block
up there, he stood there, obstructing their
path. When they saw him, they had only
travelled for one krosha.[361] Kabandha
extremely large
was gigantic, terrible and horrible and he
to grab with one's arms
stretched out his arms. He seized the two
Raghavas in his two hands,[362] brought his
to press out of shape
hands together and crushed them with
to hold so one is ready to use
a weapon used for shooting
force. They wielded swords and firm bows.
very violent
They were mighty-armed and fierce in
their energy. However, when they were
to a great extent
dragged in this way, those two immensely
strong brothers could do nothing. The

highest in degree or quality

mighty-armed Kabandha, supreme among

danavas, spoke to them. ‘Who are you?

to have and use

You have shoulders like bulls. You wield

extremely large a weapon used for shooting

gigantic swords and bows. You have

reached this terrible place and are like food

brought to me. Tell me the reason why

you have come here. You have come to the

place where I was lying in wait, suffering

a long pointed weapon

from hunger. You possess arrows, bows

and swords, like two bulls with sharp

hard point on the head

horns. Now that you have come before me,

it is impossible for you to remain alive.’

to become completely dry

Lakshmana’s mouth dried up at the

words of the evil-souled Kabandha. But

Rama told him, ‘O one with truth as his

determination in facing danger

valour! We face this terrible situation

a terrible disaster

and have moved from one catastrophe to

a greater catastrophe (a terrible disaster). Earlier, I couldn't obtain my beloved (very much loved) and we now face a calamity (an event causing harm) that will bring an end to our lives. O Lakshmana! Among all beings, the valour (determination in facing danger) of destiny is extremely great. O tiger (a kind of wild animal) among men! Behold (to look). We are confused because of this hardship (pain and suffering). O Lakshmana! Among all creatures, divinity's (the state of being a god) burden is extremely great.[363] There may be brave (feeling no fear) and powerful ones who are accomplished (to succeed in doing) in the use of weapons in the field of battle. However, when they are overcome by destiny, they are destroyed, like a dam (structure built across a river) made out of sand.' The immensely illustrious (admired for past achievements) and powerful Dasharatha's son, who was firm and truthful (telling the truth) in his valour, said this. He looked at Soumitri, who was fierce (very violent) in

determination in facing danger

his valour. He[364] then acted so as to com-

pose his own intelligence.

Chapter 3(66)

Kabandha saw that those two brothers, Rama and Lakshmana, had composed themselves, though they were still writh-ing around, within the bondage of his hands. He addressed them in these words.

'O bulls among kshatriyas! You can see that I am afflicted by hunger. How can you be so composed? Destiny has instructed that you should be here as my food. You should lose your senses.' Lakshmana was suffering. However, hearing this, he decided that it was time to exhibit valour and spoke these beneficial words that

suited for a purpose

were appropriate for the occasion.[365] ‘O

senior! Before this worst among rakshasas

to destroy completely moving very fast

can quickly devour us, we should swiftly

a type of weapon

use swords to severe his arms.’ The two

Raghavas knew about the time and the

showing happiness

place. Extremely cheerful, they used their

to cut off

swords to sever his arms at the shoulders.

On the right, Rama used force and his

unsheathed sword to slice off the right

arm and the brave Lakshmana did this

with the left. With his arms severed, the

to make a sound like an animal

mighty-armed one fell down. Roaring like

to make a certain sound

a thunder cloud, he emitted a loud scream

to fill with repeated sound

that echoed in the sky, the earth and the

directions. The arms were severed and he

a large amount of something

was covered with torrents of blood. On

upset
seeing this, the danava was distressed and
feeling no fear
asked, ‘O brave ones! Who are you?’

to a great extent
Hearing what he said, the immensely
one who owns something
strong Lakshmana, the possessor of
suggesting future success
auspicious signs, told Kabandha about
someone related to one in the past
Kakutstha. ‘This is the descendant of the
people from one's family
Ikshvaku lineage. Among people, he is
known by the name of Rama. Know me
to be his younger brother, Lakshmana.
Though he possesses the power of a god,
to exist or be present
empty of living things
he is residing in this desolate forest. A rak-
to take someone by force
shasa has abducted his wife. We wished
to find her and came here. But who are
you? Why are you in the forest, in the
having no head
form of a headless torso? Your legs have
to suddenly break into pieces
been shattered and you cannot move. You
to shine brightly
possess a blazing mouth in the middle of

your stomach.’ Thus addressed, Kabandha was extremely delighted, because he remembered Indra’s words. He replied to Lakshmana in these words. ‘O tigers (a kind of wild animal) among men! Welcome. It is good fortune (a lucky state) that I have seen you. It is good fortune that you have severed (to cut off) the bonds of my arms. My form turned to this malformed (badly formed) state because of my lack of humility (the state of not having pride). O tiger among men![366] I will tell you. Listen to the truth.’

Chapter 3(67)

‘O Rama! O mighty-armed one! O one who is great in strength and valour! Earlier, I possessed an unthinkable form that was famous in the three worlds, like that of Soma, Shakra, Surya or Vayu. In that form, I caused great fright in the worlds. O Rama! I went to the forest and here and there, terrified the rishis. A maharshi named Sthulashira was enraged with me. Thinking of many kinds of wild forms,[367] I used one of those to oppress him. On seeing me, he inflicted this terrible curse on me. “This is a terrible and

determination in facing danger
valour

impossible to imagine
unthinkable

sudden fear
fright

to cause to be very scared
terrified

to make one very angry
enraged

to treat in a mean way
oppress

to cause one to suffer
inflicted

evil words causing bad luck
curse

not deserving approval
contemptible form and you will remain

to use rude words
in this." When the angry one cursed me

in this way, I sought from him a means

evil words causing bad luck
to end the curse. He addressed me in

to cut off
these words. "Rama will sever your arms

to burn empty of living things
and cremate you in the desolate forest.

to get again
When that happens, you will regain

suggesting future success
your own large and auspicious form." O

Lakshmana! Know me to be Danu's son,

to shine brightly
blazing in his beauty. Because of Indra's

to get a thing by effort
anger, I obtained this form in the field of

a simple and plain thing
battle. I performed fierce austerities and

satisfied the grandfather.[368] He granted

me a long life and I became confused.

Now that I have obtained a long life, what

can Shakra do to me? Resorting to this

to treat in a mean way
kind of intelligence, I oppressed Shakra

in a battle. Using his arm, he released the vajra that has one hundred edges. That made my thighs (part of the leg above the knee) and head penetrate (to go through something) my body. Though I beseeched (to ask) him, he did not convey (to communicate) me to Yama's abode (the place where one lives). He told me, "Let the grandfather's words come true."

However, with my thighs, head and mouth shattered (to suddenly break into pieces), how could I satisfy my hunger? Struck by the vajra, I would have to remain alive for an extremely long period of time. Thus addressed, Shakra thought of arms that were one yojana long for me. He gave me a mouth with sharp teeth in my stomach (to go to without a purpose). I have been roaming around in this forest. Using these long arms, from every direction, I have dragged lions (a large wild cat), elephants, animals and tigers (a kind of wild animal) and eaten them. Indra

told me, “In an encounter, when Rama and Lakshmana sever (to cut off) your arms, you will go to heaven (the place where God lives).” You are that fortunate (having good luck) Rama. O Raghava! In truth, no one else is capable of slaying (an act of murder) me. This is what the maharshi had said. O bull (a male animal) among men! O friend! I will use my intelligence to advise and instruct (to give an order) you about what should be done. The two of you must cremate (to burn) me in a fire.’

Thus addressed, while Lakshmana heard, Raghava, with dharma in his soul, spoke these words to Danu’s son. ‘My illustrious (admired for past achievements) wife has been abducted by Ravana. With my brother, I have therefore left Janasthana and am wandering (to move around) around. I only know the rakshasa’s name and not his form. We do not know his age, his powers,

or where he lives. We are like ones without a protector, roaming (use a mobile on another operator's network) around, afflicted by grief. (a deep sadness) If you show us your compassion, (a desire to help others) we will also do an equivalent deed (something that is done) for you.[369]

We will bring wood that has been shattered (to suddenly break into pieces) by elephants at different times. O brave (feeling no fear) one! We will construct a huge trench (a long hole dug in the ground) and burn you in it. If you know the truth, do this extremely good deed for us. Tell us about the person who has abducted (to take someone by force) Sita and where he has taken her.' Danu's son was addressed by Rama in these excellent words. Both he and Raghava were skilled in the use of words and he replied. 'I do not possess divine (relating to God) knowledge. Nor do I know about Maithilee. However, when you cremate (to burn) me, I will assume my own

form and will tell you what I know.[370] O

a name for God

lord! Until I am cremated, I do not possess

the capacity to know about the extremely

valiant rakshasa who has abducted Sita.

O Raghava! As a consequence of the

a cause of trouble or bad luck

curse, my extensive knowledge has been

something that is done

destroyed. Because of my own deeds, I

to get a thing by effort

to strongly say a thing is bad

obtained this present form, condemned by

the worlds. I am like the setting sun, when

to tire out completely

its mounts are exhausted. O Rama! Fling

to officially tell one to use

me into the trench, follow the prescribed

a religious act

rites, and cremate me. O descendant of the

Raghu lineage! Fling me into the trench

feeling no fear

and properly cremate me. O brave one! I

will then tell you about the person who

knows about that rakshasa. O Raghava!

suited for a purpose

You must follow an appropriate course of

conduct and strike a friendship with me.

showing great skill

Dextrous in his valour, he will be delighted and will think of a means to help you. O Raghava! There is nothing in the three worlds that is unknown to him. Earlier, because of a different reason, he circled all the worlds.'[371]

Chapter 3(68)

feeling no fear

Those two brave ones, lords among men, were thus addressed by Kabandha.

a narrow opening in a rock

They went to a crevice in the mountain and prepared to light a fire there. In every

to burn brightly

direction, Lakshmana lit blazing and giant

a stick with a burning end wood for burning a dead body

torches. He also lit the pyre, which blazed everywhere. Kabandha's body was like

a type of liquid butter

a large vessel filled with ghee. The fire gently cooked the fat. Soon, a form that

to rise from a hidden place

was like a fire without smoke emerged

to a great extent

from the smoking pyre. The immensely

to make more attractive

strong one was adorned in divine garlands

shining with bright light

to impress or surprise

and sparkling garments and dazzled. In

extremely impressive
piece of clothing
dazzling and sparkling garments and or-
to make more attractive
moving very fast
naments adorning every limb, he swiftly
wood for burning a dead body
leapt up from the pyre, delighted. He was
with a leg on each side of
astride a resplendent vimana that brings
state of being well known
to connect by a bar
fame to those who are in it, yoked to
a quality of happiness
swans. In his radiance, the extremely ener-
to make something clear
getic one illuminated the ten directions.
to go up
Having ascended into the sky, Kabandha
addressed Rama in these words. ‘O
Raghava! Hear the truth about how you
will get Sita back. O Rama! In this world,
everyone mentions six kinds of policy.[372]
Someone who has been touched by an
having bad luck
to join with another for support
unfortunate situation will have to ally
with another who is suffering from mis-
bad luck
fortune. O Rama! With Lakshmana, you
are suffering and are in an unfortunate

situation. There is a person who has op-

to treat in a mean way

pressed your wife and has created this

pain and suffering

hardship for you. O one who is best among

friends! You must certainly find a friend

who is in a similar situation. On reflection,

I think that without doing this, you will

not be successful. O Rama! Listen. I will tell

a type of animal

you about the ape[373] named Sugriva. His

brother, Shakra's son, Vali, angrily re-

to keep under control

strained him. The excellent mountain of

Rishyamuka is on the beautiful shores of

the Pampa. Controlling himself, the brave

to live in a particular place

one resides there, with four other apes. O

Raghava! Quickly go there now and strike

up a friendship with him. Approach him

to burn brightly

a union between groups

and before a blazing fire, make an alliance

of non-violence towards each other. You

to show a lack of respect for
should not disrespect Sugriva, lord of the
having courage
apes. The valiant one can assume any form
feeling or showing thanks
at will. He will be grateful and will find
ways to help you. The two of you will be
able to perform the task he desires of you
now. Whether his wishes are fulfilled or
not yet achieved
unfulfilled, you must do what needs to be
done. He is the son of Riksharaja, born
from the sun god.[374] However, Vali acted
very bad
sinfully towards him and scared, he is
to go to without a purpose
roaming around the Pampa. The ape
roams around in the forest and has found
the place where one lives
an abode in Rishyamuka. O Raghava!
Quickly take your weapons and make a
a serious promise or agreement
pledge of friendship with him.[375] That
to succeed in doing
elephant among apes is accomplished and
knows about all the places in this world

frequented by those who survive on human flesh.[376] O Raghava! O scorcher of enemies! As long as Surya, the one with the thousand rays, radiates heat, there is nothing in the world that is unknown to him. With the apes, he will search the rivers, the large mountains and impenetrable summits and caverns until your wife is found. O Raghava! You are grieving because of separation from Sita. He will dispatch extremely large-sized apes in all the directions to search for her. Whether that unblemished one has been taken to the summit of Mount Meru, or has been taken to the nether regions and has found a refuge there, that supreme among apes[377] will find your beloved. He will

the soft parts of the body
a very hot day
to send out in rays
a type of animal
impossible to pass through
to feel sad
the act of forcing apart
to send
free from spots and stains
located toward the bottom
shelter from danger
highest in degree or quality
very much loved

ensure that the rakshasas are killed and

she is returned to you.'

Chapter 3(69)

Kabandha knew about the purport of words. He instructed Rama about the way he would get Sita back. He then again addressed him in words that were full of meaning. ‘O Rama! Resort to the western direction, along this auspicious path along which beautiful and blossoming trees can be seen—jambu, *priyala*, *panasa*, *plaksha*, nyagrodha, tinduka, *ashvattha*, karnikara, *chuta*[378] and others. Either climb the trees, or use force to make the fruit fall down on the ground. They are like amrita. Having eaten, proceed. Pass over excellent regions,

from mountain to mountain and from

feeling no fear

forest to forest. O brave ones! In this way,

to make more attractive

go to Lake Pampa. O Rama! It is decorated

raised area of sand

with sandbanks. The banks are even on all

to go down

sides, so that one can descend into the

causing or tending to slip

water. It is not slippery. There is no moss,

to make more attractive

nor any pebbles. It is adorned with lotuses

and water lilies. O Raghava! There are

a type of water bird a large brown bird a bird that feeds on fish

swans, cranes, curlews and kingfishers.

They frequent the waters of the Pampa

and call out in gentle tones. Those auspi-

suggesting future success

cious birds do not know how to avoid men

who seek to hunt them, because they have

never seen them. However, you can eat

to hit to make softer

those birds. They are plump, like vessels

a type of liquid butter

full of ghee. O Raghava! There are *ro-*

hitas,[379] *vakratundas*[380] and *nalaminas*.[381]

O Rama! The best of fish from the Pampa

a long pointed weapon

can be killed with arrows. Without any

difficulty, Lakshmana will remove their

body part that fish use to swim a kind of food

scales, fins and bones, grill them and give

them to you to eat. After you have eaten

the fish, he will use vessels made of

flat green part of a plant suggesting future success

leaves[382] to offer you the auspicious waters

having a pleasant smell a pleasant smell

of the Pampa, fragrant with the scent of

a type of flowering plant

lotuses. It is pleasant, cool and not pol-

to make dirty and not safe

luted. Lakshmana will then collect the

to make small flashes of light

clean water that sparkles like crystal in a

to go to without a purpose

lotus leaf and drink it. The apes who roam

in the forest lie down in a large and excel-

a big space under the ground

lent mountain cavern. O supreme among

to make a sound like an animal

men! Roaring like bulls, they will come to

the Pampa, in search of water, and you will

to make more attractive

see them in that form. O Rama! Adorned in

a ring or rope made of leaves
garlands of flowers collected from the

trees, they will come there in the evening.

suggesting future success
On seeing the auspicious waters of the

a feeling of being sad to disappear
Pampa, your sorrow will vanish.

O Raghava! Your mind will delight there in

the many tilakas, *naktamalakas*[383] and

to produce flowers a type of flowering plant
blooming blue and red lotuses. O Raghava!

No man has ever made garlands out of

process of breaking down
those flowers, which do not decay or fade.

O Kakutstha! Having gone there, you will

one who survives by asking
see a mendicant lady named Shabaree,

to move around
wandering around. She has lived for a long

time. She is always devoted to dharma and

to honor God
is worshipped by all creatures. O Rama!

You are like a god and having seen you, she

the place where God lives
will go to the world of heaven. O Rama!

After that, stick to the western bank of the

Pampa. O Kakutstha! You will see a hermit-

a place where one lives alone

age that is hidden extremely well. The

not able to do something

elephants are incapable of entering that

hermitage. That is because the rishi

a small group of trees

Matanga has laid out the grove in that

fashion. That forest is like a forest of the

gods, like Nandana. O Rama! It is full of

many birds and you will find delight there.

to produce flowers

Rishyamuka, with many blossoming trees,

is right in front of the Pampa. It is pro-

tected by baby elephants and it is ex-

tremely difficult to climb it. In earlier

giving more than required

times, the generous Brahma had con-

structed it. O Rama! If a man reaches the

the highest point

summit of that mountain and lies down

to get a thing by effort

there, when he wakes up, he obtains all the

good things that are available

riches he dreamt of in his sleep. However,

if a person who is wicked in deeds and inappropriate in conduct climbs it, rak-

to take quickly

sleeping

shasas seize him while he is asleep and strike him. O Rama! The great noise of baby elephants trumpeting and playing can be heard around the Pampa and by the residents of Matanga's hermitage. Su-

highest in degree or quality

preme elephants clash against each other and become wet with flows of blood. They are spirited, with the complexions of clouds. They clash, roam around separ-

not together

ately and clash again. Having drunk the sparkling, clean and undecaying waters, the residents of the forest withdraw and collectively enter the forest again. O Rama! There is a large and radiant cave in that

a very large stone

mountain. O Kakutstha! A large boulder

prevents entry and it is extremely difficult to enter it. Right in front of the eastern entry to the cave, there is a large lake with cool waters. It is beautiful and there are many trees, laden with roots and fruits, there. With four other apes, Sugriva resides there. He can sometimes also be found on the summit of the mountain.'

a large hole under the ground

loaded heavily

a type of animal

to exist or be present

the highest point

After this, adorned in a radiant garland with the complexion of the sun, the valiant Kabandha, stationed in the sky, took his leave from the two of them, Rama and Lakshmana. The immensely fortunate Kabandha was stationed in the sky near them and they gave him permission to leave. He told them, 'Leave, so that you may be successful in your objective.' De-

to make more attractive

the natural color of the skin

having courage

to a great extent

lighted, Kabandha took their permission and departed. Kabandha obtained his own form, surrounded in prosperity and radiant in all his limbs. Moving further away in the sky, he glanced towards Rama and said, ‘Strike that friendship.’

Chapter 3(70)

In the forest, the two of them followed the path to the Pampa that had been indicated by Kabandha. Those two best male member of a royal family of princes resorted to the western direction.[384] In the mountain, they saw many loaded heavily small trees that were laden with fruit. Having seen those, Rama and Lakshmana proceeded, so as to see Sugriva. The two someone related to one in the past descendants of the Raghu people from one's family lineage found the place where one lives an abode on the slopes of the mountain.

The two Raghavas then approached the Pampa's western bank. They reached the western bank of Lake Pampa and saw Sha-

baree's beautiful

a place where one lives alone

hermitage there. They reached that

to cover or hide

hermitage, shrouded by many trees.

Having seen that beautiful place, they

approached Shabaree. On seeing them,

the successful one arose and joined her

a word used to begin a letter

hands in salutation. She touched Rama's

able to easily learn or understand

feet and that of the intelligent Lakshmana.

one who survives by asking

to make a serious promise

The mendicant was firm in her vows and

Rama addressed her. 'Have you been able

to take control of

thing that prevents progress

to conquer all the impediments? Are your

a simple and plain thing

austerities prospering? O one rich in aus-

terities! Have you been able to control your

anger and your food? Are you observing

an act done in the same way

the rituals? Is there happiness in your

mind? O one who is beautiful in speech!

Has your service to your seniors become successful?'

leading a strict simple life

The successful and ascetic lady, who

standards of proper behavior

had observed the norms laid down for

morally good

virtuous ones, was thus asked by Rama.

The aged one replied to Rama. 'There were those I served. When you arrived

better than all others

in Chitrakuta, those ones, unmatched in

a warm soft light

with a leg on each side of

radiance, left for heaven, astride vimanas.

to a great extent

having good luck

Those immensely fortunate maharshis

having knowledge

are knowledgeable about dharma. They

relating to religion

told me, "Rama will come to this sacred

a place where one lives alone

hermitage. With Soumitri, you should receive him as a guest. Once you have

highest in degree or quality

seen him, you will go to the supreme

a male animal

and undecaying worlds." O bull among

a kind of wild animal

men! O tiger among men! I have collected

a transportation fee

many kinds of forest fare for you from

the banks of the Pampa.' The one with

dharma in his soul was thus addressed

to keep from having

by Shabaree, who was never deprived

from access to knowledge.[385] Raghava

told Shabaree, 'I have heard about your

powers from Danu's great-souled son.[386]

If you so think, I desire to directly see

what I have heard about.'[387] These are the

to rise from a hidden place

words that emerged from Rama's mouth.

Hearing these, Shabaree showed the two

to look

of them the great forest. 'Behold. It is full

difficult to see through

of animals and birds and is like a dense

someone related to one in the past people from one's family

cloud. O descendant of the Raghu lineage!

This is famous as Matanga's forest. My

to a great extent a teacher to wash

immensely radiant preceptors, cleansed

in their souls, were here. They knew

a repeated word or phrase
about mantras. In this tirtha, they offered
act of giving money to church
oblations, worshipping with the use of
of giving up something
mantras. There is a sacrificial altar to the
west and I have kept it clean. With trem-
to shake slightly
to cause to be in a condition
bling hands,[388] they made efforts to render
highest in degree or quality
offerings of flowers. O supreme among
people from one's family
the Raghu lineage! Behold. The power of
a simple and plain thing
a thing was or is happening
their austerities exists even now. The al-
better than all others
a warm soft light
tars are unmatched in their radiance and
to make something clear
are illuminating the directions with their
brilliant shining beauty
resplendence. Because of fasting, they
physical or mental effort
could not make the exertions required to
leave this place.[389] Behold! As soon as they
to gather
thought of it, the seven seas assembled
here. After they had their baths, they
piece of clothing
the outer cover of a tree
placed their garments made of bark on
someone related to one in the past
these trees. O descendant of the Raghu

lineage! Even today, they have not yet dried. You have seen this entire forest. You have heard everything that deserves to be heard. I wish to obtain your permission to cast aside this body. I desire to go near the ones with cleansed souls, the sages whom I have served in this hermitage.'

Raghava, with Lakshmana, heard the words of the one who was devoted to dharma. With delight on his face, he granted her permission to depart. Having obtained Rama's permission, she offered herself as an oblation into the fire. Dazzling like a flaming fire, she went to heaven. Maharshis who perform good deeds find pleasure in a place. Immersing

the act of quiet thought

herself in meditation, Shabaree went to

relating to religion

that sacred spot.

Chapter 3(71)

Because of her own deeds, Shabaree went to heaven. With his brother Lakshmana, Raghava started to think. The one with dharma in his soul thought about the powers of those great-souled ones. Raghava spoke to Lakshmana, who was single-mindedly devoted to ensuring his welfare. 'O amiable one! I have seen this hermitage and the many wonders performed by those self-controlled ones. It is full of many animals, tigers and birds that are trusting. O Lakshmana! We must properly touch the water of this tirtha,

which has the seven seas in it, and satisfy the ancestors (a relative of the past) through water rites (a religious act). This will destroy all that is inauspicious (not showing a successful future) in us and good fortune (a lucky state) will present itself. O Lakshmana! My mind will be delighted if we do this now. O tiger (a kind of wild animal) among men! My heart is full of auspicious (suggesting future success) sentiments. Come.

Therefore, let us go to the Pampa, which is pleasant to behold (to look). Not very far from there, Mount Rishyamuka can be seen.

Sugriva, with dharma in his soul and the son of the one with the rays, resides there (to exist or be present) with four apes (a type of animal), always terrified (to cause to be very scared) because of fear from Vali. I wish to hurry and see Sugriva, bull (a male animal) among apes. O amiable (friendly and pleasant) one! The task of finding out (to become aware of) where Sita has gone devolves (to slowly go to a lower level) on him.' Thus addressed, Soumitri

told Rama, ‘Let us quickly go there. My mind is also urging us to hurry.’

one who has power and control to rise from a hidden place

The lord of the earth emerged from the

a place where one lives alone a name for God

hermitage. With the lord Lakshmana, he went to the Pampa. Everywhere, he saw

loaded heavily

large trees that were laden with flowers.

a type of bird a type of male bird

There were plover birds, peacocks, aquatic

a bright colored bird

birds and parrots. Many other birds called out in that great forest. Rama saw many

different from each other

other trees and diverse kinds of lakes.

to cause to feel extreme pain highest in degree or quality

Tormented by desire, he saw that supreme lake.[390] From a distance, Rama approached it, full of water. He bathed in a lake, a lake that was named after Matanga. Rama, Dasharatha’s son, was overcome by sor-

a feeling of being sad

row. He entered the area of the lake, one

a type of flowering plant

that was covered with lotuses. There were

tilakas, ashokas, punnagas, *bakulas*,[391]

a tall thin grass in wet areas

uddalas[392] and reeds. They were like ob-

a barrier

a small group of trees

structions to that beautiful grove and the

a type of flowering plant

water, where lotuses brushed against each

a clear hard rock

other. The water was like crystal and the

sand was always soft. There were large

an animal with a hard shell

numbers of fish and turtles and the banks

to make more attractive

plant that grows on a surface

were adorned with trees. The creepers

to hold firmly

clung to each other, like friends. It was

a large snake

frequented by kinnaras, serpents, yakshas

to completely cover

and rakshasas. It was enveloped by many

trees and creepers. The store of water was

suggesting future success

a small mass of something

auspicious and cool. There were clumps

having a pleasant smell

a type of plant

of fragrant lotuses and lilies, red and

white. There were clumps of blue lotuses

and with many other colours, it looked

like a many-hued painting. There were

pink and black lotuses, full of fragrance.

It was surrounded by flowering mango

trees, and peacocks called. With Soumitri,

Rama saw the Pampa. Filled with desire,

Dasharatha's spirited son lamented. There

were tilakas, citrus trees, banyan trees,

white trees, blossoming *karaviras*,[393]

flowering punnagas, *malatis*,[394] *kundas*,[395]

creepers, *bhandiras*,[396] *nichulas*,[397] asho-

kas, *saptaparnas*,[398] ketakas and *atimuk-*

takas.[399] There were many other trees and

it[400] looked like an ornamented woman.

The mountain, full of minerals, spoken

about earlier, was near its banks. With

blossoming and colourful groves, it was

famous as the Rishyamuka. Riksharaja's

son was the great-souled ape. That im-

mensely valorous one ruled over the place and was famous as Sugriva. He[401] then addressed Lakshmana, with truth as his valour, in these words. 'O bull among men! Go to Sugriva, Indra among apes. We must go a long distance to accomplish the great task.' Looking at the forest, they progressively proceeded and saw the auspicious Pampa and saw those groves. There were flocks of many kinds of birds there.

This ends Aranya Kanda.

CHAPTER FOUR

Kishkindha Kanda

Sarga (1): 49 shlokas

Sarga (2): 28 shlokas

Sarga (3): 25 shlokas

Sarga (4): 26 shlokas

Sarga (5): 18 shlokas

Sarga (6): 23 shlokas

Sarga (7): 23 shlokas

Sarga (8): 45 shlokas

Sarga (9): 24 shlokas

Sarga (10): 29 shlokas

Sarga (11): 52 shlokas

Sarga (12): 38 shlokas

Sarga (13): 27 shlokas

Sarga (14): 21 shlokas

Sarga (16): 27 shlokas

Sarga (17): 45 shlokas

Sarga (18): 57 shlokas

Sarga (19): 28 shlokas

Sarga (20): 25 shlokas

Sarga (21): 16 shlokas

Sarga (22): 26 shlokas

Sarga (23): 30 shlokas

Sarga (24): 44 shlokas

Sarga (25): 38 shlokas

Sarga (26): 23 shlokas

Sarga (27): 46 shlokas

Sarga (28): 32 shlokas

Sarga (29): 52 shlokas

Sarga (30): 43 shlokas

Sarga (31): 22 shlokas

Sarga (32): 27 shlokas

Sarga (33): 19 shlokas

Sarga (34): 23 shlokas

Sarga (35): 20 shlokas

Sarga (36): 37 shlokas

Sarga (37): 34 shlokas

Sarga (38): 37 shlokas

Sarga (40): 47 shlokas

Sarga (41): 52 shlokas

Sarga (42): 62 shlokas

Sarga (43): 16 shlokas

Sarga (44): 15 shlokas

Sarga (45): 17 shlokas

Sarga (46): 14 shlokas

Sarga (47): 22 shlokas

Sarga (48): 22 shlokas

Sarga (49): 32 shlokas

Sarga (50): 19 shlokas

Sarga (51): 19 shlokas

Sarga (52): 33 shlokas

Sarga (53): 21 shlokas

Sarga (54): 20 shlokas

Sarga (55): 21 shlokas

Sarga (56): 19 shlokas

Sarga (57): 34 shlokas

Sarga (58): 29 shlokas

Sarga (59): 21 shlokas

Sarga (60): 16 shlokas

Sarga (61): 15 shlokas

Sarga (62): 15 shlokas

Sarga (63): 23 shlokas

Sarga (64): 35 shlokas

Sarga (65): 36 shlokas

Sarga (66): 44 shlokas

Chapter 4(1)

Rama went to the lake, full of lotuses, lilies and fish. His senses were overcome and with Soumitri, he started to lament. On seeing it, his senses were filled with delight and he started to tremble. Overcome by desire, he addressed Soumitri. 'O Soumitri! Behold. Pampa's[1] grove is auspicious to behold. The trees, with tops like mountains, are radiant. Grief is tormenting me and my senses are suffering because of Bharata's misery and Vaidehi's abduction. The blue-and-yellow grass seems to be even more radiant and it is

to spread over a surface
strewn with flowers from many trees, like a carpet. O Soumitri! The a gentle wind breeze is pleasant and this is the time when Manmatha to move around wanders around. This month is filled with having a pleasant smell fragrant scents and there are flowers and fruits on the trees. O Soumitri! The forests loaded heavily are laden with flowers. to look Behold their forms. A shower of flowers has been created, like rain during the a heavy rain monsoon season. There are a small group of trees many groves and trees on the beautiful plains. The force of the wind is making them wave and the flowers are showering down on the ground. The wind that blows is pleasant to the touch, like cool sandal-
a wood with a pleasant smell
wood. Bees are humming in the fragrant forests. There are lovely flowers on the beautiful slopes of the mountain. Large

and radiant (bright and shining) trees cling (to hold firmly) on to the summit (the highest point) of the mountain. In every direction, look at the karnikara trees, with flowers on their tops. They look like men attired (to put on attractive clothes) in yellow garments, decorated (to make more attractive) with ornaments (a small fancy object) made out of molten (to change from solid to liquid) gold. O Soumitri! This is the spring, when many kinds of birds call. The separation (the act of forcing apart) from Sita is igniting (to give life or energy) a sorrow (a feeling of being sad) in me. I am overcome by sorrow and Manmatha is tormenting (to cause to feel extreme pain) me more. The cuckoo (a type of bird) is calling happily and seems to be summoning (to order someone to come) me. O Lakshmana! This *datyuha*[2] is calling out to me from this beautiful mountain waterfall (a place where water falls down). O Lakshmana! I am already overcome by Manmatha and its call is drying me up further. The male birds are freely moving around

free from spots and stains
in their unblemished flocks. O Soumitri!

Delighted, the *bhringaraja*[3] is calling out in

having a pleasing sound
a feeling of being sad
a melodious tone. O Soumitri! Sorrow and

worry over that fawn-eyed one[4] are tor-

to cause to feel extreme pain
menting me, like a cruel forest conflagra-

a large fire of destruction
to spread over or fill
tion in the month of Chaitra.[5] Suffused by

desire, on the slopes of the mountains,

a type of male bird
a kind of bird
peacocks are surrounded by peahens and

this is increasing my desire. O Lakshmana!

to look
Behold. On the slopes of the mountains,

to cause pain to
afflicted by desire, peahens are dancing

around their husbands, the peacocks. It is

obvious
evident that in the forest, no rakshasa has

to take someone by force
very much loved
abducted the peacock's beloved. Without

her, living in this month of flowers is

extremely difficult for me. O Lakshmana!

Behold. At the end of the winter, the for-

ests are rich with a burden of flowers.

having no result

However, these flowers are futile for me.

in or into the middle of

Delighted, the birds are calling out amidst

a group of birds or animals to order someone to come

their flocks. They are summoning each

other and this is making me mad with

desire. It is certain that Sita, under some-

state of forcing to submit to feel sad

one else's subjugation, will be grieving like

very much loved

me. My beloved is young,[6] with eyes like

the colorful part of a flower

the petals of lotuses and is gentle in

a gentle wind a pleasant smell

speech. The breeze bears the fragrance of

flowers. Though it is as cold as snow, it is

pleasant to the touch. However, thinking

of that beautiful one, it seems to me to be

to sit on something high

like a fire. At that time,[7] this crow perched

on a tree and called happily. Though she is

not here, the bird is still cawing.[8] There, a

one who takes people by force

bird[9] told us about Vaidehi's abductor. This

bird will lead us to the large-eyed one. O

to look

Lakshmana! Behold. In the forest, the birds

are calling from the tops of the trees full of

to improve

flowers, and this enhances desire. O

Soumitri! Look at the colourful forests

around the Pampa. Like rising suns, there

extremely impressive

are dazzling lotuses in the water. The

containing bubbles

sparkling waters have lotuses and blue

water lilies. The Pampa, with red lotuses, is

a type of water bird a type of bird

full of swans and ducks. At the end of the

colourful forest, there are always chakra-

a group of animals

vaka birds there. Herds of elephants and

having an attractive quality

animals come there, desiring the radiant

the colorful part of a flower

water. O Lakshmana! When I see the petals

part that grows into a flower

of lotus buds, I think that they are like

to come out from a source

Sita's eyes. The pleasant breeze, emanating

in or into the middle of yellow dust produced by plants

from amidst the trees, carries pollen from

a type of flowering plant
the lotuses. But when it blows, it is like Sita's breath. O Soumitri! Look at the mountain peaks to the south of the Pampa.

the thick main stem of a tree
Full of flowers, the trunks of the karnikara trees are extremely beautiful. There is one that is like a king of mountains over the

to make more attractive
others. It is decorated with minerals. Driven by the force of the wind, a wonderful dust has been generated there. O Soumitri! Everywhere, the slope of that mountain is full of flowers. The beautiful

an intense and dangerous fire
kimshuka trees are making it blaze and the

flat green part of a plant
leaves are hidden behind flowers. There

having a pleasant smell
are fragrant flowers along the banks of the Pampa—malati, *mallika*, *shanda* and

to produce flowers
blossoming karaviras.[10] In the spring,

to produce flowers
there are blooming *ketaki*s and *sind*-

huvaras.[11] Everywhere, there are *madhavis*

plant that grows on a surface — a pleasant smell

and kunda creepers, full of fragrances.[12]

There are *chiribilvas*, madhukas, *vanjulas*,

bakulas, champakas, tilakas and flowering

nagavrikshas.[13] There are neepas, *varanas*,

flowering *kharjuras*, *ankolas*, *kurantas*,

churnakas and *paribhadrakas*.[14] There are

chutas, patalas and flowering *kovidaras*.[15]

Muchukundas and arjunas can be seen on

the slope of the mountain.[16] There are

ketakas, *uddalakas*, *shirishas*, *shimshapas*,

a kind of tree

dhavas, shalmalis, kimshukas, *raktas*,

kurubakas, tinishas, *naktamalas*, *chan-*

danas and syandanas.[17] O Soumitri! Many

different from each other

diverse kinds of flowers are spread out on

the slopes of the mountain and they have

the natural color of the skin

made the rocks yellow and red in complex-

ion. O Soumitri! Behold. At the end of the winter, the trees are blooming with flowers. This is the month of flowers and the blossoming flowers seem to be competing against each other. O Soumitri! Behold these cool waters, filled with lotuses. Chakravakas are roaming around and karandavas frequent the place.[18] Is if full of *plavas* and *krounchas* and the place is frequented by boars and deer.[19] Because of the calling of the birds, the Pampa is even more beautiful. These many kinds of delighted birds are igniting desire in me. I remember the young one,[20] with a face like the moon and eyes like lotuses. Behold. On the slope, there are female spotted deer with male deer. And then, I have been

separated from Vaidehi, the one with eyes

a young deer

like a fawn.’

to cause pain to a deep sadness

With senses afflicted by grief, he

to express sadness relating to religion

lamented there, on seeing the sacred and

suggesting future success

beautiful Pampa, the bearer of auspicious

waters. The great-souled one quickly

a place where water falls down

looked around all the forests, waterfalls

a large hole under the ground afraid or nervous

and caves. With Lakshmana, anxious in

his mind and afflicted by grief, he kept

thinking and proceeded. Together, they

to live in a place

advanced towards Rishyamuka, inhabited

a type of animal

by the ape Sugriva. On seeing the two

to a great extent

immensely energetic ones, Raghava and

Lakshmana, approaching, the apes were

frightened.

Chapter 4(2)

The two brave and great-souled brothers, Rama and Lakshmana, wielded the best of weapons. On seeing them, Sugriva was uncertain. Anxious in his heart, he looked at all the directions. The bull among apes was incapable of remaining in one fixed place. As he looked at those two extremely strong ones, he was incapable of steadying his mind. The ape was extremely frightened and his mind suffered. The one with dharma in his soul reflected and weighed his strengths and weaknesses. With all his companions, Sugriva was greatly anxious.

Extremely anxious (afraid or nervous) when he saw Rama and Lakshmana, Sugriva, the lord (one who has power and control) of the apes (a type of animal), spoke to his advisers. 'They have certainly been sent to this impenetrable (impossible to pass through) forest by Vali. They are roaming (to go to without a purpose) around and coming here, disguising (to change appearance) themselves in garments (piece of clothing) made of bark (the outer cover of a tree).' Having seen those two supreme archers (one who uses a bow and arrow), Sugriva, with his advisers, moved away from the summit (the highest point) of the mountain to another excellent peak. As the others in the herd swiftly (moving very fast) left, the apes who were the leaders of the herds came and surrounded the best among the apes.[21] Leaping from one mountain to another mountain, they followed different paths and the force made the summits of the mountain tremble (to shake slightly due to force). All those extremely

a type of animal
strong apes leapt around. In the process,
to suddenly break into pieces
they shattered the flowering trees in that
impossible to pass through
impenetrable mountain. Everywhere on
highest in degree or quality
that giant mountain, the supreme apes
a type of cat
jumped around. Deer, wildcats and tigers
afraid
were frightened and fled. Then, all of
Sugriva's advisers, best among apes, com-
posed themselves. On that Indra among
mountains, all of them joined their hands
a word used to begin a letter
in salutation and surrounded him.
to cause to be very scared
Sugriva was terrified and afraid, sus-
pecting that Vali was going to cause injury.
clearly showing feeling
However, Hanumat, eloquent in the use
of words, addressed him in these words.
a male animal
'O bull among apes! You ran away, your
afraid or nervous
causing suffering
senses anxious because of the cruel Vali.
However, I do not see the cruel-looking

friendly and pleasant
one here. O amiable one! You are fright-
afraid
ened of your evil-acting elder brother.
of greater age

However, the evil-souled

to notice
Vali isn't here and I do not perceive any
a type of animal
obvious
fear. Alas! O ape! It is evident that you have
acted like an ape. You have shown your-
changing often
self to be fickle and are unable to control
your thoughts. You possess intelligence
and knowledge. Always act in accordance
one who is easily harmed
with the signs. A king who falls prey to
lack to intelligence cannot command all
the creatures.' Sugriva heard all the aus-
suggesting future success
picious words that Hanumat had spoken.

He replied to Hanumat in words that were
even more auspicious. 'They are long-
to hold so one is ready to use
armed and large-eyed. They wield bows,
a long pointed weapon
arrows and swords. These two are like the

sons of gods. On seeing them, who will

afraid

not be frightened? I suspect that these two

highest in degree or quality

supreme men have been engaged by Vali.

Kings have many friends.[22] In this case,

used as a polite way to speak

trust cannot be pardoned. Men should be

not honest

known as enemies, they are deceitful in

conduct. They should not be trusted. Find-

ing a weakness in those who trust, they

able to easily learn or understand

strike. The intelligent Vali has undertaken

something that is done

large in size or amount

many deeds and kings are extensive in

the ability to see the future

their foresight. Even ordinary men know

to kill

that they are the ones who slay the enemy.

a type of animal

O ape! Go there, assuming an ordinary

form.[23] Ascertain through their conduct,

a feeling of doubt

forms and speech whether our suspicions

showing happiness

are true. If they are cheerful in their

to become aware of

an attitude or opinion

minds, find out their sentiments through

signs. Repeatedly praise them and gain their trust. O bull among apes! When you ask them, stand with your face towards me.[24] Ask those two archers the reason why they have entered the forest. O ape! You will get to know if they are pure in soul, or whether they intend evil policies, from their forms and the conversation.'

Marut's son[25] was thus instructed by the king of the apes. He made up his mind to go where Rama and Lakshmana were. He honoured the words of the unassailable, but extremely terrified, ape.[26] The greatly fortunate and immensely strong Hanumat went to where Rama and Lakshmana were.

Chapter 4(3)

Hanumat understood the words of the great-souled Sugriva. From Mount Rishyamuka, he leapt to where the two Raghavas were. Having gone there, the powerful Hanumat, for whom truth was his valour, supreme among apes and eloquent in the use of words, prepared to speak mildly. The ape abandoned his own form and adopted that of a mendicant. He addressed those two brave ones and praised them appropriately. ‘You are like royal sages, equal to the gods. You are ascetics, firm in your vows. You are hand-

determination in facing danger
a type of animal
clearly showing feeling
to leave and never return
one who survives by asking
feeling no fear
in a way that is suitable
a person who is very wise
a serious promise
pleasing to look at

some in appearance. Why have you come

to cause to become afraid

to this spot? You have frightened large

to go to without a purpose

numbers of animals and others who roam

around in the forest. You are looking at the

trees that grow everywhere, on the banks

of the Pampa. O spirited ones! You are

suggesting future success

making the auspicious waters of this river

having an attractive quality

radiant. You are patient and golden in

the natural color of the skin

to put on attractive clothes

complexion, but you are attired in bark.

feeling no fear

Who are you? O brave ones! Your glances

determination in facing danger

are like those of lions. Your valour is more

than that of lions. In your large arms, you

to have and use

are wielding bows that are like those of

having success by making money

Shakra. Your forms are prosperous and

pleasing to look at

handsome. Your valour is like that of

a male animal

excellent bulls. O bulls among men! Your

the long nose of an elephant

arms are like the trunks of elephants. You

to impress or surprise

are dazzling. This radiant Indra among

very bright and attractive

mountains has become resplendent be-

a world ruled by God

cause of you. You deserve kingdoms meant

for the best among gods. Why have you

come to this region? Your eyes are like

a type of flowering plant

lotus petals. You are brave. However, you

feeling no fear

twisted in an ugly way

sport masses of matted hair. O brave ones!

You are like each other in appearance. Have

you come here from the world of the gods?

O brave ones! Your chests are broad. You

are gods in the form of humans. As you

wish, you have come to earth, like the sun

and the moon. Your shoulders are like

a large wild cat

those of lions. You are great in spirit. You

relating to religion

are like sacred bulls. Your arms are long

and well rounded, they are like clubs. They

to make more attractive

deserve to be adorned in all kinds of orna-

to make more attractive

ments. Why are you not ornamented? I think that the two of you are capable of protecting the entire earth, with all its

to make more attractive

oceans and forests and decorated with the Vindhya and the Meru. These colourful

a weapon used for shooting

and smooth bows are marked with wonderful signs. They are decorated with

a stone used to make jewelry

bright and shining

diamonds and gold and are as radiant as

to bend to greet or show respect

suggesting future success

Indra's bow. These quivers, auspicious to see, are filled with sharp

a long pointed weapon

arrows that are

the act of burning materials

terrible and are as flaming as serpents,

having an attractive quality

bringing an end to lives. These radiant

a type of weapon

swords are like snakes released from their skins. They are

extremely large

gigantic in size and are

being made liquid by heat

decorated with molten gold. I have spoken to you in this way. Why are you not replying? There is someone named Sugriva and

a type of animal

he is the leader of a band of apes. He pos-

sesses dharma in his soul. The brave one

to cause to go away

has been banished by his brother and is

in an uncomfortable manner

miserably roaming around in the world.

Sent by the great-souled Sugriva, the king

of the best among apes, I have come here. I

am an ape named Hanumat. Sugriva, with

dharma in his soul, wishes to strike a

friendship with the two of you. I should be

known as his adviser, the ape who is the

son of the wind god. I can go wherever I

want and can assume any form I desire. To

do what brings pleasure to Sugriva, I have

to change appearance

one who survives by asking

disguised myself as a mendicant and have

come here from Rishyamuka.' Hanumat

told the brave Rama and Lakshmana this.

to succeed in doing
Accomplished in speech and skilled in the use of words, he did not say anything after this.

showing happiness
Having heard his words, with a cheerful pleasing to look at face, the handsome Rama spoke to his brother Lakshmana, who was standing by one who assists another his side. ‘This is an aide of the great-souled a type of animal Sugriva, Indra among apes. He is the one I desired to meet and this one has come here to me. O Soumitri! You speak to the ape a country's representative a very hot day who is Sugriva’s ambassador.[27] O scorcher clearly showing feeling of enemies! You are eloquent in the use of words. Use gentle words that are full of affection.’

Chapter 4(4)

to say

When these words were uttered, Hanumat was delighted. Having heard the sweet words, he thought that Sugriva's intentions would become successful. 'It is possible that the great-souled Sugriva

a country ruled by a king

will get his kingdom back. That must be the reason why these two have come here, to do what needs to be done.'[28] Extremely

a type of animal

delighted, Hanumat, supreme among apes

clearly showing feeling

and eloquent in the use of words, replied to Rama in these words. 'Why have you

a small group of trees

come to this terrible forest, with groves around the Pampa? With your younger

brother, why you have come to this im-

impossible to pass through — living by eating animals

penetrable region, full of many predatory

an animal

beasts and animals?'

On hearing these words, Rama urged

Lakshmana and he[29] told him about the

great-souled Rama, Dasharatha's son.

having an attractive quality

'The king named Dasharatha was radiant

oldest

and devoted to dharma. This is his eldest

son, known among people by the name

shelter from danger

of Rama. He is the refuge of all creatures

and is devoted to the instructions of his

father. Among Dasharatha's sons, he is the

highest in degree or quality

eldest and supreme in qualities. He was

to remove with force — to exist or be present

dislodged from the kingdom and resides

in the forest with me. I have come here

to a great extent — having good luck

with him. The immensely fortunate one's

wife, Sita, is devoted to him and followed

to a great extent
him. The immensely radiant one is like the
brilliant shining beauty
sun, with a resplendence like that at the
end of the day. I am his younger brother
and my qualities are such that I am like a
feeling or showing thanks
servant to this grateful and learned one. I
am known by the name of Lakshmana. He
the state of being successful
deserves happiness and great prosperity.
a government program to help poor
His mind is devoted to the welfare of all
beings. However, deprived of his prosper-
to exist or be present
ity, he has now resorted to residing in the
forest. He is separated from his wife, who
to take someone by force
has been abducted by a rakshasa who can
assume any form at will. We do not know
the rakshasa who has abducted his wife.
to use rude words
Shri's son, named Danu, was cursed that
he would become a rakshasa.[30] He told us
a type of animal
that Sugriva, lord of the apes, would be

capable of telling us this. “The immensely valiant one will know who abducted your wife.” Saying this, in a radiant form, Danu happily went to heaven. I have truthfully told you everything that you asked me about. Rama and I are therefore seeking refuge with Sugriva. Earlier, he[31] donated riches and obtained unmatched fame. He used to be the protector of the worlds, but desires that Sugriva should be his protector. Rama is overcome by grief. Afflicted by sorrow, he seeks a refuge. With all the other leaders of the herds, Sugriva should show him his favours.’ Shedding piteous tears, Soumitri said this.

Hanumat, accomplished in the use of words, spoke these words in reply. ‘You are

full of intelligence. You have conquered (to take control of)

anger. You have conquered your senses. It

is good fortune (a lucky state) that you have come here

to see the Indra among apes (a type of animal). He has also

been dislodged (to remove with force) from his kingdom (a country ruled by a king), because

of Vali's enmity (a feeling of extreme dislike). Severely deprived (to keep from having) by his

brother, and with his wife abducted (to take someone by force), he is

in this forest, terrified (to cause to be very scared). The son of the sun

will help you. With Sugriva, we will also

help in finding out (to become aware of) where Sita has gone.'

In gentle and sweet words, Hanumat

said this and told Raghava, 'Let us go to

Sugriva.' When Hanumat said this, Laksh-

mana, with dharma in his soul, honoured

him in the proper way and told Raghava,

'This ape, the son of the wind god, has

spoken to us in a cheerful (showing happiness) way. He has

come here because something needs to

be done. Let us do that and also become

the general appearance

successful. The complexion of his face is

obvious

happy and it is evident that he is speaking

in a happy manner

cheerfully. The brave Hanumat, Marut's

to say a lie or inaccuracy

son, is not uttering a falsehood.'

The extremely wise Hanumat, Marut's

to understand feeling no fear

son, then grasped the two brave Raghavas

a type of animal

and took them to the king of the apes.[32]

highest in degree or quality

The extremely famous and supreme

ape was delighted that he had accom-

to succeed in doing determination in facing danger

plished his task. Great in his valour and

suggesting future success

auspicious in his intelligence, he went to

that supreme mountain with Rama and

Lakshmana.

Chapter 4(5)

From Rishyamuka, Hanumat went to Mount Malaya and told the king of the a type of animal apes about the two feeling no fear brave Raghavas.[33]

'Rama, to a great extent immensely wise and firm in his determination in facing danger valour, has arrived, with his brother Lakshmana. For Rama, truth is his valour.

Rama is Dasharatha's son and has been people from one's family born in the lineage of the Ikshvakus. He is devoted to dharma and therefore acts in accordance with his father's instructions.

That is the reason the great-souled one controls himself and to exist or be present resides in the forest.

A rakshasa has to take someone by force abducted his wife and he

shelter from danger
has come here, seeking refuge with you.

There was one[34] who performed royal and

giving up something one wants
act of giving money to church
horse sacrifices and offered oblations into

to give in order to help
the fire, donating hundreds and thou-

sands of cows as *dakshina*.[35] He performed

a simple and plain thing
telling the truth
austerities and was truthful in speech,

ruling the world. Rama is his son. Because

to ask for something
of a woman,[36] he now solicits refuge with

you. The two brothers, Rama and Laksh-

mana, desire your friendship. You should

receive them and honour them, because

to honor God
they deserve to be worshipped.'

Hearing Hanumat's words, Sugriva was

fear of what might happen
delighted in his mind. He lost his anxiety

to stop having or doing
and gave up his terrible fear of Raghava.

a type of animal
Sugriva, the lord of the apes, adopted a

human form. Assuming a form that could

be seen, he cheerfully (in a happy manner) spoke to Raghava.

'You follow dharma and are humble (not proud). You are brave (feeling no fear) and are kind to everyone. Vayu's son has told me the truth about your qualities. O lord (a name for God)! It is a great gain for me that you desire to strike a friendship with an ape (a type of animal) like me. You have shown me honour. If you desire my friendship, I am stretching out my hand. Accept my hand in your hand and let your bond of friendship be firm.' Hearing the excellent words spoken by Sugriva, he[37] was cheerful (showing happiness) in his mind and accepted his hand in his own hand. Delighted at the friendship, he grasped (to hold with the hands) him and embraced (to hold in one's arms) him. At this, Hanumat, the destroyer (one that ruins something) of enemies, abandoned (to give up completely) his form of a mendicant (one who survives by asking). In his own form,

to cause to start burning

he used wood to kindle a fire. When the

to shine brightly

to honor God

fire was blazing properly, he worshipped

it with flowers. Extremely happy and

controlling himself, he placed it between

the two of them.[38] The two of them cir-

to burn brightly

cumambulated the blazing fire. Sugriva

an accord between countries

and Raghava thus had a pact of friendship.

a type of animal

Both the ape and Raghava were extremely

delighted in their minds. Though they

kept glancing at each other, they were not

content. Rama, Dasharatha's son, knew

involving a lot of effort

about everything. The energetic Sugriva

addressed him in these words, telling him

what was in his mind.

Chapter 4(6)

‘O Rama! Hanumat, my adviser and supreme (highest in degree or quality) among ministers, has told me about the reason why you have come to this desolate (empty of living things) forest, about why you are residing (to exist or be present) in this forest with your brother Lakshmana and about Maithilee, Janaka’s daughter, being abducted (to take someone by force) by a rakshasa. Separated from you and the intelligent Lakshmana, she was weeping (to cry). Looking for an opportunity, he[39] slew (a large number of a large bird) the eagle Jatayu. Without waiting for a long period of time, you will be freed from the misery (extreme suffering) that has occurred on account of you being separ-

ated from your wife. I will bring her here,

relating to religion

like the sacred texts of the Vedas when

a very hot day

they were lost.[40] O scorcher of enemies!

located toward the bottom

Whether your wife is in the nether regions

the sky

or in a world in the firmament, I will fetch

her and hand her over to you. O Raghava!

Know that these words of mine are true.

a deep sadness

O mighty-armed one! Abandon your grief.

very much loved

I will bring your beloved back. I imagine I

know about Maithilee. There is no doubt. I

to take someone by force

saw her when she was being abducted by

causing suffering

the rakshasa of the cruel deeds. O Rama!

deserving sad feelings

She piteously shrieked, “Alas, Rama! Alas,

to twist from side to side

Lakshmana!” She was writhing along

the side of something

Ravana’s flank, like the wife of an Indra

a large snake

in the number five position

among serpents. While I was the fifth

person stationed on the slope of the moun-

tain, she saw me and cast aside her upper garment and her auspicious ornaments.[41] O Raghava! We collected them and kept them. I will bring them. You should try to identify them.'

(piece of clothing; suggesting future success)

Sugriva spoke these pleasant words and Rama told him, 'O friend! Bring them. Why are you delaying?' Thus addressed, wishing to do what would bring Raghava pleasure, Sugriva quickly entered that deep cave. The ape took the upper garment and the ornaments, showed them to Rama and said, 'Look at these.' When he accepted the garment and the auspicious ornaments, tears arose, like the moon being filled with mist. The tears were tainted[42] because of his affection for

(a type of animal; a small fancy object; small drops of water; to damage the condition of; a feeling of liking someone)

to cry very much loved
Sita. He wept, 'Alas, beloved!' Abandoning
state of being calm while waiting
all patience, he fell down on the ground.
highest in degree or quality
Several times, he pressed those supreme
a small fancy object to make a long loud breath
ornaments against his breast. He sighed
in a serious manner
gravely, like an angry snake in its hole. A
a large amount of something
continuous torrent of tears was released

and standing by his side, Soumitri looked
to worry or upset one to express sadness
on distressed. Like Rama, he too lamented.
to look
'O Lakshmana! Behold. When Vaidehi was
to take someone by force
being abducted, she cast aside this upper
piece of clothing
garment and these ornaments from her

body on to the ground. When Sita was

being abducted, she must certainly have
to move with force
flung them on some grass on the ground.
way to make a thing attractive
The forms of the ornaments can be seen to

be exactly as they were. O Sugriva! Tell me.

What did you notice? In which direction

to take someone by force
did the rakshasa, terrible in form, abduct
very much loved
the beloved whom I love more than my
own life? Where does the rakshasa who
something that causes pain suffering or loss
caused this great hardship to me reside, as
a result of whom I will destroy all the rak-
shasas? He has abducted Maithilee and has
a strong feeling of anger
certainly generated a great rage in me. He
has brought an end to his own life and has
to become available
opened up the doors to death. My beloved
someone who wanders in life
was abducted from the forest by a roamer
to treat in a mean way
in the night who oppressed her. O lord of
a type of animal
the apes! Who is the enemy whom I have
to communicate
to convey to Yama's presence today?'

Chapter 4(7)

Rama was afflicted. Thus addressed, the ape Sugriva joined his hands in saluta-tion. With his face full of tears, and tears choking his voice, he said, 'I do not know the residence or anything else about that wicked rakshasa—his capacity, valour and the wickedness of his lineage. However, I tell you truthfully that I will find out. O scorcher of enemies! Cast aside your grief. I will make every effort so that you get Maithilee back. You will slay Ravana and his followers and satisfy your own manliness. I will act so that this happens

quickly and you become happy. Enough

to have no hope or belief

of this despairing. Remember your own

state of being calm while waiting

patience and resort to it. It is not appro-

suited for a purpose

priate for someone like you to have this

state of not being able to trust

fickleness in intelligence. Because my wife

to take someone by force

an event causing harm

was abducted, I too face a great calamity. I

a feeling of being sad

did not sorrow in this way. Nor do I aban-

to leave and never return

don patience. Though I am an ordinary

a type of animal

to feel sad

ape, I did not grieve. A great-souled and

learned person like you should resort to

the quality of never giving up

his great perseverance. You should use

your patience to control the tears you are

the process of coming off

shedding. That is the pledge of those who

are spirited and you should not abandon

to continue doing a thing

perseverance. A persevering person does

not forget his own intelligence and does

the middle area or part

not despair in the midst of hardship, loss

a very large amount of money
of fortune, fear or an end to life. A man

the condition of being tired
who always resorts to lassitude is foolish.

in a weak manner to go under water a deep sadness
He is helplessly submerged in grief, like a

a feeling of liking someone
burdened boat in the water. In affection,

a word used to begin a letter
I am joining my hands in salutation and

seeking your favours. Resort to your

having typical male features
manliness. You should not be consumed

by this internal grief. Those who are im-

to make one fully involved to get a thing by effort
mersed in sorrow do not obtain happiness.

to become less
Their energy diminishes. You should not

to feel sad
grieve. I am saying this because I have

a government program to help poor
your welfare in mind. I am not instruct-

to give an order
ing you. Considering my friendship, you

should not grieve.'

Raghava was comforted by Sugriva in

to flow over the top of
this gentle way. His face was overflowing

with tears and he wiped it with the end

of his garment. Having regained his nor-
mal state, the lord Kakutstha addressed
Sugriva in these words. 'This is what a
friend should do, gently and with one's
welfare in mind. O Sugriva! You have done
what is appropriate. O friend! Entreated
by you, I have regained my normal state.
Such a friend is extremely rare, espe-
cially at a time like this. You must make
efforts to find out where that terrible and
evil-souled rakshasa, Ravana, has taken
Maithilee. It is proper that I believe you
will succeed in this, like seeds sown in a
well-prepared field during the monsoon.
I have not spoken these words out of ex-
cessive confidence. O tiger among apes!
They should be taken as my belief in your

to say

being able to do this. I have never uttered

a lie or inaccuracy

a falsehood earlier, nor will I ever do it. I

know this to be the truth and I am taking a

a serious promise or agreement

a type of animal

pledge on it.' At this, Sugriva, with the apes

who were his advisers, was delighted, es-

pecially on having heard Raghava's words

one who has power and control

and his pledge. The lord of the apes and

to a great extent

having good luck

the immensely fortunate and intelligent

lord of men heard each other's words. The

in the first position

foremost among the brave apes thought

to succeed in doing

that his objective would be accomplished.

Chapter 4(8)

a type of animal

The ape Sugriva was satisfied at these words. He spoke these words to Rama,

of greater age

Lakshmana's elder brother. 'You possess all the qualities and you have become my friend. Therefore, there is no doubt that the gods have also shown me their favours in every possible way. O Rama! O

free from spots and stains a name for God

unblemished one! O lord! With your help,

to get a thing by effort

I am capable of obtaining the kingdom

to get again

of the gods, not to speak of regaining my own kingdom. With the fire as a witness, I

people from one's family

have obtained a friend from the lineage of Raghava! O Raghava! You have become my

being deeply honored
revered friend and well-wisher. You will

slowly get to know that I am a deserving

not able to do something
friend. I am incapable of telling you about

highest in degree or quality
my own qualities. O supreme among those

who have controlled their souls! The affec-

a feeling of liking someone
tion and patience of great-souled ones

very devoted to one
like you are steadfast, particularly when

a serious promise or agreement morally good
they have taken a pledge. When virtuous

people meet other virtuous ones, gold, sil-

shining with bright light
ver and sparkling ornaments do not have

to be shared between them. Whether one

is rich or poor, happy or unhappy, guilty or

a choice to deal with a problem
innocent, a friend is the supreme recourse.

good things that are available
Even if riches have to be given up, even if

being thrown away
happiness has to be discarded, even if life

has to be given up, friendship born out of

affection is seen to continue in the same

way.' Sugriva was pleasant in appearance.

having success by making money able to easily learn or understand

The prosperous Lakshmana, as intelligent

as Vasava, was in front. Rama agreed that

it was indeed this way.

Sugriva saw that Rama was stationed

to a great extent

there, with the immensely strong Laksh-

mana. He quickly cast his glance around

everywhere in the forest. Not very far

a type of animal

away, the lord of the apes saw a sala tree. It

was covered with many flowers and leaves

to make more attractive an insect

and ornamented with bees. Sugriva broke

to stop working properly

down a branch of that sala tree, filled with

flat green part of a plant

many flowers and leaves, and spread it out.

He and Raghava seated themselves on it.

On seeing that they were seated, Hanumat

also broke a branch from the sala tree

in a way without pride

and Lakshmana humbly seated himself

on it. Sugriva was delighted. In soft and

suggesting future success

auspicious words that were filled with

a feeling of liking someone

affection, in syllables that were filled with

joy, he addressed Rama in these words. 'I

to cause to go away

have been banished by my brother and

to go to without a purpose

am roaming around here, on Rishyamuka,

to cause pain to

best among mountains, afflicted by fear.

very sad

I am extremely miserable, because my

to cause to be very scared

wife has been seized. I am terrified and

to suddenly break into pieces

shattered by fear. Bereft of my senses, I

to live in a particular place

reside in this forest. O Raghava! Because of

a feeling of extreme dislike

to force to live abroad

enmity, my brother Vali has exiled me in

this way. O one who grants all the worlds

freedom from fear! Because of Vali, I am

afflicted by fear. You should show your

favours to someone like me, who is with-

one that keeps from harm

out a protector.'

Kakutstha was energetic and know-

having knowledge

ledgeable about dharma. He was devoted

to dharma. Thus addressed, he seemed

to laugh when he replied. ‘Doing a good

something that is done

deed is the sign of a friend. Doing a bad

to kill

deed is the sign of an enemy. I will slay

to take someone by force

the one who abducted your wife today.

being done with power very violent

These extremely forceful arrows are fierce

in their energy. They have been crafted

a tall thin grass in wet areas

with reeds from Kartikeya’s forest and are

to make something attractive the long part of a tool

embellished with gold.[43] The shafts have

a type of bird

feathers from herons and they are like

the great Indra’s vajra. The joints are well

constructed and they are extremely sharp.

a large snake to look

They are like angry serpents. Behold. Any

enemy like your brother, named Vali, who

has sinned, will be slain by these arrows and shattered like a mountain.'

Sugriva was the leader of armies. Hearing Raghava's words, he was extremely happy and uttered words of praise. 'O Rama! I am overwhelmed by grief. For those who are afflicted, you are the refuge. Since we have a pact of friendship, I will tell you about my lamentations. With the fire as a witness, you have extended your hand and have become my friend. I have taken a pledge of truth and you are more dear to me than my own life.[44] Since you are my friend, I can trust you and tell you about the misery that constantly consumes the inner recesses of my heart.' As he spoke these words, his eyes were full

to make one stop breathing

of tears. His voice choked with tears and

not able to do something

he was incapable of saying anything. The

moving in a violent way

flood of tears was like the turbulent force

of a river. In Rama's presence, Sugriva

state of being calm while waiting

resorted to his patience and controlled

himself. He controlled his tears and wiped

suggesting future success having or showing a lot of energy

his auspicious eyes. The energetic one

to make a long loud breath

sighed and again addressed Raghava. 'O

in a manner with strength

Rama! On an earlier occasion, Vali forcibly

to force to leave a place a country ruled by a king

evicted me from my own kingdom. He

severe or mean

was stronger and made me listen to harsh

to force to live abroad to take someone by force

words when he exiled me. He abducted my

wife, who was dearer to me than my own

life.[45] Those who were my well-wishers

the state of being a slave

were tied up in bondage. O Raghava! The

extremely evil-souled one made efforts to

to kill a type of animal

destroy me. I have slain many apes who

were thus engaged by him. O Raghava! I suspected this when I saw you too. Since I was scared, I did not come near you. A frightened (afraid) person sees fear everywhere. My only recourse (a choice to deal with a problem) is foremost aides (one who assists another) like Hanumat. Despite confronting (to deal with) a hardship (pain and suffering), I am sustaining (to provide what is needed) my life because of them. These gentle apes (a type of animal) protect me from every direction. They go everywhere with me. They stay where I stay. O Rama! I have briefly told you this. What is the need to narrate (to tell) it in detail? My elder brother is my enemy and Vali is famous for his manliness (having typical male features). My misery will end when he is destroyed. After his death and destruction, I will live happily for whatever is left of my life. O Rama! Afflicted (to cause pain to) by grief (a deep sadness), I have

extreme suffering

told you how my misery can come to an

end. Whether in happiness or in misery, a

shelter from danger

friend is always a friend's refuge.'

Hearing what Sugriva had said, Rama

addressed him in these words. 'I wish to

hear the truth about what caused this en-

a feeling of extreme dislike

mity. O ape! On knowing about the reason

for the enmity, I will be able to weigh the

strengths and the weaknesses and easily

to find out

ascertain how the necessary course of

action can be undertaken. On hearing

action showing lack of respect

that you have been shown disrespect,

state of being annoyed easily

my intolerance has become stronger. The

to shake slightly

trembling of my heart has increased, like

the force of water during the rainy season.

Be happy and trust me when I say that be-

a long pointed weapon

fore I have strung my arrow, before I have

a long pointed weapon

released my arrow, your enemy has been

showing careful self control

restrained.’ Sugriva was thus addressed by

the great-souled Kakutstha. With the four

a type of animal

better than all others

other apes, he obtained unmatched joy.

showing happiness

With a cheerful face, Sugriva started to tell

of greater age

Lakshmana’s elder brother the truth about

a feeling of extreme dislike

the reason for the enmity.

Chapter 4(9)

someone who causes death

‘O slayer of enemies! My elder brother,

named Vali, was always greatly loved by

our father, and initially, I loved him too.

After our father died, the ministers

showed a great deal of respect to the eldest

a country ruled by a king

and instated him in the kingdom, as the

a type of animal

lord of the apes. He ruled over the great

kingdom of our fathers and grandfathers

and all the time, I stationed myself and

to bend to greet or show respect

bowed before him, like a servant. There

was a spirited one named Mayavi and he

was Dundubhi’s elder brother and son.[46]

On an earlier occasion, due to a woman,

a feeling of extreme dislike

there was a great enmity between him and

Vali.[47] When people were sleeping in the

night, he appeared at the gates of Kish-

to make a sound like an animal

kindha. He roared loudly and challenged

a fight between two people sleeping

Vali to a duel. My brother was asleep.

a loud low sound

However, when he heard that terrible roar,

to allow to exist

he could not tolerate it. He quickly

to rise from a hidden place to make one weak

emerged. I and the women prostrated

to keep under control

ourselves and tried to restrain him. How-

a strong feeling of anger

ever, because of his rage, he emerged to kill

highest in degree or quality to a great extent

that supreme asura. The immensely

strong one ignored all of us and emerged.

Because I wished him well, I also emerged

with Vali. From a distance, on seeing me

and my brother stationed there, fear was

generated in the asura and he quickly ran

to run away from danger moving very fast

away. When he fled in fear, we also swiftly

followed him, along a path that was lit up by the beams (a line of light from a source) of the rising moon. The asura quickly entered a great and impenetrable (impossible to pass through) hole in the ground, covered by grass. We reached and stood there. On seeing that the enemy had entered the hole, with his senses agitated (to disturb or excite) and overcome by rage (a strong feeling of anger), Vali addressed me in these words. “O Sugriva! Steady yourself and stay here now, at the entrance to the hole, until I enter and slay (to kill) the enemy in an encounter.” O scorcher (a very hot day) of enemies! In those words, he sought this from me. He made me take a pledge (a serious promise or agreement) on his feet and entered the hole. After he had entered that hole, more than a year passed. During all that time, I stood at the entrance. I did not see my brother and was

worried that something evil might have befallen him. Because of my affection, I was concerned that he might have been killed. After a long period of time, I saw red blood mixed with foam emerge from the hole and was extremely miserable. The sound of the roaring asura entered my ears. However, there were no sounds of my senior shouting as he engaged in the encounter. From the signs, I came to the conclusion that my brother had been killed. I covered the entrance to the hole with a boulder that was as large as a mountain. O friend! In distress, I performed the water rites and returned to Kishkindha.

Though I tried to hide the truth, the ministers made efforts and learnt what had

occurred. I was summoned (to order someone to come) by the assembly and consecrated (to make holy). O Raghava! While I duly (in the expected way) ruled over the kingdom (a country ruled by a king), Vali returned, having slain (to kill) that supreme (highest in degree or quality) asura. On seeing that I had been consecrated (set for an important purpose), his eyes turned red with rage (a strong feeling of anger). He bound up all my ministers and spoke harsh (being hard to deal with) words. O Raghava! Though I was capable of restraining that wicked (evil) one, I did not feel inclined (interested in or talented at) to do that, on account of respect towards my brother. I honoured the great-souled one and greeted him (to meet a new arrival), as was proper. However, his inner thoughts were not satisfied and he did not pronounce benedictions (a prayer for God's blessing).'

Chapter 4(10)

to spread over or fill

‘He was suffused with anger and intoler-

state of being annoyed easily

ance. Desiring his pleasure, I approached

to cause to feel less angry

him and sought to placate him. “It is good

a lucky state

fortune that you are well and that you

to kill

have slain your enemy and have returned.

O one who delights those who don’t have a

one that keeps from harm

protector! I am without a protector and

a device to protect from rain

you alone are my protector. This umbrella

curved bones in the chest

has many ribs and is like a moon that has

cooking tool used to stir

arisen. It also has whisks made out of hair.

Let me hold this above your head. You are

the king and deserve honours. I will re-

a country ruled by a king

main as I used to be earlier. This kingdom

was with me in trust and am returning it

friendly and pleasant

to you. O amiable one! O slayer of enemies!

Do not be angry with me. O king! With my

to bend to greet or show respect

head bowed and my hands joined in salu-

a word used to begin a letter

tation, I am beseeching you. Desiring to

a country ruled by a king

ensure that the kingdom wasn't empty,

the ministers and the residents of the city

to gather

in a manner with strength

assembled together and forcibly thrust the

task of being a king on me." Though I spoke

criticize strongly in public

gently, the ape censured me. He repeatedly

to order someone to come

told me, "Shame! Shame!" He summoned

the respected ministers and ordinary

the middle area or part

people and in their midst, abused me and

my well-wishers in words full of great

expression of strong criticism

condemnation. "You know that earlier, in

the night, the great asura, Mayavi, wished

causing suffering

to fight. The cruel and extremely evil-

minded one challenged me. Hearing his words, I emerged (to rise from a hidden place) from the royal residence (the place where someone lives). This extremely terrible brother of mine quickly followed me. On seeing a second extremely strong one next to me, he fled (to run away from danger) in fear. Seeing that we were following, he speedily (happening quickly) ran away and entered a great hole. Knowing that he had entered that extremely terrible and extremely large hole, I told this cruel-looking brother of mine, 'Without killing him, I am incapable (not able to do something) of leaving this place and returning to the city. Until I have slain (to kill) him, wait for me at the entrance to the hole.' Thinking that he would be stationed there, I entered that extremely impenetrable (impossible to pass through) place. While I searched for him,[48] a year passed. Eventu-

being afraid

ally, I found that fearful enemy and with-

out any effort, killed the asura and all his

relatives. As he lay down on the ground

to make a loud cry

and shrieked, torrents of blood completely

filled the hole and it was impossible to

to kill having courage

pass. After having slain the valiant enemy,

Dundubhi's son, I could not find a way of

to rise from a hidden place

emerging from the hole, since the mouth

was covered. I repeatedly shouted, 'Sug-

riva! Sugriva!' However, there was no reply

and I was extremely sad. With several

to suddenly break into pieces

kicks from my feet, I shattered it.[49] Emer-

causing suffering

ging, I have returned again. This cruel

a feeling of liking someone

Sugriva forgot all affection for his brother.

to get a thing by effort

Seeking a way to obtain the kingdom for

to keep within limits

himself, he confined me there." Having

a type of animal moral behavior

said this, the ape Vali, forgetting all virtue,

to send someone away piece of clothing
banished me in a single garment. O

to take quickly
Raghava! Having cast me away, he seized

to go to without a purpose
my wife. Out of fear for him, I am roaming

around this entire earth, with its forests

very sad
and oceans. Miserable because my wife has

to take someone by force
been abducted, I have entered

highest in degree or quality
Rishyamuka, supreme among mountains.

Because of a different reason, Vali cannot

to go through something
penetrate it.[50] I have told you everything

a feeling of extreme dislike
about the great reason for the enmity. O

to look pain and suffering
Raghava! Behold the hardship I face, des-

to make a thing go away or end
pite being innocent. O one who dispels the

feeling no fear
fear of all the worlds! O brave one! You

should show me your favours and save me

to prevent
from fear of Vali, by restraining him.'

having knowledge
The energetic one, knowledgeable about

dharma and full of dharma, was thus

addressed. As if laughing, he started to address Sugriva in these words. ‘These arrows (a long pointed weapon) of mine are sharp. They are invincible (impossible to defeat) and are like the sun. Imbibed (to drink) with my rage (a strong feeling of anger), they will bring down (to cause to become lower) Vali, the one who is wicked (evil) in conduct. The evil-souled Vali, wicked in conduct and the abductor (one who takes people by force) of your wife, remains alive only until I cast my eyes on him. I can myself see the ocean of grief (a deep sadness) you are immersed (to make one fully involved) in. I will save you and you will obtain (to get a thing by effort) everything that you desire.’

Chapter 4(11)

Rama's words were designed to increase delight and manliness. Hearing them, Sugriva praised Raghava and worshipped him. 'There is no doubt that when you are angry, your sharp, blazing and straight-flying arrows can consume the worlds, like the sun at the end of a yuga. Single-mindedly, hear from me about Vali's manliness, valour and perseverance, so that you can decide on what should be done next. When the sun rises, without any effort, Vali strides from the western ocean to the eastern and from the south-

having typical male features

to honor God

to shine brightly

a long pointed weapon

determination in facing danger

a long step

act of giving money to church
ern to the northern to offer oblations of
the highest point
water.[51] He climbs the summits of moun-
having courage
tains and the greatest of peaks. The valiant
to remove completely
one uproots them, tosses them up and
to show clearly to
catches them again.[52] To demonstrate his
to suddenly break into pieces
strength, Vali quickly shatters many
strong
different from each other
sturdy trees in diverse forests. There was a
a big wild animal
buffalo named Dundubhi and his com-
the natural color of the skin
plexion was like the summit of Kailasa.[53]

The valiant one bore the strength of one

thousand elephants. The evil-souled one
to cause feelings of delight
determination in facing danger
was excited because of his valour and
something helpful
confused because he had obtained a boon.
extremely large
The extremely gigantic one went to the
one who has power and control
ocean, the lord of the rivers.

He sighted the ocean, full of waves and the
fancy item made of rare stones
store of jewels. He told the great ocean,

"Fight with me." With dharma in his soul,

the extremely strong ocean arose. O king!

He addressed the asura, who had been

to force to do something

goaded by his destiny, in these words. "O

to succeed in doing

one who is accomplished in fighting! I am

not capable of fighting with you. But

listen. I will tell you about the one who can

fight with you. In the great forest, there is

a king of the mountains and he is the

shelter from danger

supreme refuge for ascetics. He is Shan-

kara's father-in-law[54] and he is famous by

to make more attractive

the name Himalayas. He is decorated with

a place where water falls down

many caves and waterfalls. There are

a big space under the ground

caverns and streams. He is capable of

better than all others

granting you unmatched delight in a

battle." The supreme among asuras real-

to cause to become afraid

ized that the ocean was frightened. Like an

a long pointed weapon a weapon used for shooting
arrow released from a bow, he went to the forests around the Himalayas. On the white mountain there, there were large
a very large stone extremely large
boulders that were like gigantic elephants.
to throw with force
Dundubhi hurled many of these on the
to make a sound like an animal
ground and roared loudly. Himalayas had the form of a white cloud and was pleasant
pleasing
and agreeable in appearance. Stationed on
the highest point
his summit, he spoke these words. “O Dundubhi! O one devoted to dharma! You should not cause a difficulty for me. I am
not having special skills
unskilled in the task of fighting. I am a
shelter from danger
refuge for ascetics.” On hearing the words
able to easily learn or understand
of the intelligent king of the mountains,
a strong feeling of anger
Dundubhi’s eyes turned red with rage and he spoke these words. “Whether you are unskilled in fighting or whether you are

not influenced
disinterested because of your fear of me,
tell me about the person who can grant me
a good fight in an encounter." Himalayas,
to succeed in doing
accomplished in the use of words, heard
this. With dharma in his soul, he had never
to say
uttered words of
a strong feeling of anger
rage. However, he now
highest in degree or quality
did this and told the supreme among
to a great extent
asuras, "There is an immensely wise one
named Vali and he is like Shakra in his
determination in facing danger
valour. The prosperous
a type of animal
ape is in Kish-
having no equal
having no limits
kindha, matchless and infinite in splen-
great and impressive beauty
dour. He is immensely wise and skilled in
fighting. He is capable of granting you a
a fight between two people
duel, like Namuchi did to Vasava.[55] If you
desire an encounter, quickly go to him. He
feeling no fear
something that is done
is always brave in all deeds in an encounter
to attack in a violent way
and cannot be assailed." Hearing what the

Himalayas said, Dundubhi was filled with anger. He went to Vali, in the city of Kishkindha. He assumed the fearful (being afraid) form of a buffalo (a big wild animal) with sharp horns (hard point on the head). He was like a giant cloud in the sky, filled with water during the rainy season. The immensely (to a great extent) strong one arrived at Kishkindha's gate and roared (to make a sound like an animal) like a war drum, making the earth tremble.[56] He uprooted (to remove completely) trees that were nearby and shattered (to suddenly break into pieces) the ground with his hooves (a covering on an animal's foot). Like an elephant, he insolently (in a mean way) used his horns to gouge (to make one pay too much) the gate. Vali had gone to his inner quarters. Hearing the sound, he became intolerant (not willing to accept). He emerged (to rise from a hidden place) with the women, like the moon with the stars. Vali was the lord (one who has power and control) of the apes (a type of animal) and all those who roam (to go to without a purpose) around in

the forest. He briefly spoke to Dundubhi,

a unit of spoken language

with limited syllables and sentences.[57]

to make a sound like an animal

"Why are you roaring in this way in front

of a city gate that has been barred? O

to a great extent

Dundubhi! O immensely strong one! I

know of you. Therefore, save your life."

able to easily learn or understand

Hearing the words of the intelligent Indra

a type of animal

among apes, Dundubhi's eyes turned red

a strong feeling of anger

with rage and he spoke these words. "O

feeling no fear

brave one! Since you are in the presence of

women, you should not speak words like

these. Grant me a battle today, so that I can

get to know your strength. Or let me

to keep under control

restrain my rage until this night is over. O

the time when sun rises

ape! Accept the time till dawn to indulge in

to make someone happy

relating to sexual pleasure

gratifying your desires with sensual ob-

jects. If one kills a person who is mad,

to make one unable to think
intoxicated, sleeping, without weapons or suffering, in this world, one becomes guilty of foeticide. You are now intoxicated and confused in that way." Only slightly angered, he[58] laughed and let all the women, Tara[59] and the others, go. He told

highest in degree or quality
the supreme among asuras, "If you are not

fight between groups of people
scared of a clash, do not take me to be

the state produced by a poison
intoxicated. Take this intoxication to be an indication of my capacity to drink like a

a brief fight during a war
hero before a skirmish." Having said this,

a ring or rope made of leaves
he angrily cast aside the golden garland, given to him by his father, the great Indra. He readied himself for battle. Dundubhi

to take quickly
was like a mountain and he seized him by

hard point on the head
to turn quickly and suddenly
the horns. Vali roared loudly as he whirled

to move with force
him around and flung him down. Dun-

to press out of shape
prevent from getting a thing
dubhi was crushed in a battle that robbed
him of his life. When he fell down, blood
to flow out slowly
began to ooze out of his ears. Having lost
extremely large
his life, the one who was gigantic in form
fell down on the ground. He was uncon-
not awake
scious and lost his life. Using his arms, Vali
raised up the dead body and powerfully
to throw with force
hurled it one yojana away.[60] Hurled with
force, some drops of blood oozed out from
the mouth and, borne by the wind, des-
to go down
a place where one lives alone
cended on Matanga's hermitage. On seeing
a person who is very wise
the drops of blood fall down, the sage
to cause one to suffer
inflicted a great curse on Vali, the one who
a traditional Irish game
had done the hurling. "If he enters this
place, he will die as soon as he enters." He[61]
approached the maharshi, joined his
a word used to begin a letter
to ask
hands in salutation and beseeched him. O

a name for God
lord of men! Scared and terrified of the
to cause to be very scared
a type of animal
curse, the ape does not wish to enter the
giant mountain of Rishyamuka, or even
look at it. O Rama! Knowing that he was
not able to do something
incapable of entering this great forest, I
to stop having or doing
gave up my distress and roam around here,
to go to without a purpose
with my advisers. A giant mass of bones
having an attractive quality
can be seen, like the radiant summit of a
to be a part of
mountain. These belong to Dundubhi,
to throw with force
having courage
hurled by the valiant one.[62] These are
loaded heavily
seven large sala trees, laden with branches.
Using his energy, one by one, Vali is cap-
to cause to be in a condition
a plant term
able of rendering them leafless.[63] O Rama! I
to tell one about
determination in facing danger
have thus recounted to you his valour. O
to kill
king! How will you be able to slay Vali in a
battle? O mighty-armed one! If you can

to go through with force
a long pointed weapon
pierce these sala trees with a single arrow,
an act of murder
I will know that you are capable of slaying
Vali.'

Hearing the words of the great-
happy and full of energy
souled Sugriva, Raghava playfully raised
the structure of bones
Dundubhi's skeleton with his big toe. Rais-
to move with force
ing it, the mighty-armed one flung it ten
yojanas away. Seeing that the skeleton had
been flung away, with Lakshmana stand-
ing in front, Sugriva again spoke words
that were full of import. 'O friend! When
to throw with force
he had hurled the body away earlier, it was
the soft parts of the body
wet,[64] full of flesh and fresh. O Raghava!
Without flesh, it is light now, in a state
like that of grass. I am not yet capable of
knowing whether your strength is super-
of high quality
ior to his.'

Chapter 4(12)

Hearing the words spoken by Sugriva, to to gradually cause one to have instil confidence in him, the to a great extent immensely having or showing a lot of energy energetic Rama picked up his a weapon used for shooting bow. The one to give as a gift who bestows honours to take quickly seized his bow and a long pointed weapon a terrible arrow. He shot it in the direction speech sound common in a place of the sala trees and the twang of the bow- to become filled with a sound string made the directions reverberate. to make smooth and with shine The arrow, polished with gold, was re- to go through something leased powerfully. It penetrated the seven

sala trees, the slope of the mountain and a very short time period then entered the ground. In an instant, moving very fast the extremely swift arrow penetrated the located toward the bottom nether regions, quickly to rise from a hidden place emerged again

and returned to its own quiver. On seeing
(a case for carrying arrows)

that it had pierced through the seven sala
(to go through with force)

trees, the bull among apes was supremely
(a male animal) (a type of animal)

astounded at the force of Rama's arrow.
(showing great surprise) (a long pointed weapon)

With his ornaments dangling, he lowered
(the act of hanging a thing)

his head down on the ground. Sugriva was

extremely delighted and joined his hands

in salutation before Raghava. Rejoicing,
(a word used to begin a letter) (the act of making happy sounds)

he spoke these words to Rama, who knew

about dharma, was learned in all the

weapons and was the best among brave
(feeling no fear)

ones, standing right in front of him. 'O bull

among men! O lord! Using your arrows, in
(a name for God)

a battle, you are capable of slaying all the
(an act of murder)

gods, with Indra, not to speak of Vali. O

Kakutstha! You are the one who has shat-

tered the seven giant sala trees, the moun-
(to suddenly break into pieces)

tain and the earth with a single arrow.

Who is capable of standing before you in a battle? My sorrow has been dispelled now and I am filled with great joy. I have gained a well-wisher who is the great Indra and Varuna's equal. O Kakutstha! I am joining my hands in supplication. I have an enemy in the form of a brother. To bring pleasure to me today, please kill Vali.'

At this, Rama embraced Sugriva, who was pleasant in appearance. The immensely wise one replied in words that had Lakshmana's approval. 'With you in front, let us quickly go to Kishkindha. O Sugriva! Having gone there, challenge Vali, who is a brother only in name.' All of them swiftly went to Kishkindha, Vali's city.

closely set together
They remained in the dense forest and

hid themselves behind the trees. Sugriva

to prepare to fight
very or extremely
girded his loins and roared terribly, chal-

a loud low sound
lenging Vali. The force of his roar seemed

to suddenly break into pieces
to shatter the sky. Hearing his brother's

to a great extent
roar, the immensely strong Vali was en-

to make one very angryto rise from a hidden place
raged. He angrily emerged, like a sun that

was about to set.[65]

loud excited and emotional
There was a tumultuous clash between

Vali and Sugriva. It was like an encounter

in the sky between two terrible planets,

done for no reason
Mercury and Mars. Senseless with anger,

the two brothers struck each other in the

hand with fingers bent down
encounter, using palms and fists that were

a weapon used for shooting
like the vajra. With a bow in his hand,

Rama looked at both of them. Both the

brave ones were like the gods, the two

Ashvins, and were exactly like each other in appearance.[66] Until Raghava could to notice a difference between distinguish Sugriva from Vali, he could to combine to produce a long pointed weapon not make up his mind to release an arrow that would bring an end to life. Mean-

one that keeps from harm while, Sugriva could not see his protector, to make one feel upset Raghava. He was crushed by Vali and fled to tire out completely to Rishyamuka. He was exhausted. His a leg or arm to spread over a surface limbs were smeared with blood. He was suffering from the force of the blows.

Chased by an angry Vali, he entered the

to cause to be very scared great forest. Vali was terrified of the curse. Therefore, on seeing him enter the forest, to a great extent people who have gone back the immensely strong one retreated, saying, 'You have been saved.'

Raghava and his brother, with Hanumat, went to the forest, where the

a type of animal
ape Sugriva was. On seeing Rama arrive, with Lakshmana, Sugriva was ashamed
to worry or upset one
and distressed. He looked towards the ground and said, 'You showed me your
determination in facing danger
valour and asked me to challenge him. What is it that you have done? I have been
to cause extreme pain
devastated by the enemy. O Raghava! At that time, you should have told me the truth, that you would not kill Vali. In that case, I wouldn't have come here.' This is what the great-souled Sugriva said, dis-
upset
tressed and in a
deserving pity or sympathy
pitiable state. Raghava again addressed him in these words. 'O Sugriva! O son![67] Listen. Do not yield to anger. There is a reason why I could not
a long pointed weapon
release this arrow. O Sugriva! You and Vali
exactly the same
were identical to each other in
a small fancy object
ornaments,

piece of clothing
a type of animal
garments, size and movements. O ape! I
obvious
could not find any evident difference in
a warm soft light
determination in facing danger
voice, radiance, sight, valour or words. O
highest in degree or quality
supreme among apes! I was confused at
quality of being the same
the similarity of your appearances and
to a great extent
could not release this immensely forceful
to kill
arrow that slays enemies. As soon as I am
able to identify Vali in an encounter, I will
to prevent
restrain him with a single arrow and he
to twist from side to side
one who has power and control
will writhe on the ground. O lord of the
apes! Think of a sign to identify yourself,
a fight between two people
fighting in the duel. O Lakshmana! Up-
to make one leave home
plant that grows on a surface
root this blossoming *gajapushpi* creeper.
O Lakshmana! Hang it around the great-
souled Sugriva's neck. O Lakshmana! The
gajapushpi creeper has flowers and is

growing on the slope of the mountain. Up-

to make one leave home

root it and hang it around his neck.' With

plant that grows on a surface

that beautiful creeper around his neck, he

having an attractive quality

was radiant. He looked like a rain cloud,

to put this type of ring on

garlanded with cranes. His form was re-

very bright and attractive

splendent. Assured by Rama's words, he again went to Kishkindha, ruled by Vali, with Rama.

Chapter 4(13)

With Sugriva, Lakshmana's elder brother, with dharma in his soul, went to Kishkindha, ruled valiantly by Vali. Rama wielded a giant bow decorated with gold. He grasped arrows that were like the sun, which ensured success in a battle. Ahead of the great-souled Raghava, there were the firm-necked Sugriva and immensely strong Lakshmana. Behind them were the brave Hanumat, Nala, the valiant Nila and the immensely energetic Tara[68]—the leaders of herds of apes. They glanced at the trees that were bending down because

of the burden of flowers and at rivers full

shining with bright light

of sparkling water, heading towards the

a big space under the ground

ocean. There were caverns, waterfalls and

caves in the mountains, the best of sum-

the highest point

mits and valleys that were pleasant to see.

to make small flashes of light

There was water that sparkled like lapis

a type of flowering plant

lazuli, filled with lotuses, with leaves, buds

male sexual part of a flower

and stamens. Along the road, they saw

beautiful lakes. There were karandavas,

a type of bird

herons, swans, vanjulakas, waterfowl,

a bird that swims

chakravakas and other kinds of birds that

were calling. Without any fear from those

to go to without a purpose

who roamed around in the forest, they fed

any new growth of a plant

on the soft grass and sprouts. Everywhere,

the act of eating grass

they saw deer grazing or standing on

the ground. There were terrible wild ele-

to make more attractive

phants roaming around alone.[69] Decorated

an animal's long large tooth

with white tusks, they were the enemies

of the lakes, because they destroyed the

to move around

banks. There were many others wandering

around in the forest and birds flying in the

moving very fast

sky. As they looked at these, they swiftly

advanced, following Sugriva's lead.

While they were quickly proceeding,

someone related to one in the past

people from one's family

the descendant of the Raghu lineage saw

a small mass of something

a grove with a clump of trees. Rama told

Sugriva, 'This clump of trees looks like a

cloud in the sky. Indeed, it is like a large

mass of clouds in the sky and is circled

a kind of fruit

by plantain trees on the outside. O friend!

desire to learn or know more

What is this? My curiosity is great and I

wish to know about this. I wish that you

should act so as to satisfy my curiosity.' As

they advanced, Sugriva heard the great-

souled Raghava's words. Sugriva told him about the great forest. 'O Raghava! This extensive hermitage (a place where one lives alone) removes all exhaustion (the state of being too tired). There are gardens and groves (a small group of trees), filled with succulent (full of liquid) roots and fruits and tasty (having a good taste) water. There were sages (a person who is very wise) named *saptajanas* and they were rigid (not easily changed) in their vows (a serious promise). There were seven of them.[70] They controlled themselves, with their heads downwards (towards the lower level), or lay down in the water. Residing (to exist or be present) in the forest, they survived only on air, having that only once in seven nights. After one hundred years had passed, those seven went to heaven (the place where God lives) in their own physical bodies. It is because of their powers that there is a wall of trees all around this place. This hermitage cannot be assailed (to attack in a violent way),

even by Indra, the gods and the asuras.

The birds avoid this place and so do the others who roam (to go to without a purpose) around in the forest. In their confusion, if they enter, they do not return again. The sounds of ornaments (a small fancy object) can be heard from there, with rhythm (regular pattern of sound or action) and syllables (a unit of spoken language). O Raghava! There are the sounds of singing and the playing of musical instruments. There is a divine fragrance (a pleasant smell) too. The three fires are lit there and the smoke can be seen.[71] It circles up around the tops of the trees, thick and red, like the body of a pigeon (a type of a bird). O Raghava! Bow (to bend to greet or show respect) down towards them, with dharma in their souls. With your brother, Lakshmana, control yourself and join your hands in salutation (a word used to begin a letter). O Rama! If people bow down to the rishis who had

to wash
not showing a successful future
cleansed their souls, nothing inauspicious is ever seen to occur in their bodies.' At this, with his brother, Lakshmana, Rama
a word used to begin a letter
joined his hands in salutation in the direction of the great-souled rishis and honoured them. With dharma in his soul, having honoured them, with his brother
a type of animal
Lakshmana, Rama proceeded with the ape
showing happiness
Sugriva, cheerful in his mind. They pro-
a place where one lives alone
ceeded a long distance from the hermitage
not able to doubted
of the saptajanas and saw the unassailable Kishkindha, ruled over by Vali.

Chapter 4(14)

All of them quickly hurried and reached Kishkindha, ruled over by Vali. They remained in the dense (closely set together) forest, hiding themselves behind the trees. The large-necked Sugriva loved forests. He cast his glance around everywhere in the forest and was filled with great rage. He roared (to shout very loudly) loudly, issuing a challenge for a duel (a fight between two people). Surrounded by his friends, he roared (to make a sound like an animal) like a cloud. He was like a rising sun and his proud stride (a long step) was like that of a lion (a large wild cat). On seeing Rama, who was accomplished (to succeed in doing) in his tasks, Sugriva addressed him in these words. 'We

have reached Kishkindha, Vali's city. The gates are made out of molten (being made liquid by heat) gold and the firm flags are rising up. This extensive (large in size or amount) place is inhabited (to live in a place) by many apes (a type of animal). O brave one! Fulfil the pledge (a serious promise or agreement) you made earlier about killing Vali. Quickly make it successful, like a creeper (plant that grows on a surface) whose time has come.'[72]

Raghava, with dharma in his soul, was thus addressed by Sugriva. The slayer (someone who causes death) of enemies replied to Sugriva in these words. 'This gajapushpi is now a sign that you can be identified with. The sun in the sky and the garland (a ring or rope made of leaves) of nakshatras are seen to traverse (to move across) in a contrary (against something) direction.[73] O ape! Do not be scared. Vali and the enmity (a feeling of extreme dislike) will be uprooted (to remove completely) today. I will free you with a single arrow (a long pointed weapon) that is released in the course

of the encounter. O Sugriva! Show me the enemy who is in the form of a brother. Vali will be slain (to kill) and will writhe (to twist from side to side) around in the dust of the forest. If he returns with his life even after he has come into my line of vision, I will be guilty of a crime and you can then censure (criticize strongly in public) me. You have seen how I shattered (to suddenly break into pieces) seven sala trees with an arrow (a long pointed weapon). Know that with that strength, Vali will be killed by me today. O brave (feeling no fear) one! Even though I have faced hardship (pain and suffering), I have never uttered a falsehood (to say / a lie or inaccuracy) earlier. Nor will I ever utter (complete and total) it. I am tied down by my love for dharma. Conquer (to gain control of) your fear. I will make the pledge (a serious promise or agreement) come true, the way Shatakratu uses showers for budding seedlings (a baby plant from a seed) in a field. Therefore, summon Vali, the wearer (a person who wears an item)

a ring or rope made of leaves

of the golden garland. O Sugriva! Make a

a type of animal

sound so that the ape emerges. He desires

victory. He prides himself on his victories.

He has never suffered at your hands. Since

he loves fighting, Vali will emerge alone.

feeling no fear

When he hears brave enemies challenge

to allow to exist

him to an encounter, he cannot tolerate it,

especially in the presence of women. He

determination in facing danger

knows about his own valour.'

a type of brown color

Sugriva was golden and tawny in com-

to make a sound like an animal

plexion. Hearing Rama's words, he roared

with mean behavior

to suddenly break into pieces

loudly and cruelly, as if he was shattering

to cause to become afraid

the sky. The cows were frightened at this

a quality of happiness

sound and lost their radiance. The noble

afraid or nervous

ladies were anxious, as if they were suffer-

an action considered to be bad

ing from the sins of a king. Like horses

a wild animal

to run away from danger

routed in a war, the deer quickly fled. The

birds fell down on the ground, like planets that had exhausted (to tire out completely) their merits (a good quality). Surya's son[74] thus enhanced his valour (determination in facing danger) and his energy, roaring (to make a sound like an animal) like the thunder of a mass of clouds. He quickly emitted (to send out from a source) the roar he was known for. He was like the lord (one who has power and control) of the rivers, when a wind makes the waves turbulent.

Chapter 4(15)

not willing to accept

The intolerant Vali was in his inner

a loud low sound

quarters and heard the roar of his brother,

the great-souled Sugriva. He heard the

to shake slightly due to force

roar that made all the creatures tremble.

a very short time period

On hearing this, in an instant, his intoxi-

the state produced by a poison

a strong feeling of anger

cation was disturbed, because a great rage

to come or go where not wanted

a leg or arm

intruded on it. With rage all over his limbs,

a shade of a color

Vali assumed the hue of the evening, when

a warm soft light

the sun has just lost its radiance and is

to color slightly

to rub together

tinged with red. Vali gnashed his teeth

the natural color of the skin

and because of his rage, his complexion

assumed that of the fire. He looked like a

a type of flowering plant

to remove completely

lake where red lotuses had been uprooted,

thick or tall stem of a plant

together with their stalks. Hearing that

too bad to be accepted a type of animal

intolerable sound, the ape leapt up and the

to suddenly break into pieces

force of his steps seemed to shatter the

earth.

Tara, the well-wisher, showed her affec-

a feeling of liking someone extremely afraid

tion by embracing him. Terrified and

to say

scared, she uttered words that were for his

feeling no fear

benefit. 'O brave one! At a time when you

have just woken up, it is best to cast aside

a ring or rope made of leaves

this anger, like a garland that has been

enjoyed. It has arrived like a flood in a river.

to rise from a hidden place

I do not like this idea of your emerging

suddenly. You should hear the reason why

to keep under control

I am asking you to restrain yourself. Earl-

to go down

ier, he descended in rage and challenged

a fight between two people

you to a duel. Though he descended, he

to press out of shape

was contained and crushed, and fled in

various directions. He was contained and

to make one feel upset

especially crushed by you. Since he has

come here and is challenging you again, a

a feeling of doubt

suspicion has been generated in my mind.

There cannot be a minor reason behind his

the quality of being mean

insolence, conduct, this kind of

to make a sound like an animal

roaring

a strong feeling of anger

and the rage in the roaring. I do not think

that Sugriva has come to you without any

help. There must be a foundation of help

and he is roaring on the basis of that. That

a type of animal

able to easily learn or understand

ape is naturally skilled and intelligent. He

does not enter into a friendship without

determination in facing danger

testing the other person's valour. O brave

one! I have earlier heard the account

spoken about by Prince Angada. I will tell

producing good results

you about those beneficial words. Rama is

to defeat by force

one who crushes the armies of others and

he has arisen, like the fire of destruction at the end of a yuga. The famous one is harsh (being hard to deal with) in fighting and he has become your brother's aide (one who assists another). He is the supreme refuge (shelter from danger) for the distressed (upset) and is like a tree virtuous (morally good) ones seek out for a residence (the place where someone lives) under. He is the refuge for the afflicted (to cause pain to) and is the only abode (the place where one lives) for fame. He possesses knowledge and learning and is engaged in following his father's commands. He is the great store of all qualities, and like an Indra among mountains possessing minerals (a natural chemical substance). There should be peace, not dissension (a difference of opinion), with that great-souled one. In deeds (something that is done) connected with war, he is immeasurable (very great in size or amount) and is impossible to vanquish (to defeat completely). O brave one! I am telling you a little bit about this, because I

do not wish you to be malicious. I have told you what is beneficial. You should act in accordance with what you have heard. It is best to quickly instate Sugriva as the heir apparent. O brave one! O king! Why should one unnecessarily have a conflict with a younger brother? I think that peace and fraternal relations with Rama and great affection for Sugriva, casting this enmity a long distance away, are best. The ape who is your younger brother should be nur-tured. Whether he is there or close at hand here, he always remains your relative. If you wish to do something that brings pleasure to me, if you wish to ensure my welfare, I am lovingly beseeching you to

having a desire to cause harm
producing good results
feeling no fear
not needed or necessary
a strong disagreement
relating to brothers
a feeling of liking someone
a feeling of extreme dislike
a type of animal
to help to grow or develop
with love
to ask

morally good

act in accordance with my virtuous

words.’

Chapter 4(16)

one who has power and control

With a face like that of the lord of the stars, Tara said this.[75] However, Vali rep-

to speak in an angry way

rimanded her and addressed her in these words. 'This extremely angry brother of

to make a sound like an animal

mine is roaring and he is also an enemy.

O one with the beautiful face! What is the

to allow to exist showing fear

reason for me to tolerate him? O timid one!

feeling no fear to attack in a violent way

To brave ones who cannot be assailed and

to move back to avoid danger ability to accept a bad thing

do not retreat from a battle, the tolerance of a challenge is said to be worse than death. I cannot tolerate this and I am capable of fighting against those who desire a

fight between groups of people a loud low sound

clash. Sugriva is angry, but it is the roar of

a *hinagriva*.[76] You should not be distressed (upset) at the prospect (chance of a thing to happen) of Raghava doing anything against me. He knows about dharma. He is grateful (feeling or showing thanks). Why should he commit a wicked (evil) act like that? Return with all the women.

Why are you following me again? You have shown me your affection (a feeling of liking someone). You have acted faithfully (deserving trust) towards me. Conquer (to gain control of) your fear. I will go and fight against Sugriva. I will destroy his insolence (the quality of being mean), but I will let him escape with his life. For the sake (the benefit of one) of victory, I am taking an oath (a formal promise) on my lives for you to return. In the encounter against my brother, I will easily be victorious (having won a victory) and will return.' At this, Tara, agreeable (pleasing) in speech, embraced (to hold in one's arms) Vali. Weeping (to cry) gently, she circumambulated him, keeping him to her

to say in a correct way

right.[77] Desiring victory, she pronounced

a prayer for God's blessing

mantras of benediction. Confused and

very sad

miserable, she entered the inner quarters

with the women. With the women, Tara

the place where someone lives

entered her own residence.

to rise from a hidden place

to make a long loud breath

He emerged from the city, sighing like

very angry

an enraged and large snake. Filled with

highest in degree or quality

to a great extent

supreme rage, the immensely powerful

Vali sighed. Wishing to see the enemy, he

glanced around on all sides. He then saw

pleasing to look at

a type of brown color

the handsome Sugriva, golden and tawny

the natural color of the skin

one's sexual parts

in complexion. With his loins girded, he

to shine brightly

was ready, blazing like a fire. The mighty-

armed one saw Sugriva stationed there.

Filled with supreme rage, Vali also tied up

thing that wraps around

having courage

his girdle firmly. The valiant Vali firmly

hand with fingers bent down

girded his loins and raised his fists. Hav-

to find out
ing ascertained the right time to attack,

he rushed in Sugriva's direction. Vali was

to make more attractive a ring or rope made of leaves
adorned in a golden garland and was

a strong feeling of anger
advancing in rage. Sugriva also raised his

closed together tightly
clenched fists in his direction. Sugriva,

to succeed in doing to go down
accomplished in fighting, descended

with a red brown color
with great force. With eyes coppery red in

rage, Vali addressed him in these words.

to close tight
'This fist of mine is tightly clenched and

to put in a certain place
the fingers are tucked away inside. I will

strike you with force, so that I can take

to remove
away your life.' Thus addressed, Sugriva

angrily told Vali, 'My fists will descend on

prevent from getting a thing
your head and rob you of your life.' He[78]

approached him and struck him with

by that means
great rage and force. Thereby, blood began

to flow from the blows and he[79] looked like

a mountain. Though alone, Sugriva used his energy to uproot (to remove completely) a sala tree. He struck Vali on the body, like a bolt of thunder (the loud sound during storms) descending (to go down) on a large mountain. Struck by the uprooted sala tree and confused, Vali trembled (to shake slightly). He was like a boat with helmsmen (one who controls a ship), but suffering on the ocean because of its heavy burden. Both of them were valiant (having courage) and terrible in strength.

Their speed was like that of Suparna.[80] The fearfulness (emotion when expecting danger) of their forms was enhanced (to improve), like the moon and the sun in the sky. However, Sugriva was milder in valour (determination in facing danger) and his insolence (the quality of being mean) was shattered by Vali. Exhibiting his dexterity (clever skill), he sought to avoid Vali.

Raghava affixed (to attach) a large arrow (a long pointed weapon) that was like a virulent (extremely dangerous) serpent and struck Vali in

the chest with this. Struck with force, Vali fell down on the ground. He was wet with streams of blood and sweat. He was like a blossoming ashoka tree, uprooted by the wind. Vasava's son became unconscious in the encounter. He was like Indra's standard, when it is shattered and falls down on the ground.[81]

Chapter 4(17)

being hard to deal with

Vali was harsh in battle, but he was struck by Rama's arrow. He suddenly fell down, like a tree that has been severed. His limbs, decorated in ornaments made out of molten gold, sprawled out on the ground. He fell down, like the standard of the king of the gods when it has been freed from the ropes. The lord of large numbers of apes and bears fell down on the ground.

He was like the moon, when it has been dislodged from the sky and no longer illuminates the earth. The great-souled one's body fell down on the ground. However,

a long pointed weapon

to cut off

to make more attractive a small fancy object

sit or lie with arms and legs spread

a strong thick string

a type of animal

to remove with force

to supply with light

the state of being successful
his prosperity, his life, his energy and his
determination in facing danger
valour hadn't yet disappeared. Shakra had
a ring or rope made of leaves
given him an excellent golden garland,
to make more attractive
in the first position
decorated with jewels. The foremost
a type of animal
among ape's life, energy and prosperity
to provide what is needed
were sustained by this. The brave leader

of the apes was wearing that garland and
to give a slight quality
he looked like a rain cloud, tinged at the
the farthest limit
a shade of a color
extremities with the hue of the evening.

Though he had fallen down because his
a functional part of the body
inner organs had been struck, the garland,
to impress or surprise
his body and the arrow dazzled, as if Lak-

shmi had been divided into three. That
to communicate
weapon had the power to convey the brave
the place where God lives
one along the road to heaven. Released
to bend to greet or show respect
to transport
from Rama's bow, it would convey him to
highest in degree or quality
his supreme destination. Fallen down in

the battle, he was like a fire without its rays. It was as if Yayati had been dislodged from the world of the gods after his store of merit was over. Though he was as unassailable as the great Indra, though he was impossible to withstand, like the great Indra, he was like the sun fallen down on the ground, when the time arrives for the end of a yuga. Vali, the great Indra's son, wearing that golden garland, was brought down. The mighty-armed one's chest was like that of a lion. With tawny eyes, his mouth blazed. He saw Rama approach him, followed by Lakshmana.

On seeing Raghava and the immensely strong Lakshmana, Vali politely uttered harsh words that were full of dharma.

‘What qualities have you achieved by an act of murder slaying someone who was not facing you? I was engaged in fighting and have met my death because of you. You have been born people from one's family in a noble lineage. You possess spirit. You having or showing a lot of energy are energetic and observe a serious promise vows. “Rama a desire to help others knows about compassion and is engaged a government program to help poor in the welfare of subjects. He is kind and serious effort or attempt great in endeavour. He knows about time and is firm in following his vows.” In this way, all the creatures speak about your state of being well known fame on earth. Considering those qualities and knowing about your great lineage, to keep under control despite being restrained by Tara, I faced Sugriva. When I did not see you, I arrived at the conclusion, “He should not hurt me to take away one's attention when I am distracted and am fighting

against someone else." I did not know that you have destroyed your soul and that you have raised the banner (a large cloth with writing) of dharma, but follow adharma. I now know that you are wicked (evil) in conduct, like a well hidden in grass. You are wicked (to cause to be pulled away from), in the disguise of a virtuous (morally good) person, like a hidden fire. I did not know that you were deceitfully (in a way with lies) enveloped in dharma. In my kingdom (a country ruled by a king), or in my city, I have not committed a wicked act towards you. I do not know of any violent deed (something that is done) that I have done towards you. I am innocent. An ape always roams (to go to without a purpose) around in the forest and subsists on fruits and roots. You acted against me when I was engaged with someone else. You are the son of a lord (a name for God) of men. It is evident (obvious) that you are pleasant to

see. O king! All the signs show that you are full of dharma. Which learned person, who does not have any doubts[82] and has been born in a noble lineage (people from one's family), will hide himself in the signs of dharma and perpetrate (to do something illegal) such a cruel deed? You have been born in a royal lineage and are renowned (known and admired by many) as someone who follows dharma. While donning the garb (a specific type of clothing) of morality, why are you running after what is immoral (wrong or not moral)? O king! Conciliation (state of showing cooperation), donations, forgiveness (the act of forgiving), dharma, perseverance, valour and punishing those who cause injury—these are the qualities of kings. O Rama! We are animals who roam (to go to without a purpose) around in the forest, surviving on roots and fruits. O lord (a name for God) of men! This is our nature and you are a man.[83] Land, gold

and silver—these are the reasons for acting against a person. What has tempted (to cause to do a bad thing) you into this forest? Which of my fruits are you after? Good policy, humility (the state of not having pride), punishing and showing favours—these represent the broad conduct of kings. Kings do not act according to their own caprices (a sudden change). For you, desire has been the most important. You are unsteady (not steady) and prone (likely to) to anger. Since you are devoted to a bow (an act of greeting), your conduct as a king has been narrow.[84] You are not devoted to dharma. Your intelligence is not based on artha. O lord (a name for God) of men! You are dragged along by your senses and a conduct based on caprice. O Kakutstha! I am innocent and you have slain (to kill) me with an arrow (a long pointed weapon). Having performed this reprehen- (very bad)

something that is done
sible deed, what will you say in an assem-
morally good
bly of the virtuous? One who kills a king,
one who kills a brahmana, one who kills a
a person who steals something
cow, one who is a thief, one who is devoted
to killing creatures, one who is a non-
believer[85] and one who marries before the
of greater age
marriage of his elder brother—all these go
to hell. My skin cannot be worn. The
to avoid
virtuous shun my body hair and bones. My
the soft parts of the body
flesh cannot be eaten by those like you who
follow dharma. O Raghava! Brahmanas
and kshatriyas can eat five kinds of ani-
mals with five nails—a porcupine, a
shvavidha,[86] a lizard, a hare and a turtle as
the fifth. O king! Learned ones do not
desire my skin and bones. I possess five
hard covering at a finger's end
nails and have been killed, though my flesh

cannot be eaten. O Kakutstha! If you are the protector, the earth does not have a protector. This is like a woman with good conduct possessing a cunning husband. You are deceitful, inferior, wicked and false, though your mind seems to be generous. You violate agreements. How could you have been born to the great-souled Dasharatha? You have destroyed the harness of good conduct and transgressed the dharma of the virtuous. I have been slain by an elephant named Rama, who has abandoned the goad of dharma. O son of a king! Had you fought with me in an encounter when I could see you, you would have been killed by me today and would have seen the god Vaivasvata.[87] I am

not able to doubted
unassailable and was slain by you in an
to kill

encounter when I could not see you. You

a large snake
were like a serpent, attacking when a man

to make one unable to think
alcohol
sleeping
is intoxicated with liquor and is asleep.

Had you not killed me in a desire to bring

Sugriva pleasure, I would have captured

Ravana alive in a battle, bound him by the

neck and delivered him to you. Whether

Maithilee has been kept in the waters of

located toward the bottom
the ocean or in the nether regions, on your

command, I would have brought her, like

an adult female horse
the white mare.[88] When I have gone to

the place where God lives
to get a thing by effort
a world ruled by God
heaven, Sugriva's obtaining the kingdom is

proper. However, your following adharma

an act of murder
and slaying me in a battle is not proper.

what happens in the future
When a person is urged by destiny, such an

a strong need that harms
used to express polite apology
addiction to desire occurs. But pardon me.

moral behavior

Think about virtue and give me a reply.'

The great-souled one was suffering, hav-

a long pointed weapon

ing been struck by the arrow. He said this,

with his mouth dry. He glanced at Rama,

who was like the sun. The son of the king

a being that cannot die

of the immortals then fell silent.

Chapter 4(18)

Vali was slain by Rama and was senseless. He humbly spoke these beneficial and harsh words, which were in conformity with dharma and artha. He was like the sun when it has lost its radiance. He was like a cloud that has released its water.

Like a fire that has been pacified, the best of the apes uttered these words. The lord of the apes spoke these supreme words, full of the qualities of dharma and artha.

After being addressed in this way, Rama spoke to Vali. 'Without knowing about dharma, artha, kama and the contracts

that people follow, why are you now rep-
to speak in an angry way
rimanding me in this childish way? O
of a young person
friendly and pleasant
amiable one! O ape! You desire to speak to
lack of good sense
me in your folly, without having asked

those who possess intelligence, those who
to have great respect for
are aged and those who are revered pre-

ceptors. This land, with its mountains,
a small group of trees
forests and groves, belongs to the Iksh-
to make one suffer for a mistake
vakus,[89] granting the right to punish and

reward animals, birds and humans there.
telling the truth
Bharata, truthful and upright, with

basic nature of a thing
knows the essence of dharma, kama and

artha and is engaged in punishing and

rewarding. He possesses both good policy
the state of not having pride
and humility and truth is well established

in him. He is the king and he knows about

determination in facing danger

the time and the place, and his valour has been seen. All of us, the other kings, act according to his instructions, which are

to go to without a purpose

based on dharma. As we wish, we roam around this entire earth, establishing

a kind of wild animal

dharma. Bharata, tiger among kings, is devoted to dharma. While he protects this entire earth, who can act contrary to

highest in degree or quality

dharma? We are supremely established in our own dharma. Placing Bharata's in-

the most important part

structions at the forefront, as is proper, we

to criticize badly

to do something different

chastise those who deviate from the path.

very bad

Through your reprehensible deeds, you

to damage the condition of

have tainted dharma. You have not based yourself on the path meant for kings, but have made kama the most important.

to walk

Those who tread along the path of dharma

know that there are three fathers—the elder brother, the father[90] and the one who grants knowledge. It is because of reasons of dharma that three have been thought to be like sons—a younger brother, one's own son[91] and a disciple who possesses the qualities. O ape! The dharma followed by the virtuous is subtle and extremely difficult to understand. One can differentiate between right and wrong through the soul that exists in the heart of all creatures. Like the fickle consulting the fickle, or those who are born blind consulting those who are born blind, how will you understand if you consult apes who have not cleansed their souls? I will explain to you what I have said. However, you should not cen-

one who accepts teachings
a type of animal
morally good
to make a thing not the same
changing often
to wash
criticize strongly in public

a strong feeling of anger
sure me only because of your rage. Behold.

This is the reason why I have killed you.

lasting forever
Abandoning eternal dharma, you had

sexual contact between people
intercourse with your brother's wife. The

great-souled Sugriva is still alive. Ruma[92] is

one who is easily harmed
like your daughter-in-law. Falling prey to

evil
desire, you have committed a wicked act

a type of animal
by having intercourse with her. O ape! You

do a thing that is not allowed
followed kama and transgressed dharma.

You have touched your brother's wife and I

to make one suffer for a mistake
have accordingly punished you. O lord of

the apes! If a person acts contrary to

relating to ordinary life
worldly conventions, I do not think an act

of punishing him is contrary to dharma. It

relating to religion
has been said in the sacred texts that if a

man follows kama and engages in inter-

relating to living things
course with his biological sister or his

younger brother's wife, he should be

to make one suffer for a mistake

punished with death. Bharata is the lord of

one who has power and control

the earth and we follow his commands.

do a thing that is not allowed

You have transgressed dharma. How could

not being taken into account

that have been overlooked? Following

dharma, Bharata protects the wise and

to cause to become dependent

punishes those who are addicted to kama

and transgress this major dharma. O lord

a type of animal

of the apes! We have only acted in accord-

ance with Bharata's commands. According

to his principles, we have punished those

to break a law

who violate ethical agreements. I have a

friendship with Sugriva and it is just like

that with Lakshmana. I will give him his

a country ruled by a king

wife and kingdom and he will do what is

best for me. In the presence of the apes, I

a serious promise or agreement

gave him this pledge. How can someone

a serious promise or agreement
like me ignore a pledge that I have made?
to understand
You can now comprehend all the various
reasons why I have followed great dharma
to criticize badly
when I have chastised you. In every way,
a verbal punishment
your chastisement is seen to be in accord-
ance with dharma. Dharma can be seen in
the act of helping a friend. Kings who
to have and use
wield the rod of chastisement against
evil
free from spots and stains
wicked men are unblemished and go to
morally good
heaven, like virtuous ones who perform
something that is done
one who survives by asking
good deeds. When a mendicant performed
a wicked act, like the wicked act you have
a relative of the past
performed, my noble ancestor Mandhata
pain and suffering
ensured the terrible hardship that he
desired for himself.[93] If kings are dis-
to take away one's attention
tracted and ignore the sins committed by
payment for a wrong act
others, they perform atonement by smear-

to do a thing considered wrong

ing themselves in the dust of those sins. O

a type of animal

tiger among apes! Therefore, enough of

expression of being very sad

this lamentation. We are subject to our

standards of proper behavior

own norms and have thought of dharma

when killing you. Hiding themselves, men

are seen to capture a large number of

an animal trap

animals with snares, nooses and various

other hidden means. This is irrespective of

to cause to be very scared

whether they are running away, terrified,

to go to without a purpose

to take away one's attention

roaming around without fear, distracted,

to move back to avoid danger

undistracted or retreating. Men who desire

the soft parts of the body

flesh will certainly kill them and there is

an action considered to be bad

a person who is very wise

no sin in this. Therefore, royal sages who

know about dharma engage in hunting. O

as a result

a long pointed weapon

ape! Accordingly, using an arrow, I have

to kill

slain you in an encounter. Whether you

are fighting or you are not fighting, you are

a type of animal

no more than an ape. O best among apes!

There is no doubt that kings are the ones

who grant dharma, which is extremely

suggesting future success

difficult to obtain, and auspicious lives. On

earth, they are gods in the form of men and

to strongly say a thing is bad

must not be harmed, condemned,

to treat without respect

slighted, or addressed through disagree-

not pleasing

able speech. You only base yourself on

anger and do not know about dharma.

Know that I am based on the dharma of my

fathers and grandfathers.'

in a severe manner

Vali was grievously hurt and was

addressed by Rama in this way. Joining his

a word used to begin a letter

hands in salutation, the lord of the apes

replied to Rama. 'O best among men! There

is no doubt that it is exactly as you have

not able to do something

said. I am incapable of replying to you

about what is right and what is wrong.

Because I did not realize this earlier, in

not pleasing

my confusion, I have spoken disagreeable

words. O Raghava! Indeed, you should not

find fault with me on that account. You

a government program to help poor

are engaged in the welfare of subjects and

know the truth about objectives. You are

to make a decision

skilled in determining cause and effect.

free from spots and stains

Your intelligence is unblemished. I now

do a thing that is not allowed

know how I have transgressed the most

important dharma. O one who knows

about dharma! Your words are in conform-

the state of agreeing with

ity with dharma. Protect me.' Vali's voice

to make one stop breathing

choked with tears and there was deep

something that causes pain

affliction in his tone. Like an elephant

thick and deep wet ground

stuck in mire, he glanced towards Rama

feeling sad due to loss

and said, 'I am not sorrowing as much over

myself, Tara or my relatives, as I am over Angada. He wears golden armlets[94] and possesses the best qualities. He has been reared by me since childhood and unable to see me, he will be miserable. He will be like a lake that has gone dry because all the water has been drunk. Use your excellent intelligence and treat Sugriva and Angada in the same way. You are the chastiser and the protector. You know about what should be done and what should not be done. O lord of men! O king! Your conduct towards Angada should be the same as that towards Bharata, Lakshmana and Sugriva. You should ensure that Sugriva does not disrespect the ascetic Tara and punish her because of the crime I com-

a band worn around the arm

very sad

one that keeps from harm

a name for God

to show a lack of respect for

to make one suffer for a mistake

mitted. When you show your favours, a person is capable of ruling over a kingdom (a country ruled by a king). Let him follow your instructions and follow your inclinations (a desire or tendency).'

Rama, whose foresight (the ability to see the future) was evident (obvious), assured Vali. 'O supreme (highest in degree or quality) among apes (a type of animal)! You need not trouble yourself about what we will do. We will especially bear in mind dharma when we act towards you. The punished (to make one suffer for a mistake) who is brought down through punishment (the act of giving a penalty) and the punisher who performs the act of punishing—both of them attain (to achieve something) the ends of cause and effect and do not suffer. Having faced the punishment, you have been cleansed (to wash) of all sin. Following dharma, you have obtained (to get a thing by effort) your true nature and are on the path indicated by

dharma.' The great-souled one's words were sweet. They were controlled and followed the path of dharma. Rama was the one who crushed (to defeat by force) others in battle. Having heard his appropriate (suited for a purpose) words, the ape (a type of animal) said,

'Scorched (to burn the surface of) by the arrow (a long pointed weapon), I have lost my senses. O lord! I condemned (to strongly say a thing is bad) you in my ignorance (a lack of knowledge). Your terrible valour (determination in facing danger) is like that of the great Indra. O lord of men! Pardon me (used as a polite way to speak) and show me your favours.'

Chapter 4(19)

a long pointed weapon

Wounded by the arrow, the great king

a type of animal

of the apes was lying down. When he was

producing good results

addressed in these beneficial words, there

was nothing he could say in reply. His

a leg or arm

having edges that are not even

limbs had been mangled by the rocks and

he had been severely hurt by the trees.[95]

Struck by Rama's arrow his life ended and

not awake

he was unconscious.

a kind of wild animal

His wife, Tara, heard that Vali, tiger

to kill

among apes, had been slain through an

arrow released by Rama in the course of

the encounter. She heard the extremely

not pleasing

terrible and disagreeable news that her

husband had been killed. Extremely

afraid or nervous

anxious, with her son, she rushed out of

many caves in the mountains.[96] There

a type of animal

were extremely strong apes who were

a friend

Angada's companions. However, on seeing

to run away from danger

Rama with his bow, they fled in different

to cause to be very scared

directions. She saw that the terrified apes

were quickly running away. They were like

animals running away when the leader

a group of animals to kill

of the herd has been slain. All of them

very sad

were terrified and miserable, as if Rama's

a long pointed weapon

arrow was chasing them. Though she was

to feel sad

herself grieving, she approached them. 'O

apes! O miserable ones! Your king was a

a large wild cat

lion and he is in front of you. Why are you

terrified and running away, leaving him

there? From a distance, Rama has struck

a long pointed weapon
him with arrow that can strike at a long

distance. Has his terrible brother brought

the benefit of one a country ruled by a king
him down for the sake of the kingdom?’[97]

a type of animal
The apes could assume any form at will.

Having heard the words of the ape’s wife,

in a state of much confusion
realizing that this was a chaotic time,

they spoke these words to the beautiful

movement away from danger
one. ‘Retreat. Your son is still alive. Protect

one that ruins something
your son Angada. The destroyer, in Rama’s

to remove
form, is taking away Vali, who has been

to move with force
killed. He flung trees and large rocks at

to cause to become lower
him. However, Vali was brought down

by arrows that were like the vajra, as if

he was brought down by the vajra.[98] His

large in size or amount
strength is great and extensive and he

to completely cover
has enveloped everything here with that.

a quality of happiness
His radiance is like that of Shakra and he

has slain the tiger among apes. We must protect the city and all the brave ones must consecrate Angada. When Vali's son has been instated, all the apes will start to serve him. O one with the beautiful face! It is not appropriate that you should remain here. Let all the apes hasten and enter an impenetrable place. There are those who roam around in the forest. Some have wives. Others don't have wives. Those whom we have harmed will seek to harm us and we are suffering a great fear on account of them.'

Despite hearing this, the beautiful one proceeded some distance. The one with the beautiful smile spoke words that were appropriate for her. 'When my husband,

to a great extent having good luck a type of animal
the immensely fortunate lion among apes,

has been destroyed, what will I do with

a country ruled by a king
a son, with a kingdom, or with my own

self? I will go before the feet of that great-

to cause to become lower
souled one, who has been brought down

a long pointed weapon
by the arrow released by Rama.' Saying

to cry done for no reason a deep sadness
this, weeping and senseless with grief, she

to hit with one's open hand
rushed forward. In misery, she slapped

part of the leg above the knee
her head, her thighs and her arms. Hav-

ing advanced, she saw her husband lying

to move back to avoid danger
down on the ground. He never retreated

someone who causes death
from a battle and was the slayer of Indras

among danavas. Like Vasava with his

to move with force
vajra, he could fling away the best among

mountains. He was like a great storm and

to make a sound like an animal
roared like a dense mass of large clouds. He

determination in facing danger
was like Shakra in his valour. He showered

down on others, like a dense (difficult to see through) cloud. He roared (to shout very loudly) against those who roared (to make a sound like an animal) at him. The brave one had been brought down (to cause to become lower) by another brave (feeling no fear) one. He was like a king of deer (a wild animal), killed by a tiger (a kind of wild animal) for the sake (the benefit of one) of flesh. He was like a sacrificial (of giving up something) altar with its banner (a large cloth with writing), worshipped by all the worlds. He was like a chaitya[99] that had been uprooted (to remove completely) by Suparna for the sake of serpents (a large snake).' The auspicious (suggesting future success) one saw Rama standing there, leaning on his bow (a weapon used for shooting) for support. Rama's younger brother was with him and so was her husband's younger brother. She passed them and approached her husband, who had been slain (to kill) in the encounter. On seeing him, she was scared and distressed (upset) and fell down on the ground. When she arose, as

if from sleep, she saw her husband, bound

a loop at the end of a rope

having impressive qualities

by the nooses of death. ‘O noble one!’ Thus

to express sadness

to cry

to make a loud cry

lamenting, she wept. She was shrieking

a large bird that eats fish

like a female osprey. Seeing her, and on

seeing that Angada had arrived, Sugriva

very severe or not pleasant

suffered and was miserable.

Chapter 4(20)

Tara, with a face like that of the lord of the stars, saw him slain and lying down on the ground, an arrow released from Rama's bow having robbed him of his life. The beautiful one approached her husband and embraced him. She saw Vali, who was like an elephant, killed by the arrow. The Indra among apes possessed a complexion that was like that of the great Indra. He was like a tree that had been uprooted. She was tormented and miserable in her mind. She sorrowed and lamented. 'O one who was terrible in battle! O supreme among

feeling no fear — a type of animal

brave ones! O best among apes! I am in

front of you. Why are you not speaking to

a kind of wild animal

me now? O tiger among apes! Arise. We

will serve you with the best of beds. Su-

highest in degree or quality

preme kings do not lie down on the ground

a name for God — obvious

in this way. O lord of the earth! It is evident

that you love the earth greatly. Even

though you have lost your life, you have

to hold in one's arms

cast me aside and are embracing her.[100] O

brave one! It is evident that you followed

dharma and constructed this beautiful

the place where God lives

city of Kishkindha on the road to heaven.

There are those of us who were with you in

having a pleasant smell

the sweet and fragrant forests at the time

of finding pleasure. You have ended that. I

am without joy. I am without hope. I am

to make one fully involved — a deep sadness

immersed in an ocean of grief. O leader of

a group of animals
the leaders of herds! You are now dead.[101]

to cause to go away
When Sugriva was banished, why did you

to take quickly
a name for God
a type of animal
seize his wife? O lord of the apes! That is

the reason you have come to this state. O

a government program to help poor
Indra among apes! I desired your welfare

producing good results
and spoke beneficial words to you. But you

to speak in an angry way
reprimanded me. Overcome by great

confusion, you did what was not benefi-

cial. There is no doubt that the power of

what happens in the future
destiny has brought an end to your life.

by that means
Thereby, though you could not be subju-

to defeat and gain control of
gated, you have come under Sugriva's

state of forcing to submit
subjugation. I have never faced unhappi-

emotion of not feeling glad
ness or misery earlier. I have not been

to feel sorry for
one that keeps from harm
pitied. However, I am without a protector

to cause to feel extreme pain
now and tormented by grief because I have

deserving pity or sympathy
become a widow, am in a pitiable state.

easily broken or damaged

The brave and delicate Angada has been reared such that he is used to happiness. When his uncle becomes senseless with

done for no reason

a strong feeling of anger

rage, what state will he be in? O son! Be-

to look

hold your father, who was devoted to dharma, well and do what needs to be done. O child! It will be extremely difficult to catch sight of him in the future. Comfort

to give an order

your son and instruct him about your commands. Before you leave on your

to breathe in

a pleasant smell

journey, inhale the fragrance of his head.

something that is done

Rama performed a great deed when he

to pay back money

brought you down. He has repaid the debt

a serious promise or agreement

he made to Sugriva through his pledge. O Sugriva! When you get Ruma back, may your wishes be satisfied. Without any

fear of what might happen

anxiety, enjoy the kingdom. The brother

who was your enemy has been chastised. I am lamenting in this way. Why are you not speaking to me lovingly? O lord of the apes! Behold all these beautiful wives of yours.' On hearing her lamentations, all the female apes were distressed and miserable. They embraced Angada and shrieked in affliction. 'O one with the brave arms, wearing armlets! Leaving Angada behind,

why are you leaving on a long journey?[102] You are leaving, abandoning us and your beloved son, who possesses the best of qualities. O beloved! O one attired in beautiful garments! O protector! Have I or your son done anything unpleasant? O brave one! I am your companion. However,

abandoning me, you are going to Yama's

showing a lack of respect

eternal and insolent abode. O long-armed

a name for God people from one's family

one! O lord of the lineage of the apes!

Without thinking about it, if I have done

not pleasant

anything unpleasant towards you, please

feeling no fear

forgive me. O brave one! I have come before

you, with my head lowered at your feet.'

to cry deserving sad feelings

Tara wept in this piteous way near her

husband, with all the female apes. The one

free from spots and stains

with the unblemished complexion sat

down on the ground near Vali, resolving to

a kind of water animal

commit *praya*.[103]

showing a lack of respect

eternal and insolent abode. O long-armed

a name for God people from one's family

one! O lord of the lineage of the apes!

Without thinking about it, if I have done

not pleasant

anything unpleasant towards you, please

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down on the ground near Vali, resolving to

a kind of water animal

commit *praya*.[103]

Chapter 4(21)

to remove with force

Tara fell down, like a star dislodged from the sky.[104] Hanumat, the leader of a type of animal the apes, gently comforted her. ‘Creatures not showing a successful future perform good and bad, inauspicious and suggesting future success auspicious. Because of their own good an illegal act deeds and misdeeds, they reap all the to feel sad fruits after death. You should be grieved over. Why are you grieving? Whom are you grieving about? You are yourself to worry or upset one very sad distressed. Which miserable one are you a desire to help others taking compassion on? Who are you? to be a part of Whom do you belong to? Why are you feeling sad due to loss sorrowing over a body that is just like

a soft material
foam?[105] Prince Angada, your son, is alive and needs to be considered. You should think about what needs to be done next and about what he is capable of doing. You know that living beings are temporary. They come and go. The learned know that this is the nature of this world and, therefore, do everything suggesting future success
auspicious that can be done. There are thousands, millions and hundreds of millions of a type of animal
apes.[106] Having acted so as to satisfy their hopes, he[107] has met his what happens in the future
destiny. He looked towards artha and followed good policy. He was engaged in state of showing cooperation
conciliation, gifts and the act of forgiving
forgiveness. After following dharma and to take control of
conquering the earth, he has to leave a place
departed. One should not to feel sad
grieve over this. O free from spots and stains
unblemished one!

one that keeps from harm
a kind of wild animal
You are the protector of all these tigers
a type of animal
one who has power and control
among apes, your son Angada, the lords
among the apes and the bears and this
a country ruled by a king
kingdom. O beautiful one! These two[108]
to cause to feel extreme pain
are tormented by grief. Gently inspire
them. When you support him, Angada
a ceremony held after a death
will rule over the earth. There are funeral
a religious act
a person's child
rites that an offspring must now perform
to make a decision
for the king. Determining the right time,
let all those be done. Let the funeral rites
be performed for the king of the apes and
to make holy
let Angada be consecrated. When you see
the position of the king
that your son has obtained the throne,
to treat in a mean way
you will find peace.' She was oppressed
pain and suffering
by the hardship her husband had faced
and Hanumat was standing near her. On
hearing his words, Tara replied, 'Though

there can be one hundred sons like An-

to accept with pleasure

gada, it is best for me to embrace the body

of the brave one who has died.[109] I do not

a type of animal

seek the power of the kingdom of the apes,

not even for Angada. For everything that

needs to be done next, his uncle, Sugriva,

highest in degree or quality

is here. O Hanumat! O supreme among the

apes! On your thoughts about Angada,[110]

a father is a son's true relative, not the

shelter from danger

mother. There is no refuge that is better

for me, in this world and in the next, than

the king of the apes.[111] I will serve the

brave one whose face is turned away. I am

only capable of lying down with him and

serving him.'

Chapter 4(22)

His[112] life was gently ebbing away and he sighed gently. He glanced around in every direction. However, he first saw Sugriva standing in front of him. Vali saw Sugriva, who was now victorious and the lord of the apes. He clearly addressed him in words that were full of affection. ‘O Sugriva! Do not judge me by my crimes. Because of my sins and my destiny, my intelligence was confounded by force and I was dragged into it. O son![113] I don’t think both of us are destined to enjoy happiness simultaneously. Therefore,

relating to brothers

though brothers are united by fraternal

a feeling of liking someone

affection, it has been otherwise for us.

land that one controls

Accept this dominion over the residents

of the forest. Know that I will now go to

the place where one lives

Vaivasvata's eternal abode. While I am still

to stop having or doing

alive, I am quickly giving up this kingdom,

the state of being successful

this extensive prosperity and this great

not damaged in any way

feeling no fear

and untainted glory. O brave one! O king!

Given my present state, you should act

in accordance with my words, although

it is not easy to do. This child, Angada, is

having good sense

sensible. He deserves happiness and has

been reared in happiness. Look at him,

fallen down on the ground, tears flowing

relating to living things

down his face. He is my biological son

and I love this son more than my lives.[114]

large amounts of money

Without me, he will be without riches.

Protect him in every way. In every way,

you are the one who will give to him and

save him. O lord of the apes! You are the

one who will grant him freedom from fear.

Tara's son is handsome and is like you in

valour. In slaying the rakshasas, he will be

with you, at the forefront. The powerful

one will perform similar deeds of valour

in a battle. Tara's son, Angada, is spirited

and young. This daughter of Sushena's[115]

can determine the subtleties of artha and

is accomplished in all the different types

of omens. One should have no doubt that

whatever task she talks about is virtuous.

Nothing happens that is contrary to Tara's

point of view. Without any doubt, you

must accomplish Raghava's task. It will

be adharma if you don't do this.[116] Other-

to show a lack of respect for

wise, he will disrespect you and cause you

injury. O Sugriva! There is a pendant on

a piece of jewelry

to guess

an item worn around the neck

this divine and golden necklace. The gen-

showing care

erous Shri is established in this, but will

to leave and never return

abandon it when I am dead.[117] Accept it.'

relating to brothers

Because of fraternal affection, Vali spoke

to Sugriva in this way. He[118] was initially

very sad

happy, and subsequently miserable, like

event when the sun looks like being hidden by the moon

the lord of the stars during an eclipse.

to cause to become calm

However, pacified by Vali's words, he con-

trolled himself and accepted the golden

necklace that had been indicated.

Having given the golden necklace away,

Vali saw that his son was standing in front

of him. Preparing himself for death, he

with love

affectionately told Angada, 'From now

on, serve Sugriva and remain under his control and with him at all times, toler-
willing to do or allow
not pleasing
ating the agreeable and the disagreeable,
emotion of not feeling glad
happiness and unhappiness, always, and at all places. O mighty-armed one! I have always reared you, but it is not going to be like that.[119] Show a great deal of respect for
a very hot day
Sugriva. O scorcher of enemies! Do not go to those who are not his friends. Do not go to his enemies. Sugriva is your master. Be
to keep under control
restrained. Remain under his control and
going beyond what is usual
achieve his ends. Do not show excessive
a feeling of liking someone
affection. Nor should you show lack of
an action considered to be bad
affection. There is great sin attached to either extreme and you must look towards what is in between.' Suffering greatly
a long pointed weapon
from the arrow, with his eyes rolling, this

is what he said. In his open mouth, his

to stop having or doing

teeth looked terrible. He gave up his life.

a type of animal

When the brave lord of the apes died, the

apes there could not find any peace. They

to move around

were like cows wandering out in a forest,

a large wild cat

when there is a lion in that great forest

to kill

and the lord of the cows[120] has been slain.

something that causes pain

Tara suffered in an ocean of affliction. She

glanced towards her dead husband's face.

plant that grows on a surface

She was like a creeper when the great tree

to hold firmly

to cut off

it was clinging to has been severed. She

to hold in one's arms

sank on to the ground and embraced Vali.

Chapter 4(23)

She inhaled the fragrance from the face
of the lord of the apes, her husband who
was famous in the worlds. Tara addressed
the dead one in these words. ‘O brave one!
Not having paid attention to my words,
you are miserably lying down on this
rough ground with pebbles on it, suffer-
ing a great hardship. O Indra among the
apes! It is clear that you love the earth
more than you love me. You are lying
down, embracing her, and do not give me
a reply. O brave one! Sugriva, who loves
rash acts, has shown himself to be valiant.

in the first position
a type of animal
The foremost among the bears and apes
to honor God
are worshipping you, Vali. Hearing their
expression of being very sad
to feel sad
miserable lamentations, Angada's grieving
and my words, why are not waking up?
feeling no fear
O brave one! On earlier occasions, your
enemies were killed and lay down here.
to kill
Having been slain in an encounter, is
this the bed you are going to lie down on
very much loved
now? O my beloved! O pure and spirited
people from one's family
one! O one born in a noble lineage! O one
to give as a reward
who loved to fight! O one who conferred
honours! You have left me alone, without
one that keeps from harm
a protector. Indeed, learned ones should
to give as a gift
never bestow their daughters on brave
to look
having courage
ones. Behold! I was the wife of a valiant
one. With him slain, I have just become
to suddenly break into pieces
a widow. My pride has been shattered.

lasting forever
to suddenly break into pieces
My eternal objective has been shattered. I
to make one fully involved
have been immersed in a fathomless and
a deep sadness
great ocean of grief. There is no doubt that
basic nature of a thing
this firm heart of mine has an essence
to complete a form
made out of stone. Despite seeing my
to kill
husband slain, it has not been shattered
a broken part of something
into a hundred fragments. You were my
showing love
husband and naturally affectionate. You
very much loved
having courage
were my beloved. You were valiant in
a Native American soldier
battle and brave. You have now met your
death.[121] Even if a woman has satisfied
to get a thing by effort
desire and obtained sons and even if she is
having success by making money
seeds that are used as food
prosperous with wealth and grain, if she
is devoid of a husband, people speak of her
a woman whose husband has died
as a widow. O brave one! You are now lying
to flow out slowly
down on a circle of blood that is oozing out
a cover for a bed
of your own body. Your bedspread has the

the natural color of the skin
complexion of an insect[122] and you have
a male animal a type of animal
made your own bed. O bull among apes!
to hold in one's arms
I am unable to embrace you in my arms.
Your body is covered with dust and blood
everywhere.[123] In this extremely terrible
a feeling of extreme dislike
enmity, Sugriva has become successful
a long pointed weapon
today. With a single arrow released by
Rama, he has been freed from his fear.
to get a thing by effort
With you having obtained death,[124] I am
looking at you. When I touch you, this
a thing that block movements
arrow stuck to your heart acts as a barrier.'

Then Nila took out the arrow from the
burning with bright light
body, like taking out a flaming serpent
having many mountains
that has hidden inside a mountainous
a big space under the ground
cavern. When the arrow was extracted,
a warm soft light a visible line of light
its radiance was like the rays of the sun,
on top of
when it is setting atop Asta.[125] Like cop-

per-coloured and ochre-coloured[126] water flowing from a mountain, blood started to flow out from all the wounds. The brave one had been struck by the weapon. With tears flowing from her eyes, she[127] wiped the dust of battle from all over his body.

a leg or arm

On seeing that all the limbs of her dead husband were covered with blood, the beautiful Tara spoke to the coppery-eyed

to look

Angada. 'O son! Behold the extremely terrible western state of your father.[128]

to achieve something

He has attained this end because of his

a feeling of extreme dislike evil

attachment to enmity and his wicked

something that is done

deeds. His body was like that of the young and rising sun, but he has left for Yama's

the place where one lives

abode. O son! Show your respect to the king, your father, the one who granted

honours.' Thus addressed, he arose and

to grab with one's arms

seized his father's feet with his thick

and round arms and said, 'I am Angada.'

to meet a new arrival

'Angada is greeting you, as on earlier oc-

casions.[129] Why are you not replying and

saying, "O son! May you live for a long

time?" I am seated near you, with my son

done for no reason

as my aide, senseless. I am like a cow with

a very young cow a large wild cat a male animal

a calf, when a lion has just killed the bull.

With Rama's weapons as the water, you

an act done in the same way

have performed the rituals in a sacrifice of

to succeed in doing

fighting. Having accomplished it, how can

you have a bath without me, your wife?[130]

Satisfied with your conduct in battles, the

an item worn around the neck

king of the gods gave you a necklace made

to change from solid to liquid

out of molten gold. Why can't I see it here

one who gives something

now? O granter of honours! Even though

you have lost your life, royal prosperity (the state of being successful) has not deserted you. Your radiance (a warm soft light) is like that of the sun, as it circles the king of the mountains.[131] I was not able to restrain (to keep under control) you with my words, which were like medi-
cation. (a substance to treat diseases) With you having been slain (to kill) in the encounter, I have been killed, with my son. Prosperity is deserting not just you, but me too.’

Chapter 4(24)

Thereafter, on seeing that Vali was dead, Raghava, the scorcher (a very hot day) of enemies, addressed Sugriva in these comforting words. ‘A person who is dead does not gain anything from grieving (to feel sad) and lamentations (expression of being very sad). One should undertake whatever task needs to be done next. This shedding (to take off) of tears is in conformity (the state of agreeing with) with whatever is done in the worlds.[132] However, after some time, there are other tasks that need to be undertaken. In the worlds, destiny (what happens in the future) is the cause. Destiny is behind all acts that are undertaken. Destiny is the cause that

makes all creatures undertake action. No one who gets things done one is ever the doer. No one is the master in engaging someone else to act. The world acts according to its nature and is what happens in the future driven by destiny. Time cannot transcend to go beyond the normal limits destiny and destiny is never weakened. to become less effective

It[133] acts according to its own nature and never exceeds it. Destiny does not recog-

nize a relative, a cause, valour, a friend, determination in facing danger one's relatives a kin, a relationship, or a reason. It is its own master. Those who are virtuous in morally good their insight can see the consequences of ability to understand people a result destiny. Dharma, artha and kama are en-

compassed by the progress of destiny. The to include lord of the apes pursued the auspicious a type of animal suggesting future success objectives of dharma, artha and kama.

Having reaped the consequences of his to get as a result of action

something that is done
deeds, Vali has attained his own nature.[134]

The great-souled one was not concerned

about protecting his own life. Having

been engaged in his own dharma, he has

to get a thing by effort
what happens in the future
obtained heaven. The destiny obtained by

a type of animal
the lord of the apes is the best. Therefore,

to express sadness
there has been enough of lamenting. It is

time to show him respect.'

When Rama finished speaking,

someone who causes death
Lakshmana, the slayer of enemy heroes,

done for no reason
addressed the senseless Sugriva in words

thing done to raise confidence
of reassurance. 'O Sugriva! Now perform

a ceremony held after a death
the funeral rites for him. With Tara and

to burn
to give an order
Angada, cremate Vali. Instruct that a lot

a wood with a pleasant smell
relating to God
of dry wood, sandalwood and other divine

wood, should be collected for Vali's cre-

the burning of a dead body
mation. Comfort Angada, whose senses

of a young person
are suffering. Do not be childish in your
to be a part of
view that this city belongs to you alone
to go for and bring back
now. Let Angada fetch garlands, many
a type of liquid butter a pleasant smell
kinds of garments, ghee, oil, fragrances

and everything else that will be required
next. Showing due respect, let Tara[135] go
a item to carry someone
and quickly bring a palanquin. It should
possess all the qualities required for a
a type of animal
special occasion like this. Let apes who
suited for a purpose
are appropriate for bearing the palanquin
be prepared. They should be capable and
strong enough to carry Vali.' The extender
of Sumitra's delight spoke to Sugriva in
one that ruins something
this way. Lakshmana, the destroyer of
enemy heroes, then stood next to his
brother.

On hearing Lakshmana's words, Tara, showing or having respect respectful in his mind, quickly entered the a large hole under the ground cave, wishing to find a a item to carry someone palanquin. Having suited for a purpose found an appropriate palanquin, Tara next a type of animal found brave apes who were capable of to feel sad bearing the palanquin. Grieving, Sugriva, with Angada, raised Vali on to the palanquin. The dead Vali was raised on to the to make more attractive palanquin. He was decorated with many a ring or rope made of leaves kinds of ornaments, garlands and gar- piece of clothing one who has power and control ments. King Sugriva, the lord of the apes, a ceremony held after a death commanded, 'Let the appropriate funeral a religious act having impressive qualities rites be observed for the noble one. Let apes proceed ahead of the palanquin now, to cause to separate fancy item made of rare stones scattering many kinds of jewels along the path. On earth, the funeral rites of kings can be seen, especially of those who are

having success by making money
prosperous. Let the apes follow exactly
exactly the same
identical practices.' Angada, Tara[136] and
to walk around with no aim
all the other apes milled around, lament-
to express sadness
ing the death of their relative. With their
people who have been killed
leader slain, Tara[137] and all the female
apes followed their husband, lamenting in
deserving sad feelings
piteous tones. At the sound of the female
apes lamenting inside the forest, all the
forests and mountains also started to
to cry
raised area of sand
weep. In a deserted spot on the sandbank
of a mountain stream, many apes, who
to go to without a purpose
roamed around in the forest, prepared the
wood for burning a dead body
one who carries something
funeral pyre. The best of bearers lowered
a item to carry someone
the palanquin from their shoulders and
a feeling of being sad
placed it there. Filled with sorrow, all of
them stood to one side.

Tara saw that her husband was lying down on the floor of the palanquin. Extremely miserable, she raised his head on to her lap and began to lament. ‘Why do you not see these people who are suffering from grief? O granter of honours! Though you have lost your life, your face is happy. Your complexion is like that of the setting sun, just as it was seen to be while you were alive. O ape! In Rama’s form, destiny is dragging you away. Using a single arrow in the battle, he has made all of us widows.

O Indra among kings! These female apes have always been wives to you. Grasping your feet, they came along this path. Why are you not understanding that? Don’t you desire these wives, whose faces are like the

moon? Why are you not seeing Sugriva,

a type of animal

now the lord of the apes? O king! These

are the advisers, Tara and the others. O

free from spots and stains

unblemished one! The residents of the city

someone who causes death

have surrounded you. O slayer of enemies!

to say see you later

Take your leave of the advisers, so that all

to make one unable to think

of us can sport in the forest, intoxicated

to completely cover

with liquor.' Enveloped by sorrow on ac-

to express sadness

count of her husband, Tara lamented in

to cause pain to

this way. The female apes, also afflicted by

a deep sadness

grief, raised her and took her away.

to cry

to cause to be unable to feel

Weeping, and with his senses numbed

by sorrow, with Sugriva, Angada placed

wood for burning a dead body

his father's body on the pyre.[138] As his

father left on the long journey, his senses

to take away one's attention

were distracted. In the proper way, he ap-

plied the fire and performed an *apasavya*

circumambulation.[139] After having cre-

to burn

mated Vali in the proper way, the bulls

a male animal

a type of animal

among apes went to an auspicious river

suggesting future success

a religious act

and performed the water rites with its

cool water. They kept Angada at the front

and with Sugriva and Tara,[140] the apes

drop or spread small amounts

sprinkled themselves with water. With

extreme suffering

a misery that was just as great as that of

to a great extent

Sugriva, the immensely strong Kakut-

a ceremony held after a death

stha arranged for the funeral rites to be

undertaken.

Chapter 4(25)

to cause to feel extreme pain

Sugriva was tormented by grief and his piece of clothing garments were wet.[141] The a type of animal apes who were great advisers surrounded him. They approached the mighty-armed Rama, one who entertains not harmed in any way the performer of unsullied deeds. All of them stood there, with their hands joined a word used to begin a letter in salutation, like the rishis before the the natural color of the skin grandfather.[142] Hanumat's complexion was like that of the golden mountain.[143] His complexion was like that of the rising sun. Joining his hands in salutation, the son of the wind god spoke these words.

a name for God

'O lord! It is because of your favours that

Sugriva has obtained (to get a thing by effort) this great kingdom (a country ruled by a king) of the apes (a type of animal) that belonged (to be a part of) to his fathers and grandfathers. It was extremely difficult to obtain. With your permission, he will enter this auspicious (suggesting future success) city. With all his well-wishers, he will perform the appropriate (suited for a purpose) tasks. Having bathed, following the proper rites (a religious act), he will be anointed (to officially choose) with many kinds of fragrances (a pleasant smell). In particular, he will worship (the act of praying to a god) you with garlands (a ring or rope made of leaves) and gems.

You should go to this beautiful cave in the mountains. O lord (a name for God)! Establish this alliance (a union between groups) with the delighted apes.' Raghava, the destroyer (one that ruins something) of enemy heroes, was addressed by Hanumat in this way. The intelligent (able to easily learn or understand) one, accomplished (to succeed in doing) in the use of words, replied to Hanumat. 'O Hanumat! O amiable (friendly and pleasant) one!

Following the instructions of my father, I cannot enter a village or a city for fourteen years. When the brave Sugriva, bull (a male animal) among the apes (a type of animal), enters this divine (to guess) and extremely prosperous (having success by making money) cave, let him swiftly (moving very fast) be instated in the kingdom (a country ruled by a king) as stated in the proper way.'

Having told Hanumat this, Rama told Sugriva, 'Let the brave Angada be instated as the heir apparent. O amiable (friendly and pleasant) one! The four months that are known as the monsoon (a heavy rain) season have commenced (to begin).[144] The month of Shravana, which brings rain, is in front of us. This is not the time for me to make the effort.[145] However, you should enter the city. O amiable one! I will reside (to exist or be present) on this mountain with Lakshmana. A wind blows through this large and beautiful cave in

friendly and pleasant
the mountain.[146] O amiable one! There is
plenty of water and many red and blue lo-
a type of flowering plant
tuses. When it is the month of Kartika,[147]
you will make efforts for Ravana's destruc-
tion. That is our agreement. Now enter
the place where one lives
your own abode. With your delighted
to officially choose a country ruled by a king
well-wishers, be anointed in the kingdom.'
to get a thing by effort
Having thus obtained Rama's permis-
a male animal a type of animal
sion, Sugriva, bull among the apes, entered
the beautiful city of Kishkindha, which
had been ruled over by Vali. When the
one who has power and control
lord of the apes entered, thousands of de-
to meet a new arrival
lighted apes greeted him and surrounded
him from all sides. On seeing the lord of
the apes, all the ordinary ones controlled
themselves and with their heads lowered,
to make one weak
prostrated themselves on the ground

having courage
before him. The valiant Sugriva raised all

the ordinary ones and spoke to them. The
friendly and pleasant
amiable and extremely strong one then

entered his brother's inner quarters.

a male animal a type of animal
When Sugriva, bull among apes,
to rise from a hidden place
emerged again, after entering there, all the

to make holy
well-wishers consecrated him, like the
a being that cannot die
immortals do to the one with the thousand

to make something attractive
eyes. A white umbrella, embellished with

gold, was brought. There were white
cooking tool used to stir
whisks made out of hair and a golden staff

state of being well known
that would enhance fame. There were all
a valuable stone a plant used as a medicine
the jewels and every kind of seed and herb.

to produce a liquid or smell
There were trees that exuded milky white
to use up the supply ofplant that grows on a surface
sap and blooming creepers. There were

piece of clothing substance applied on the skin
white garments and white unguents.

having a pleasant smell a type of flowering plant
There were fragrant garlands and lotuses

a flower of a fruit tree
that blossom on land and in water. There
a wood with a pleasant smell
was sandalwood paste and many kinds of
a pleasant smell
other divine fragrances. There was
to change from solid to liquid
akshata,[148] molten gold, *priyangu*,[149]
a type of liquid butter
a shoe with straps
honey, ghee, curds and sandals made out
a kind of wild animal
a male pig
of the hides of tigers and boars. Pastes used
the act of washing
before bathing were brought—made from
a dangerous chemical
yellow arsenic and red arsenic. Sixteen
showing happiness
supreme and cheerful maidens were
a male animal
brought there. The bulls among brah-
a cut and shined stone
manas were satisfied with gems, garments

and food. At the right time, following the
a religious act
a type of animal
right rites, the best among apes was
to officially choose
anointed. Kusha grass was spread around
material used to start a fire
the fire that had been lit with kindling.
a repeated word or phrase
Those who knew about the mantras
act of giving money to church
offered oblations sanctified with mantras

a special chair for the king

into the fire. A golden throne was covered

with an excellent spread. It was beautiful

to make more attractive

and colourful, decorated with flowers and

the official home of a king

was at the top of the palace. To the chant-

act of singing in a certain way

ing of mantras, he was made to sit on that

excellent seat, with his face facing the east.

a male animal a type of animal

All the bulls among the apes invited the

male and female rivers and tirthas from

every direction. From every direction, they

shining with bright light

invited the oceans. This sparkling and

suggesting future success

auspicious water was filled in golden

a law made by a city govt

vessels. Following the ordinances laid

relating to religion

down by the maharshis in the sacred texts,

the water from the golden pots was then

poured into auspicious vessels that were

to see and identify hard point on the head

made out of the horns of cows.[150] Gaja,

Gavaksha, Gavaya, Sharabha, Gandhama-

dana, Mainda, Dvivida, Hanumat, Jamba-

to make holy

vat consecrated Sugriva with those

having a pleasant smell

pleasant and fragrant waters, like the

Vasus do to Vasava. Sugriva was conse-

a male animal a type of animal

crated by all the bulls among apes.

Delighted, hundreds and thousands of the

to make a sound like an animal

great-souled ones roared. Following

Rama's words, Sugriva, bull among apes,

to hold in one's arms

embraced Angada and instated him as the

to shout very loudly to officially choose

heir apparent. Roaring, the apes anointed

to honor God

Angada. They praised and worshipped the

great-souled Sugriva. The beautiful city of

Kishkindha, inside the cave in the moun-

showing great happiness

tain, was filled with joyous and healthy

to make more attractive

people and decorated with flags and pen-

a long pointed flag

nants. The ape,[151] the leader of the army,

then informed the great-souled Rama

a commitment to a purpose having courage

about the great consecration. The valiant

to get a thing by effort

one obtained his wife Ruma back and like

one who has power and control a country ruled by a king

the lord of the gods, obtained his kingdom

back.

Chapter 4(26)

When the ape Sugriva had been consecrated[152] and had entered his cave, with his brother, Rama went to Mount Prasravana. It was full of tigers and other animals, enveloped by the terrible roars of lions. It was dense with many kinds of shrubs and creepers. There were many kinds of trees. Bears, apes, golangulas and wild cats resided there. The mountain was always sacred and purifying, like a thick mass of clouds. There was a large and extensive cave on the summit of the mountain. With Soumitri, Rama accepted

to live in a particular place

that as a place to dwell in. With Laksh-

mana, Raghava, with dharma in his soul,

to exist or be present

resided there, on Mount Prasravana, with

a big space under the ground

many caverns and groves that were fit to

be seen. That mountain had many objects

that were extremely pleasant. However,

though he resided there, Rama did not find

very small in degree or amount

the slightest bit of pleasure. He remem-

a crime of capturing by force

bered the abduction of his wife, whom

he loved more than his own life. This was

particularly the case when he saw the

moon rise. In the night, when he lay down

to wake up

and had gone to sleep, he would awaken,

to cause pain to a feeling of being sad

his senses afflicted by tears of sorrow.

to feel sad

Thus Kakutstha grieved, always overcome

by sorrow. His brother Lakshmana, who

very sad to ask in a serious way

was just as miserable as him, entreated

him in these words. 'O brave one! There has been enough of this grieving. You should not sorrow. It is known to you that if people sorrow, all their objectives are destroyed. On earth, you are the one who has to perform tasks[153] and you are devoted to the gods. O Raghava! You are a believer,[154] devoted to dharma, and enterprising. If you give up your enterprise, an enemy, especially a rakshasa who is valiant and deceitful in conduct, can be capable of killing you in a battle. You must uproot your misery and be steady in your enterprise. You will then be able to uproot the rakshasa, with all his relatives. O Kakutstha! You are capable of reversing the order of the earth, with its oceans, forests

and mountains, not to speak of Ravana. I

determination in facing danger

am only seeking to wake up your valour,

which is sleeping. It is like a fire hidden be-

dust left after burning to shine brightly

neath ashes and will blaze when the time

act of giving money to church

arrives to offer oblations.'

Raghava honoured those words of

producing good results

Lakshmana, which were beneficial and

suggesting future success

auspicious. He addressed his well-wisher

in these gentle words. 'O Lakshmana! You

a feeling of strong love

have spoken beneficial words of devotion

a feeling of liking someone showing something

and affection. They are indicative of the

the quality of being honest a feeling of being sad

truthfulness of your valour. This sorrow

to leave and never return

must be abandoned. It makes all tasks

to mention impossible to defeat

suffer. I will invoke my invincible valour,

a difficult activity to wait for

energy and enterprise. I will await the au-

a heavy rain

tumn season, the monsoon season has ar-

rived. At that time, I will destroy the large

a country ruled by a king
number of rakshasas and their kingdom.'

Hearing Rama's words, Lakshmana was

someone related to one in the past
delighted. Sumitra's descendant again ad-

one that ruins something
dressed him in these words. 'O destroyer

of enemies! These are words that are

worthy of you. O Kakutstha! You have now

returned to your true nature. Knowing

determination in facing danger
your own valour, you must adhere to its

having impressive qualities
truth. These words are worthy of a noble

a kind of wild animal
and learned person. O tiger among men! O

Raghava! We must therefore think about

to prevent
restraining the enemy, while we spend

these rainy nights here. Until autumn is

a strong feeling of anger
here, you must control your rage. With

me, these four months have to be spent in

state of being calm while waiting
patience. Let us reside on this mountain,

frequented by the kings of animals.[155] You

an act of murder

are capable of slaying the enemy, even one

to improve

with enhanced powers.’

Chapter 4(27)

After Vali was killed and Sugriva was consecrated (set for an important purpose), Rama resided on the slopes of Malyavat.[156] He spoke to Lakshmana.

'The season has arrived. It is time for the rain to shower down. Behold (to look). The sky is covered with clouds that have the complexion (the general appearance) of mountains. For nine months, the sun in the sky uses its rays to suck up the juices (liquid of fruits or vegetables) from the oceans and bears them in its womb (place babies develop). It then gives birth to juices that sustain (to provide what is needed) life.[157] Using the row of stairs provided by the clouds, it is now possible to climb up into the sky and ornament

a ring or rope made of leaves

the sun with garlands made out of wild

a kind of plant

jasmine and arjuna flowers. Those clouds

with a red brown color

in the sky are coloured with the coppery

a shade of a color

red hue of advancing evening and are

white at the edges. It is as if the clouds are

a covering for an injury

a soft bandage, tied around a wound in the

strong desire or need

sky. The sky seems to be yearning with

to make a long loud breath

desire. The gentle wind is like its sigh. It

to give a slight quality

a wood with a pleasant smell

is tinged with the red sandalwood paste

of the evening. The white clouds are like

bright and shining

its radiant face. This earth was suffering

from the summer and is now flowing

with the new water. Like Sita, who is tor-

to cause to feel extreme pain

to lose naturally

mented by grief, it is shedding tears.[158]

flat green part of a plant

Like using a cup made out of the leaf of a

white waterlily, one can cup one's hands

and drink the cool and pleasant water that

has been released from the stomachs of the clouds. The wind bears the fragrance (a pleasant smell) of the ketaka flower. This mountain has flowering arjuna trees and is fragrant (having a pleasant smell) with ketaka flowers. It is as if this downpour (a sudden heavy rain) is anointing (to officially choose) Sugriva, when his enemy has been pacified (to cause to become calm). The clouds are like black antelope (a type of animal) skin that these mountains have donned. The downpour is like sacrificial (of giving up something) threads (a long thin piece of material) that they are wearing. The caves (a large hole under the ground) are filled with a wind that blows through them. The sky seems to be suffering, as it is struck by the lightning (flash of light in a storm), which is like a golden whip (a long thin piece of leather). Therefore, in pain internally, it seems to be crying out. It seems to be that the lightning is struggling inside that blue cloud, just as the ascetic (leading a strict simple life) Vaidehi must

to twist from side to side
area between the hip and the knee
have writhed in Ravana's lap. Since the
directions cannot be clearly seen, those
who are with their beloveds must find it
producing good results
to be beneficial. The planets and the moon
to ruin beauty
have disappeared, marred by the clouds.

O Soumitri! Look at the flowering wild
a kind of plant
jasmine on the slope of the mountain.

Having held back their tears, they are now
first appearance
a heavy rain
eager at the advent of the monsoon.[159] I
a feeling of being sad
am overcome by sorrow and they seem to
to give life or energy
be there to ignite my desire.[160]

to cause to become calm
a gentle wind
'The dust has been pacified. The breeze is
a thing causing one to be thought of as bad
cool now. The extreme taints of the sum-
to make quieter or calmer
mer have been quietened. The expeditions
to stop doing
of the kings have ceased. Men who were in
other places have returned to their own
countries. The chakravakas, followed by

their beloveds, have now left, desiring to reside (to exist or be present) in Lake Manasa. However, on seeing that the rainwaters (water that falls as rain) have disrupted (to stop the normal progress) the roads, vehicles are not travelling. The sky is radiant (bright and shining). But with clouds scattered (to cause to separate) every-where, it can sometimes be seen and sometimes, it cannot be seen. It looks like the giant ocean when it is quiet, obstructed (to block) here and there by mountains. Descending from the mountains, the new water is flowing faster along the streams, bearing copper (a type of metal) and other ores (rock from which metal is taken) from the mountains and flowers from sala and kadamba trees, followed by the calling of peacocks (a type of male bird). Jambu fruit is desired and eaten. It is full of juices (liquid of fruits or vegetables) and resembles (to look or be like) a bee (an insect).[161] However, struck by the wind, mango (a type of fruit) fruit of many colours is

falling down on the ground, even though it
fully grown and developed
is not yet ripe. The clouds are thundering
to make a loud sound
in high-pitched tones. They are garlanded
to put this type of ring on
with cranes and the lightning is like flags.
a tall bird with a long neck
flash of light in a storm
They look like the summits of mountains
the highest point
and like large and crazy elephants that are
fighting. Arrays of cranes desire the clouds
a large group of things
and are flying all around them. It is as if a
beautiful and long garland made out of
a ring or rope made of leaves
white lotuses has been raised up by the
a type of flowering plant
wind and is spread across the sky. Sleep
gradually approaches Keshava.[162] Rivers
in a slow manner
swiftly approach the ocean. Delighted
moving very fast
cranes approach the clouds. Filled with
desire, beautiful women approach their
beloveds. The extremities of the forest are
the farthest limit
full of peacocks that are dancing beauti-
a type of male bird

fully. There are kadamba flowers on the branches of kadamba trees. Bulls (a male animal) approach cows that are also equally filled with desire. The earth is full of crops and the forests are lovely. The surging (to move quickly in a direction) rivers are bearing along water from the rains. The peacocks (a type of male bird) are dancing beautifully. The apes (a type of animal) are comforting themselves. Crazy elephants are trumpeting (to make a sharp loud sound) at the extremities (the farthest limit) of the forest. Those separated from their beloveds are thinking about them. Inhaling the fragrant (having a pleasant smell) scent from the ketaka flowers, elephants are both glad and maddened (to make one angry). With the crazy peacocks, they are also trumpeting. But hearing the sound of the waterfalls (a place where water falls down) in the mountains, they are bewildered (to confuse). Bees are hanging from the

kadamba flowers on the branches, but are brought down by the downpour of rain in an instant. However, they again immerse themselves in the honey in the flowers and are maddened. The branches of the jambu trees are radiant with large numbers of fruits with succulent juices, making them look like heaps of coal powder, or droves of bees feasting on them. The clouds are ornamented with flags made out of light-ning. They are thundering in deep and loud tones. In their dazzling forms, they look like elephants that are eager to fight. In the forest, that large and maddened elephant was proceeding along a path in the mountains. It heard the cloud thunder-ing, and suspecting that it was another

to cause to become lower
a sudden heavy rain
a very short time period
to make one fully involved
a sweet food made by bees
to make one angry
having an attractive quality
full of liquid
a large amount
dry matter made of tiny pieces
an insect
to make more attractive
to see and identify
flash of light in a storm
extremely impressive
very excited and interested
very angry
to make a loud sound

elephant desiring to fight, decided to

to move back to avoid danger

retreat. The water is falling down, spark-

shining with bright light

ling like pearls. The extremely clean water

to hold firmly flat green part of a plant

is clinging to the leaves. Though their

soft coverings on a bird's body to fade

feathers have become discoloured because

feeling a need to drink

of the rain, the thirsty birds are delighted

and are drinking it, a gift from Indra of the

very bright and attractive

gods. Resplendent blue clouds filled with

to hit in a violent way

new water are dashing against other blue

clouds. They look like a forest consumed

a large fire of destruction

by a conflagration dashing against an-

other forest consumed by a conflagration,

to hold in place with

both moored at their roots to mountains.

The Indras among elephants are mad-

to make one angry a male animal

dened. The Indras among bulls are

delighted. The Indras among animals[163]

are resting even more in the forests. The

Indras among mountains are beautiful.

The Indras among men[164] have withdrawn from their campaigns (organized activities to achieve a goal). The Indra among gods is playing around with the clouds.

Enveloped (to completely cover) with water, the roads have become like enemies and the soldiers cannot proceed along the roads. Therefore, kings have stopped their campaigns. For brahmanas who wish to learn about the brahman (member of the highest social class) and the singing of the Sama Veda, the time for studying, the month of Proshthapada,[165] has arrived. Having completed the task of accumulating (to gather slowly) riches (good things that are available), Bharata, the lord of Kosala, must have started the vow (a serious promise) for Ashadha.[166] The Sarayu must certainly be swirling (to move in circles) with water now. It must be making a roar (a loud low sound) like

the one Ayodhya used to make when it saw

a heavy rain

me return. This monsoon season is pros-

having success by making money

perous with many qualities and Sugriva

must be enjoying the objects of pleasure.

to take control of

Having conquered the enemy, he has his

a country ruled by a king

wife and kingdom and has established

himself on earth. But my wife has been

to take someone by force

to remove with force

abducted and I have been dislodged from a

great kingdom. O Lakshmana! I am suffer-

to cause extreme pain

ing and have been devastated, like the

bank of a river. Since the monsoon has

impossible to pass

made everything extremely impassable,

a deep sadness

to improve

my grief has been enhanced. It seems to

me that the journey to Ravana, my great

enemy, is impassable. The path is ex-

to move across

tremely difficult to traverse and I can see

that one can't travel now. Sugriva is also

devoted to me. However, I have not told him anything. After all, he has suffered a great deal and has met his wife after a long time. Given the heavy nature of my task, I do not desire to speak to the ape now. After resting, he will himself know when the time has arrived. There is no doubt that Sugriva will repay the favour. O auspicious Lakshmana! I will remain here, waiting for that time and waiting for the favours of Sugriva and the rivers.[167] A valiant one always repays debts resulting from something having been done for him. Those who are virtuous in their mind are not ungrateful, forgetting what has to be done in repayment.'

a type of animal
to do something in return
suggesting future success
having courage
morally good
not showing appreciation

Having heard what had been said,

a word used to begin a letter

Lakshmana joined his hands in salutation

and honoured the words that had been

suggesting future success

spoken. Displaying the auspicious aspect

of his own nature, he spoke to Rama, who

willing to do or allow

was agreeable to see. ‘O Indra among men!

a type of animal

Without any delay, the lord of the apes will

do everything that you have said and de-

state of being calm while waiting

sired. You must resort to patience and wait

for autumn. When the rains have stopped,

to criticize badly

the enemy will be chastised.’

Chapter 4(28)

flash of light in a storm

The sky was clear and the lightning

a group of birds or animals

and clouds disappeared, as did the flock

being full of activity

to spread over a surface

of bustling cranes. The sky was smeared

the light of the moon

with beautiful moonlight. Though Sug-

having success by making money

riva was prosperous in artha, he was not

moving very fast

the act of chasing

to gather slowly

as swift in the pursuit of accumulating

dharma. There was only a single des-

place where one is going

to an extraordinary degree

tination in his mind and he excessively

to try to get or do over time

pursued only that objective. Now that

very successful

his desired task had been accomplished,

he always sought pleasure with women.

to get a thing by effort

Having obtained what he wanted, it was

as if all his wishes had been satisfied. He

desired his own wife and he also desired Tara. Having accomplished (to succeed in doing) his objective and devoid of anxiety (fear of what might happen), day and night, he found pleasure with them. He was like the lord (one who has power and control) of the gods, sporting in Nandana with a large number of apsaras. He passed on all the tasks to the ministers and did not supervise (to be in charge of) the ministers. Basing himself on conduct that was full of desire, he paid no heed (to pay attention to) to news about the kingdom (a country ruled by a king).

Marut's son was clear about objectives. He knew about the essence (basic nature of a thing) of artha. In particular, he knew about the dharma to be followed at different times. He was accomplished in speech and knew about how to use words. He sought the favours of the lord of the apes (a type of animal) and addressed him in

beautiful and sweet words that were full of reason. They were beneficial (producing good results) and truthful (telling the truth), like medication (a substance to treat diseases). They were conciliatory (intended to make one calm), but represented good policy and were full of dharma and artha. They were filled with love and affection (a feeling of liking someone) and it was certain that they would be heard. Hanumat went to the lord of the apes (a type of animal) and addressed him in these words. 'The kingdom and fame (state of being well known) have been obtained (to get a thing by effort). The prosperity of the lineage (people from one's family) has also been enhanced (to improve). However, the task of accumulating (to gather slowly) friends still remains to be done. A person who knows when it is time to make friends conducts himself according to virtue (moral behavior). His kingdom (a country ruled by a king), fame and power are also enhanced. O lord of the earth! If a person has treasure (to value very much), a rod of

chastisement, friends and his own self all working together, then he obtains a great kingdom. Therefore, with good conduct, be established on a path that has no dangers. You should do what your friends approached you for. If a person does not perform a task for a friend at the right time, then he does not accomplish the friend's objective and brings a great calamity on to himself. O scorcher of enemies! The time for accomplishing a task for our friend has passed. Let us search out Vaidehi and perform Raghava's task. He knows about time. O king! Though the time has passed, the wise one remains subservient to you and is not hastening you. Raghava is like a flag for the lineage

the state of being successful
and prosperity. He is a friend who lasts for
very great in size or amount
a long time. He is immeasurable in his own
powers. No one, except he himself, can
match his qualities. He has already accom-
to succeed in doing
plished the task that was to be done for
you. Therefore, do the task for him now. O
a type of animal
lord of apes! You should command the best
among the apes. Until he actually urges us,
the time has not quite passed. Once he
urges us, the time for accomplishing the
to think
task will be reckoned to have been over. O
lord of the apes! You have undertaken
tasks for those who have done nothing for
you. Why are you then not paying back
a world ruled by God
someone who has given you the kingdom
large amounts of money
having courage
and riches? You are strong and valiant. You
one who has power and control
are the lord of a large number of apes and

bears. Do what will bring pleasure to Dasharatha's son. Why are you not issuing the command? Indeed, if he so desires, Dasharatha's son can use his arrows (a long pointed weapon) to subjugate (to defeat and gain control of) the gods, the asuras and the giant serpents (a large snake). However, he wants you to fulfil the pledge (a serious promise or agreement). Without being scared of losing his own life, he accomplished (to succeed in doing) something agreeable (able to be accepted) for you. Let us search out Vaidehi, on earth, or in the sky. The gods, the gandharvas, the asuras, the large numbers of Maruts and the yakshas can cause him no fear. What can the rakshasas do? He possesses strength, and earlier, used it to do what was agreeable (willing to do or allow) to you. O lord of the tawny (a type of brown color) ones! You should do everything to bring pleasure to Rama. O

lord of apes! If you command us, who will be able to obstruct our passage in the nether regions, the water, or the sky?

Therefore, command us about who will exert himself to go where and for what purpose. O unblemished one! There are more than one crore of invincible apes.'

These virtuous words were appropriate for the occasion. Sugriva was full of spirit. On hearing them, he took an excellent decision. He commanded Nila, who was always full of enterprise, to gather all the soldiers from all the different directions.

'Act so that all the soldiers and all the leaders of the groups assemble quickly, with the best of armies. Swiftly follow my command. Let all the apes who are fleet

able to do new things
and enterprising be stationed as guards
the outside edge of an area
at the perimeters. Summon all of them
swiftly. You should yourself be at the
a type of animal
centre of the army. If any ape comes here
after fifteen nights, without even thinking
to make one suffer for a mistake
about it, he will be punished by taking
away his life. With Angada, approach the
aged apes. Tell them that I have made up
my mind about these instructions.' Arran-
having courage
ging for all this, the valiant one entered his
residence.

Chapter 4(29)

When the sky was free of clouds, Sug-

riva entered his cave. Overcome by desire

and sorrow, Rama had spent the monsoon

nights there. He saw the clear sky and the

sparkling lunar disc. He saw the autumn

night, smeared by the moonlight. Sugriva

was engaged in acts of desire, though

Janaka's daughter had been lost. He saw

that the time had passed. He was severely

afflicted and senseless.[168] The intelligent

one regained his senses in a short while.

Vaidehi was in Raghava's heart and he

started to think about her. He was seated

the highest point — to make more attractive

on the summit of the mountain, decorated

rock from which metal is taken

with gold and other ores. When he saw

the autumn sky, in his mind, the thoughts

very much loved

of his beloved came to his mind. 'The

beautiful one found delight in the calling

a machine to move heavy things

of these cranes and her voice was like the

a tall bird with a long neck

calling of a crane. The child used to find

a place where one lives alone

delight in the hermitage. How can she

to make small flashes of light

find delight now? On seeing the sparkling,

time and process of flowering — a manner of sitting

blossoming and golden *asana* trees, how

can the child find pleasure, when she

cannot see me? Earlier, the one who is

a leg or arm

beautiful in her limbs, who speaks in a me-

having a pleasing sound

lodious voice, used to wake up to the me-

a kind of water bird

lodious sounds of geese calling. How will

she wake up now? She used to hear the

to go to without a purpose

sounds of the chakravakas, which roam

around in couples. How is the one with

a type of flowering plant

eyes like a white lotus now? Without the

doe-eyed one, I find no pleasure in roam-

to go to without a purpose

a small group of trees

ing around the lakes, rivers, wells, groves

the act of forcing apart

and forests. Because of separation from

without being stopped

me, Kama[169] will severely and incessantly

to cause pain to

afflict the delicate and beautiful one, when

the qualities of the autumn have mani-

to show clearly

fested themselves.' The son of a king, best

to express sadness

among men, lamented in this way, like a

to have a desire for

saranga bird[170] that craves water from the

lord of the gods.

having success by making money

The prosperous Lakshmana had wan-

to move around

the highest point

dered around the beautiful summit of the

mountain, searching for fruits. On his

of greater age

return, he saw his elder brother. He was

to make one fully involved

too bad to be accepted

immersed in these intolerable thoughts.

The spirited one was alone, deprived of his

a deep sadness

senses. On witnessing his brother's grief

expression of being very sad

and lamentations, he was filled with sor-

a feeling of being sad

having impressive qualities

row. Soumitri addressed Rama. 'O noble

one! What is the point in becoming subju-

to defeat and gain control of

gated to desire? What is achieved by your

having typical male features

own manliness being defeated and taken

away? What is the point of losing control

to move back to avoid danger

and retreating from our path? Quieten

your mind and do what needs to be done.

to think carefully

The time has come to meditate on what

upset

needs to be done. Without a distressed

spirit, depending on the capability of your

one who assists another

aides, you should perform your own task.

one that keeps from harm

people from one's family

O protector of human lineages! With you

as a protector, Janakee cannot be easily ob-

to get a thing by effort

feeling no fear

tained by anyone else. O brave one! O one

highest in degree or quality
who deserves to be supreme! No one can
to burn brightly
approach the crest of a blazing fire and not
not able to doubted
be burnt.' The unassailable Lakshmana,
who possessed all the natural qualities,
a thing that treats disease
spoke these comforting words, as benefi-
cial as medicament, filled with good policy
to make one fully involved
and immersed in dharma and artha.

Rama replied, 'We must certainly look
towards what needs to be done and follow
male member of a royal family
the specific courses of action. O prince!
Without thinking about the fruits of
determination in facing danger
valour and the act, we must engage in the
task, even if it is extremely difficult.' After
this, he thought about Maithilee, the lotus-
eyed one. With his mouth dry, Rama spoke
to Lakshmana. 'The one with the thousand
eyes has satisfied the earth with water.

Having performed the task of making the crops sprout, he has withdrawn. O son of a king! Thundering gently and with a deep voice from the tops of mountains and trees, the clouds have released their water and are now exhausted. They are as dark as clumps of blue lotuses. Having made the ten directions dark, the force of the clouds has now been quietened, like elephants no longer intoxicated with desire. O amiable one! The rain resulted in an extremely forceful storm, that bore the fragrance of *kutaja* and arjuna flowers and was filled with water. Having rushed around, it has withdrawn now. O Lakshmana! The sound of clouds, elephants, peacocks and water-falls has suddenly been pacified. After the

great clouds showered down on them, the

the highest point

summits of the mountains are clear and

to become bright and excited

sparkling. They seem to have been

a warm soft light

smeared with radiance from the moon's

a long heavy support piece

beams. In the autumn, the river is reveal-

ing its banks very slowly, like a woman is

joint between the waist and leg

ashamed when she gently reveals her hips,

after having just indulged in an act of

friendly and pleasant

sexual intercourse. O amiable one! Curlews

shining with bright light

are calling in the sparkling water. Filled

with large numbers of chakravakas, the

having an attractive quality

waterbodies are radiant. O son of a king! O

a feeling of extreme dislike

amiable one! For kings who bear enmity

a great or important victory

and desire to triumph over each other, the

serious effort or attempt

time for endeavour has presented itself. O

son of a king! This is when kings set out on

journey by a group of people

their first expeditions. However, I do not

a business organization
see any enterprise on Sugriva's part and he
in a proper way
is not acting accordingly. The four months
of the rainy season have passed and it has
friendly and pleasant
been like one hundred years.[171] O amiable
one! On not being able to see Sita, I am
to cause to feel extreme pain
tormented by grief. Since I have been
very much loved to cause pain to
separated from my beloved, I am afflicted
extreme suffering to cause to go away
by misery. I have been banished and have
a country ruled by a king
been deprived of my kingdom. O Laksh-
to show or reveal
mana! King Sugriva is not exhibiting any
a desire to help others
compassion towards me. I have lost my
one that keeps from harm
kingdom and am without a protector. I
to treat in a mean way
have been oppressed by Ravana. I am
upset
distressed and am far from home. I am
suffering from desire. He knows I have
shelter from danger
sought refuge with him. O amiable one! O
a very hot day
scorcher of enemies! Perhaps the evil-

souled king of the apes (a type of animal) thinks of these reasons and takes me to have been subju-gated (to defeat and gain control of). He computed the time required to search Sita out. The evil-minded one does not understand that he has contracted an agreement with me. Go and enter Kish-kindha. Tell Sugriva, bull (a male animal) among the apes, my words. He is stupid and is addicted (to cause to become dependent) to carnal (of the body) pleasures. “When someone who has performed a good act earlier arrives in search of some objective, a person who destroys hopes and the pledge (a serious promise or agreement), is the worst among the men of this world. If a person adheres to good or bad words spoken at the time of a pledge, such a supreme (highest in degree or quality) person is best among men. Whether successful or unsuccessful (not having success), those who do not act like

friends, when they are dead, even preda-

living by eating animals

tory beasts do not eat the flesh from their

the soft parts of the body

the body of a dead animal

carcasses. There is no doubt that you wish

a weapon used for shooting

to see me stretch my bow, with a golden

to bend to greet or show respect

back, in battle. That bow's form is like

flash of light in a storm

very angry

flashes of lightning. When I am enraged in

a strong tight string

a battle, the sound of the bowstring slap-

the inside part of the hand

ping against my palm is terrible. You again

to make a series of sounds

wish to hear the rumble of that thun-

the loud sound during storms

der."[172] O son of a king! However, he knows

determination in facing danger

one who is easily harmed

about my valour and must have fallen prey

feeling no fear

to desire. O brave one! As long as I have you

one who assists another

as my aide, I am not worried. O vanquisher

a type of animal

of enemy cities! The lord of the apes thinks

to succeed in doing

he has accomplished his objective and does

a serious promise or agreement

not remember the pledge, nor the reason

why we started on this course of action.[173]

a type of animal
The lord of the apes took a pledge about
a heavy rain
acting after the monsoon period was over.
causing laughter
However, he is amusing himself and does
not understand that the four months have
alcohol
passed. He is drinking liquor and sporting
a friend
with his advisers and companions. Sugriva
a desire to help others
does not show any compassion towards
very sad
to worry or upset one
us, who are miserable and distressed. O
to a great extent
child! O immensely strong one! It is appro-
suited for a purpose
priate that you should go to Sugriva and
a strong feeling of anger
tell him about the form my rage is taking.
Also tell him these words. “The path along
to kill
which the slain Vali advanced has not
to become dry and weak
withered away. O Sugriva! Adhere to your
pledge. Do not follow Vali’s path. With a
a long pointed weapon
single of my arrows, Vali was slain in the
do a thing that is not allowed
battle. However, if you transgress truth, I

will slay you with your relatives.” O bull among men! Our beneficial task is being obstructed. O best among men! Therefore, without any delay, quickly speak to him accordingly. “O lord of the apes! Look towards eternal dharma and the pledge given and act truthfully. Otherwise, you will now be goaded by my arrows and follow Vali towards death and Yama’s eternal abode.’” He[174] saw his distressed elder brother lamenting, with his rage increasing. Therefore, the extender of the human lineage,[175] fierce in his energy, had harsh thoughts about the lord of the apes.

Chapter 4(30)

The son of the Indra among men,[176] the son of the god among men, was miserable (very sad) and distressed (upset) in his spirit, overwhelmed (to affect very strongly) by desire. Enveloped (to completely cover) by grief (a deep sadness), his rage increased. Rama's younger brother addressed his older brother. 'The ape (a type of animal) will not adhere to the conduct of virtuous (morally good) people.

He will not think of the fruits that are consequent (following as a result) to actions. He will not enjoy the prosperity (the state of being successful) of the kingdom (a country ruled by a king) of the apes.

That is the reason his intelligence does not look forward. Because of his addiction (a strong need that harms) to carnal (of the body) pleasures, his intelligence has been

destroyed. His intelligence does not turn towards repaying (to do something in return) what he has obtained (to get a thing by effort) through your favours. Let him see how his elder (of greater age) brother, Vali, was slain (to kill) and realize that kingdoms (a world ruled by God) should not be given to those who are devoid of qualities. I cannot control this anger, as its force is increasing. I will slay the false Sugriva today. After that, with the best of the apes (a type of animal) and with Vali's son, I will search out the daughter of the king.'[177] Angry and ferocious, wishing to fight, he spoke these purposeful (having a clear aim or purpose) words. He leapt up from his seat and seized (to take quickly) his arrows. Rama, the slayer (someone who causes death) of enemy heroes, looked towards him and spoke these words of persuasion (causing people to do something). 'A person like you

should not act in this wicked (evil) way. A noble person who slays (to kill) his anger is brave (feeling no fear) and supreme (highest in degree or quality) among men. O Lakshmana! Following the affection (a feeling of liking someone) we bore towards him earlier and the friendly conduct, a person like you, virtuous (morally good) in conduct, should not act in this ordinary way now. Abandon (to leave and never return) harsh (severe or mean) words and speak to him in conciliatory (intended to make one calm) tones. You should tell Sugriva that the stipulated (to require) time period has passed.'

Instructed (to give an order) by his elder (of greater age) brother about what would be better, the bull among men (a male animal) acted exactly in that way. Lakshmana, the brave slayer (someone who causes death) of enemy heroes, entered the city. He was auspicious (suggesting future success) in his intelligence and wise, engaged in ensuring what would be agreeable (pleasing) and beneficial (producing good results) for his brother.

Controlling his anger, Lakshmana went to the ape's residence. He wielded a bow that was like Shakra's bow. When he held it up, he looked like Mount Mandara, with one of its peaks jutting up, and like the Destroyer. Rama's younger brother was like Brihaspati[178] in his intelligence. Obeying what he had been told, he thought about the order in which he should organize his words. He was enveloped in a fire of rage, resulting from the anger and desire[179] in his brother. Lakshmana proceeded, as turbulent as a storm. He advanced with force, bringing down sala, tala, ashvakarna and other trees and shattering the tops of the mountain with his speed and strength. As he proceeded like a swift

to break into pieces
elephant, he splintered boulders with his

steps. Since he wished to advance quickly
to mark show or represent (something)
on his designated task, there was a long
a long step
distance between one stride and the next.

He saw the great city of the king of the
a type of animal
a kind of wild animal
apes, surrounded by an army. The tiger of
people from one's family
impossible to pass through
the Ikshvaku lineage saw the impenetrable
to lie close to someone
Kishkindha, nestling in the mountain.

to shake
With lips that were quivering because
a strong feeling of anger
of his rage against Sugriva, Lakshmana
to go around to ensure safety
saw terrible apes patrolling around Kish-
kindha's boundary. He was like an ele-

phant and on seeing him, the apes in that
to use legal power to take
mountain seized hundreds of mountain

peaks and large trees. Seeing that they had

seized weapons, Lakshmana's rage was
material used to start a fire
doubled, like a fire into which kindling has

been fed. Seeing him arrive, like Destiny

or Death at the end of a *yuga*, there were

hundreds of apes (a type of animal) whose limbs (a leg or arm) became

suffused (to spread over or fill) with fear. They fled (to run away from danger) in different

directions. Those bulls (a male animal) among apes en-

tered Sugriva's residence (the place where someone lives) and told him that

Lakshmana was arriving in rage (a strong feeling of anger).

However, that bull among apes was busy

satisfying his desire with Tara and did

not listen to what those brave (feeling no fear) apes said.

The advisers instructed (to give an order) some apes, whose

complexions (the natural color of the skin) were like mountains, ele-

phants or clouds, and who therefore, made

the body hair stand up. All those brave

ones were terrible and malformed (badly formed). With

nails (a thin sharp metal piece) and teeth as weapons, they emerged (to rise from a hidden place)

from the city. All of them were like tigers (a kind of wild animal)

the quality of being mean

in their insolence. All of them possessed

having a damaged appearance

disfigured faces. Some of them possessed

the strength of ten elephants, others

strength that was ten times more. There

determination in facing danger

were some whose valour was equal to that

of one thousand elephants. The angry Lak-

not able to doubted

shmana saw the unassailable Kishkindha,

a type of animal

covered with extremely strong apes who

held trees in their hands. All those apes

to rise from a hidden place

emerged from inside the walls and the

a deep wide channel to protect

moats. They were suddenly seen there,

very violent

fierce in their spirit. On seeing them, the

brave and controlled one remembered

the act of doing wrong

of greater age

Sugriva's transgression and his elder

to spread over or fill

brother's objective and was again suffused

a strong feeling of anger

with rage. His sighs were warm and long.

a kind of wild animal

His eyes turned red with rage. The tiger

among men was like a fire with smoke.

Because of his energy, he was like a five-hooded serpent (a large snake) filled with poison (a thing that causes one to die). His bow was like the serpent's hood (cover that protects something) and the arrows were like flickering (to shine in an uneven way) tongues. He blazed (to shine brightly) like the fire of destruction. He was as enraged (very angry) as an Indra among serpents. When he approached, Angada was terrified (to cause to be very scared) and filled with great sorrow (a feeling of being sad). His eyes coppery (with a red brown color) red with rage (a strong feeling of anger), the immensely illustrious (admired for past achievements) one instructed (to give an order) Angada, 'Let Sugriva be informed about my arrival. Tell him that Rama's younger brother, the destroyer (one that ruins something) of enemies, has come to see him. Tormented (to cause to feel extreme pain) by his brother's hardship (something that causes pain suffering or loss), Lakshmana is waiting at the gate.'

Hearing Lakshmana's words, Angada
a feeling of being sad
was filled with sorrow. He went to his
father[180] and said, 'Lakshmana has come
here.' On seeing Lakshmana nearby, like
extremely large
to make a sound like an animal
a gigantic storm, they roared like lions,[181]
flash of light in a storm
in a tone that was like that of lightning
the loud sound during storms
and thunder. Because of that great noise,
a type of animal
a ring or rope made of leaves
the ape[182] woke up. His garlands and
a small fancy object
to cause to separate
ornaments were scattered around and his
with a red brown color
eyes were coppery red, intoxicated with
alcohol
liquor. Hearing Angada's words, two re-
spected advisers who were broad in their
the way one thinks
outlook also approached the Indra among
the apes. These two, the advisers Plaksha
and Prabhava, also told him about Lak-
shmana's arrival, using words that were
to cause to feel less angry
full of dharma and artha. They placated

state of showing cooperation
Sugriva in words of conciliation, while
one who has power and control
he was seated like Shakra, the lord of the
to a great extent
Maruts. 'The two immensely fortunate
brothers, Rama and Lakshmana, have
truth as their objective. They have come
to you as friends. Though they deserved
a country ruled by a king
to give as a gift
the kingdom, they bestowed the kingdom
on you. One of them, Lakshmana, is at the
a weapon used for shooting
door, with a bow in his hand. Since they
to cause to be very scared
to shake slightly
are terrified of him and are trembling,
to send out from a source
the apes are emitting this roar. Raghava's
a vehicle pulled by horses
brother, Lakshmana, is on a chariot made
out of words. He has come here on Rama's
instructions, using a chariot that is the ob-
jective. With your son and your relatives,
to bend to greet or show respect
bow your head down at his feet. O king!

You should adhere to the truth and the

a serious promise or agreement

pledge that you yourself took.’

Chapter 4(31)

Hearing Angada's words and those of his ministers and learning that Lakshmana was angry, the controlled Sugriva arose from his seat. He was established in good advice, knew about counsels (to give advice to) and was accomplished (to succeed in doing) in following proper policy. He told them, 'I have not shown any misconduct (wrong behavior) towards them, nor have I done them any harm. I am wondering why Lakshmana, Raghava's brother, should be angry with me. My ill-wishers and enemies are always seeking out blemishes (a fact that brings less respect) in me. They must have told Raghava's younger brother

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an action considered to be bad
about my sins that aren't real. That being
to succeed in doing
the case, all of you accomplished ones use
your intelligence and all your techniques
to make a decision
an attitude or opinion
to gently determine what his sentiments
are. On account of Lakshmana or Raghava,
I do not suffer from any fear. However, if
not needed or necessary
a friend is unnecessarily angry, that does
lead me to worry. It is always extremely
easy to make a friend, but satisfying that
friendship is very difficult. The mind is
changing often
to suddenly break into pieces
fickle and a trifle is enough to shatter
a feeling of liking someone
affection. That is the reason I am scared of
not able to do something
the great-souled Rama. I am incapable of
to do something in return
repaying the good deed that he has done to
me.'

the middle area or part
When Sugriva said this, in the midst
a type of animal
of the apes who were advisers, Hanumat,

a male animal a type of animal
bull among the apes, voiced his own
a name for God
arguments. ‘O lord of a large number of
apes! It is not at all surprising that you
suggesting future success
should never forget the auspicious and
something that is done
extremely gentle deed that has been done
to move with force
towards you. The brave Raghava flung his
to succeed in doing
fear far away. To accomplish a desirable
a large number of
objective for you, he slew Vali, who was
determination in facing danger
like Shakra in his valour. Raghava is al-
showing love
ways affectionate towards you, but there
is no doubt that he is angry. That is the
reason he urged his brother Lakshmana,
the state of being successful
the extender of prosperity. O one who is
highest in degree or quality
supreme among those who know about
affected by alcohol or drugs
time! Since you were intoxicated, you did
not know that time had passed. The aus-
picious autumn has presented itself and is

to spread through all parts of time and process of flowering
pervaded by dark and blossoming seven-

leaves.[183] The planets and nakshatras are

in a clear sky and the clouds have been dis-
to make a thing go away or end
pelled. All the directions, the rivers and the

a male animal a type of animal
lakes are pleasant. O bull among the apes!

The time for action has arrived, but you

obvious
did not realize this. It is evident that you

to make one unable to think
were intoxicated and that is the reason

Lakshmana has come here. With his wife
to take someone by force
abducted, the great-souled Raghava is
to cause pain to
afflicted. His harsh words, sent through

to allow to exist
another person,[184] should be tolerated.

You have committed a crime. I do not see a

way other than that of joining your hands
a word used to begin a letter
in salutation and seeking Lakshmana's
the act of forgiving
favours and forgiveness. The appointed

ministers must certainly speak words

that are for the king's benefit. That is the reason I have cast aside my fear and have addressed you in these steadfast words. If Raghava is enraged, he is capable of raising his bow and bringing the entire world, with the gods, the asuras and the gandharvas, under his subjugation. If one can seek his favours, one should not anger him. In particular, you should be grateful and remember the good deed he has done towards you earlier. With your son and your well-wishers, bow your head down and prostrate yourself before him. O king! Like a wife who is obedient towards her husband, adhere to the pledge you have yourself made. O Indra among the apes!

You should cast aside any thoughts you

very devoted to one
very angry
a weapon used for shooting
state of forcing to submit
feeling or showing thanks
something that is done
an act of greeting
willing to follow
a serious promise or agreement
a type of animal

might have of not sticking to Rama's and Rama's younger brother's instructions. In your mind, you know about the human strength of Raghava, who is like Indra of the gods in his radiance.'

a quality of happiness

Chapter 4(32)

Following Rama's instructions and invited in this way, Lakshmana, the destroyer (one that ruins something) of enemy heroes, entered the beautiful cave (a large hole under the ground) of Kishkindha.[185] There were immensely (to a great extent) strong apes (a type of animal) at the gate, gigantic (extremely large) in size. On seeing Lakshmana, they joined their hands in salutation (a word used to begin a letter) and stood there. The apes saw that Dasharatha's son was angry and was sighing (to make a long loud breath). Therefore, they were terrified (to cause to be very scared) and did not surround him. He saw that huge cave, divinely (by godly means) beautiful and filled with jewels (fancy item made of rare stones) and flowering groves (a small group of trees). It was handsome (pleasing to look at),

to spread over a surface
a large and impressive house
strewn with gems. There were mansions,
to make more attractive
palaces and walls, adorned with many
items made of one material
to make more attractive
kinds of wares. It was ornamented with
loaded heavily
flowering trees, laden with fruits that
a type of animal
yielded every object of desire. The apes
were the sons of gods and gandharvas and
could assume any form at will. They were
pleasing to look at
handsome and pleasant in appearance,
relating to heaven
piece of clothing
wearing celestial garlands and garments.
a pleasant smell
There were beautiful fragrances from san-
a wood with a pleasant smell
dalwood, aloe and lotuses. The large roads
to make one unable to think
seemed to be intoxicated with *maireya*
and *madhu* trees.[186] There were multi-
story palaces that were like the mountains
shining with bright light
Vindhya and Meru. Raghava saw sparkling
mountain streams there. Along the royal
very broad or wide
road, Lakshmana saw the expansive and

pleasing to look at
handsome houses of the best among the
a type of animal
apes—Angada, Mainda, Dvivida, Gavaya,

Gavaksha, Gaja, Sharabha, Vidyunmali,

Subahu, the great-souled Nala, Kumuda,

Sushena, Tara, Jambavat, Dadhivaktra,

Nila, Supatala and Sunetra. They looked

to make more attractive
like white clouds and were decorated with

a ring or rope made of leaves
to make more attractive
divine garlands. They were ornamented

large amounts of money
with large quantities of riches and grain

a cut and shined stone
and with gems among women. The hand-

some house of the Indra among the apes

the place where someone lives
was like the great Indra's residence. It

was extremely difficult to approach and

a white mountain offered protection all

the highest point
around it. The white summit of the palace

was like the summit of Kailasa. There were

flowering trees, with fruits that yielded

having success by making money
all the objects of desire. It was prosperous
to give as a gift
and had been bestowed by the great Indra.

It was like a dark blue cloud. There were
relating to God
trees with divine flowers and fruits, offer-
a type of animal
ing cool and pleasant shade. Powerful apes
protected the entrance, with weapons
shining with bright light
in their hands. The sparkling gates were
being made liquid by heat
made out of molten gold and were covered
relating to heaven
with celestial garlands.
to a great extent
The immensely strong Soumitri entered
the place where someone lives
Sugriva's beautiful residence, like a sun
to slow down the progress of
that cannot be impeded entering a giant

cloud. The one with dharma in his soul
a large room
passed through seven chambers that

were filled with vehicles and seats. He

entered an extremely protected area and
extremely large
saw the gigantic inner quarters. There

a long soft seat for people
were many couches made out of gold and
highest in degree or quality
silver and with supreme seats. They were
very bright and attractive
resplendent there, covered with extremely
expensive spreads. As soon as he entered,
he heard the continuous sound of sweet
music. There was the sound of singing
a poem that has four lines
and the quatrains and syllables of the
the place where someone lives
songs were even.[187] In Sugriva's residence,
to a great extent
the immensely strong one saw many
different from each other
women of diverse types, proud of their
having impressive qualities
youth and beauty. Those noble ladies were
a ring or rope made of leaves
fashioning garlands made out of flowers.
to make more attractive
piece of clothing
Adorned in excellent garments, they
in an eager manner
were eagerly fashioning these excellent
garlands. They were all content and were
afraid or nervous
to put on attractive clothes
not anxious. All of them were attired in
wonderful garments. Lakshmana noticed

to serve as a server to
the female servants who waited upon Sug-
riva. Sugriva was seated on a golden and
a special chair for the king
excellent throne that was covered with an
extremely expensive spread. He saw him,
looking like the sun. There were colourful
a small fancy object a leg or arm
and divine ornaments on his limbs and
admired for past achievements
the illustrious one had a divine form. With
way to make a thing attractive piece of clothing
divine ornaments and garments, he was
impossible to defeat
as invincible as the great Indra. He was
surrounded by women, wearing divine
a ring or rope made of leaves
ornaments and garlands. The brave one,
the natural color of the skin
with a complexion like that of excellent
gold, was seated on that excellent throne,
to hold in one's arms upset
closely embracing Ruma. Not distressed
in spirit, the large-eyed one looked at the
large-eyed Soumitri.

Chapter 4(33)

a male animal

Lakshmana, bull among men, angrily entered, unobstructed. On seeing him, Sugriva's senses were afflicted. He saw Dasharatha's son, tormented because of his brother's hardship, blazing in his energy and sighing angrily. The best among apes left his golden throne and leapt up, as if a large and ornamented standard of the great Indra was being raised up. When he leapt up, so did Ruma and the other women. It was as if Sugriva was the full moon in the sky, surrounded by a large number of stars. His eyes red,[188] the hand-

to cause pain to

to cause to feel extreme pain

to shine brightly

to make a long loud breath

a type of animal

a special chair for the king

to make more attractive

pleasing to look at

a word used to begin a letter
some one joined his hands in salutation
to make a sudden motion
and lurched forward. He stood there, like
a giant *kalpavriksha*.[189] As Sugriva stood
in or into the middle of
amidst the women, like the moon among
stars, Ruma was the second one who stood
there.

Lakshmana spoke to him. 'A king who
having impressive qualities
feeling concern for others
is spirited, noble in birth, compassionate,
telling the truth
grateful, truthful in speech and one who
to take control of
has conquered his senses is said to be
great in this world. But who can be more
causing suffering
cruel than a king who is established in
adharma, harms his friends and takes
a lie or inaccuracy
equal to something
false pledges? Falsehood is tantamount to
killing one hundred horses.[190] Falsehood
is tantamount to killing one thousand
cows. A man who indulges in falsehood

kills himself and his relatives for several

generations. O lord of the apes! If a person

does not repay the good deeds friends

have formerly done to make him attain

his objectives, he is an ingrate. Among all

creatures, he is the one who deserves to

be killed. On seeing an ungrateful person,

Brahma, worshipped by all the worlds,

was enraged and chanted a shloka. O ape!

Hear it. “The virtuous have laid down

means of atonement for the sins of killing

a cow, drinking liquor, theft and break-

ing a vow. But there is no salvation for

an ingrate.” O ape! You are ignoble and

ungrateful. You are also false in speech.

Rama performed a good deed for you

earlier, but you are not paying him back. O

a type of animal
ape! Through Rama, you have indeed ac-
to succeed in doing
complished your task. He desired that you
should make efforts to search out Sita. You
a serious promise or agreement
took a false pledge and are engaged in car-
of the body
nal pursuits. Rama did not recognize you
to die a small animal
as a snake, though you croak like a frog.
evil
You are wicked and evil-souled. Driven by
a desire to help others to a great extent having good luck
compassion, the immensely fortunate and
to discuss important things
great-souled Rama conferred the kingdom
of the apes on you. You are not recognizing
free from spots and stains something that is done
what Rama, unblemished in his deeds, has
immediately to kill
done for you. You will instantly be slain
a long pointed weapon
with sharp arrows and will see Vali. The
slain Vali proceeded along a path that has
still not been withdrawn. O Sugriva! Stick
to your pledge and do not follow Vali's
path. It is certain that you have not seen

a long pointed weapon
arrows, which are like the vajra, being shot
a weapon used for shooting
from the bow of one who is best among
people from one's family
those of the Ikshvaku lineage. That is the
reason your mind has not looked towards
Rama's task and you are happy in your
the act of chasing
pursuit of a pleasure that goes by the name
of happiness.'

Chapter 4(34)

to shine brightly

Blazing in his energy, Soumitri said this.

one who has power and control

Tara, whose face was like the lord of the

stars, spoke to Lakshmana.[191] 'O Laksh-

a type of animal

mana! The lord of the apes does not

being hard to deal with

deserve to hear the harsh words that he

has just heard, especially from the lips of

someone like you. Sugriva is not ungrate-

not showing appreciation

feeling no fear

ful, deceitful or terrible. O brave one! The

lord of the apes has not indulged in

an act to trick someone

a lie or inaccuracy

duplicity, or uttered a falsehood. O brave

one! The ape has not forgotten the good

something that is done

deed that was done to him. O brave one! In

an encounter, Rama did for Sugriva what

anyone else would find extremely difficult to succeed in doing to accomplish. O a very hot day scorcher of enemies! It is because of Rama's favours and something that is done deeds that the a type of animal ape Sugriva has to get a thing by effort obtained this lasting forever eternal a country ruled by a king kingdom, Ruma and me. He used to lie down in extreme pain and suffering hardship earlier and has now obtained this highest in degree or quality supreme delight. Like the a person who is very wise sage Vishvamitra, he did not realize that the appointed time had arrived. O Lakshmana! Attached to Ghritachee,[192] Vishvamitra, the great sage, with dharma in his soul, spent ten years and thought that only a single day had to pass by elapsed. The immensely to a great extent energetic Vishvamitra is supreme among those who know about time. But even he did not realize that the appointed time had arrived, not to speak of

ordinary people. O Lakshmana! Satisfying

to tire out completely

the dharma of the body, he was exhausted.

being given enough to satisfy

His desire was not satiated. Rama should

excusing a person

pardon him. O father![193] O Lakshmana!

to stop trying to resist

You should not suddenly succumb to

anger, like an ordinary person, without

to find out

ascertaining and knowing the details. O

a male animal

bull among men! Spirited men like you do

done quickly without thought

to happen in a violent way

not rashly and suddenly succumb to rage.

O one who knows about dharma! For

the benefit of one

Sugriva's sake, I am controlling myself and

seeking your favours. Cast aside this in-

state of being annoyed easily

tolerance and great rage that has arisen. To

to move with force

bring pleasure to Rama, Sugriva will fling

a country ruled by a king

away Ruma and me, and this kingdom of

a type of animal

large amounts of money

the apes with its wealth, grain and riches.

to kill

That is my view. Having slain Ravana in a

battle, Sugriva will bring Sita and unite her with Raghava, like the moon god with Rohini.[194] Indeed, there are one trillion, three hundred and sixty thousand, one hundred thousand and one thousand rakshasas in Lanka.[195] Without slaying those invincible rakshasas, who can assume any form at will, one will not be capable of killing Ravana, Maithilee's abductor. Ravana is cruel in his deeds. O Lakshmana! Without an aide, someone like Sugriva will not be able to kill him.[196]

Vali, the learned lord of the apes, said this. It is not evident to me how all of them assembled there.[197] I have only told you what I have heard. It is to help you that all the bulls among apes have been sent. A

large number of apes, bulls among apes, are being summoned for the battle. That is the reason the lord of the apes has not ventured out to accomplish Raghava's objective. He is awaiting the arrival of those valiant and extremely strong ones. O Soumitri! Because of the good arrangements Sugriva had made earlier, all those extremely strong apes will arrive here today.[198] Crores and thousands of bears and hundreds of golangulas will present themselves before you today. O scorcher of enemies! Conquer your anger. O Kakutstha! There will be crores of apes who will blaze in their energy. On looking at your face, full of rage, and at your eyes, which seem to be wounded,[199] the wives of the

a type of animal

best among the apes can find no peace. All of them are disturbed because of the first signs of fear.'[200]

Chapter 4(35)

Soumitri was gentle in nature. He heard these words spoken by Tara, full of dharma, and accepted the statement. When he accepted those words, the lord (one who has power and control) of the large number of apes (a type of animal) cast aside his great fear of Lakshmana, like casting aside a wet garment (piece of clothing). There was a large and colourful garland (a ring or rope made of leaves), with many qualities, around his neck. Sugriva, the lord of the apes, shredded (to cut into strips) this and forgot his intoxication (the state produced by a poison). Sugriva, supreme among all the apes, delighted Lakshmana, whose strength was terrible, with these words.

the state of being successful
lasting forever
‘My prosperity, deeds and this eternal
a type of animal
kingdom of the apes were destroyed. O
Soumitri! It is because of Rama’s favours
that I got them back again. That god is
feeling no fear
famous because of his own deeds. O brave
one that ruins something
one! O destroyer of enemies! With the
determination in facing danger
valour that he possesses, who is capable of
paying him back? Raghava, with dharma
in his soul, will use his own energy to get
to kill
Sita back and slay Ravana. I can only be an
one who assists another
aide. Indeed, why does he need an aide?
to go through something
With a single arrow, he penetrated seven
to suddenly break into pieces
large trees and shattered a mountain and
the earth. O Lakshmana! From the sound
to make a quick sound
of his twanging the bow, the mountains
to shake slightly due to force
and the earth tremble. Why does he need
a male animal
help? O bull among men! I will follow that

Indra among men when he leads and ad-

to kill

vances to slay his enemy, Ravana. If I have

do a thing that is not allowed

transgressed in any way, out of trust and

a feeling of liking someone

affection, a messenger must always par-

used as a polite way to speak

don. I have committed no crime.'

When the great-souled Sugriva said this, Lakshmana spoke these words, full of

a type of animal

love and affection. 'O lord of the apes! My

one that keeps from harm

brother always has a protector. O Sugriva!

You are the protector, especially since you

not proud

are humble. O Sugriva! Your powers and

quality of being without stain

supreme purity are such that you deserve

the state of being successful

to enjoy this excellent prosperity of the

a country ruled by a king

kingdom of the apes. O Sugriva! There

one who assists another

is no doubt that with you as an aide, the powerful Rama will soon slay the enemy in a battle. You know about dharma. You

feeling or showing thanks to move back to avoid danger
are grateful. You do not retreat from the

field of battle. O Sugriva! What you have

highest in degree or quality
spoken is full of logic. O supreme among

a type of animal of greater age
apes! With the exception of my elder

brother and you, who else is capable of

a thing causing one to be thought of as bad
recognizing one's own taints and speaking

determination in facing danger
in this way? In valour and strength, you

a male animal
are Rama's equal. O bull among apes! After

what happens in the future
a long time, destiny has supplied you as an

one who assists another
aide. O brave one! Quickly leave this place

with me. Go and comfort your friend, who

very sad
is miserable because his wife has been ab-

to take someone by force
ducted. I heard the words spoken by Rama,

to affect very strongly a deep sadness severe or mean
when he was overwhelmed with grief. O

friend! Therefore, I addressed you in harsh

used to express polite apology
words. Please pardon me.'

Chapter 4(36)

When the great-souled Lakshmana spoke to Sugriva in this way, he[201] spoke to his adviser, Hanumat, who was standing next to him. 'Swiftly (moving very fast) summon the apes (a type of animal) who are there on the five mountains of Mahendra, Himalayas, Vindhya, the summit (the highest point) of Kailasa and the white summit of Mandara; those who are there in the mountain that is always radiant (having an attractive quality), with a complexion (the natural color of the skin) like that of the rising sun;[202] those who are there in the western direction, in the mountain that is always radiant (bright and shining) beyond the ocean, the sun's abode (to stay or live somewhere),

a shade of a color
with the hue of evening clouds;[203] the
a male animal a type of animal
terrible bulls among apes who reside
a type of flowering plant
in groves of lotuses and palm trees; the
to exist or be present
apes who reside in Mount Anjana, like
elephants in their energy and with the
the natural color of the skin
complexion of dark clouds; the apes who
are golden in complexion and reside in
a large hole under the ground
the cave known as Manahshila; those who
reside on the slopes of Meru and Mount
Dhumra; those apes, terrible in force, who
reside on Mount Maharuna, which is like
the rising sun in hue, and drink maireya
alcohol to live in a particular place
liquor there; and those who dwell in
having a pleasant smell
large and extremely fragrant groves and
the farthest limit
everywhere in the beautiful extremities
of the forests where there are ascetics.
to order someone to come
Quickly summon all the apes from all over

one who delivers a message

the earth. Quickly send messengers to

a type of animal

those apes and summon them with gifts

state of showing cooperation

and conciliation. First, sent my messen-

gers, those who are extremely fast. After

to move or act quickly

that, to make them hasten, send other

to delay doing a thing

apes. There are apes who procrastinate,

to cause to become dependent

addicted to desire. On my instructions,

to go for and bring back

swiftly fetch all of them here. Those who

do not follow my command and do not

to gather

to think of in a certain way

assemble within ten days, will be regarded

to ruin the honor of

as those who defile the king's command.

Those evil-souled ones should be killed.

On my instructions, let hundreds,

a large number

thousands and crores of lions among

to leave a place

apes depart. Let all those in the different

directions follow my command. Let the

best among apes, terrible in form, and like

mountains and clouds, follow my com-

mand and leave for this place. Let them

to cover or hide — the sky — a type of animal

shroud the firmament. There are apes who

know about the routes. Let all of them

follow the paths to everywhere on earth.

moving very fast

Let them swiftly follow my command and

to go for and bring back

fetch all the apes here.'

Hearing the words of the king of the

having courage

apes, Vayu's son[204] dispatched valiant apes

a very short time period

in all the directions. In an instant, sent by

to leave a place

the king, the apes departed. They leapt

very good

up,[205] like birds and stellar bodies. They

sound of a foot when placed

followed the footsteps of the valiant

to succeed in doing

Vishnu.[206] To accomplish Rama's objective,

those apes urged all the apes who were in

the oceans, mountains, forests and lakes.

The king of the apes was like Death, Des-

tiny, or Kubera. Hearing Sugriva's com-

mand, they arrived. They were scared of

Sugriva. Raghava was on a mountain[207]

that had the complexion (the natural color of the skin) of a dark cloud.

Three crores (a large number) of extremely swift (moving very fast) apes left

from that place. There were those who

were in that supreme (highest in degree or quality) mountain, with a

complexion like heated gold, behind

which, the sun sets.[208] Ten crores left from

there. The summit (the highest point) of Kailasa is as radiant (having an attractive quality)

as a lion's mane (long hair on an animal's neck). One thousand crores of

apes arrived from there. There were those

who resided (to exist or be present) in the Himalayas, surviving

on fruits and roots. Ten trillion (one thousand billion) assembled

from there. There were apes from Vindhya,

terrible in their deeds (something that is done) and as terrible as

Angaraka.[209] One thousand crores swiftly

arrived from there. There were those who had homes on the shores of the milky (looking or tasting like milk) ocean, dwelling (a place where one lives) in tamala groves (a small group of trees). They survived on coconut (a kind of fruit) fruit. Their numbers were unknown.[210] An extremely large army of extremely swift (moving very fast) apes arrived from forests, caves (a large hole under the ground) and rivers. They seemed to drink up the rays (a visible line of light) of the sun.[211] Among all the apes, there were some brave (feeling no fear) apes who had swiftly gone to the Himalaya mountains. They saw a giant tree there. On that beautiful and supreme (highest in degree or quality) mountain, Maheshvara had performed a sacrifice (giving up something one wants) in ancient times and that divine (to guess) and lovely sacrifice had satisfied the minds of all the gods. From the resultant (coming from something else) food,[212] fruits and roots were generated and the apes saw those

full of liquid
there, as succulent as amrita. From the
to guess
pleasing
food, divine and agreeable fruits and roots
were created. If one eats these, one is
satisfied for a month.[213] The leaders of the
a type of animal
apes, those who survived on fruit, col-
relating to God
lected those divine roots and fruits and the
a plant used as a medicine
divine herbs. The apes went to the place
giving up something one wants
where the sacrifice had been held and to
bring pleasure to Sugriva, collected the
having a pleasant smell
fragrant flowers. All the apes urged the
highest in degree or quality
supreme among apes on earth to hurry
a large group of people
and returned, ahead of the herds. The
a group of animals
moving very fast
herds were extremely swift and in an
to move or act quickly
instant, hastened and reached Kishkindha,
where the ape Sugriva was. There were
apes who had collected all the herbs, fruits
and roots. They made him accept these

and spoke these words. ‘Following your

a type of animal

command, all the apes on earth, all those

to live in a particular place

who dwell in mountains, oceans and

forests, are coming here to you.’ Hearing

one who has power and control

these words, Sugriva, the lord of the apes,

was delighted. Delighted, he accepted

everything that they had brought.

Chapter 4(37)

He accepted everything that they had collected and brought. He comforted all the apes and gave them leave to go. He granted permission to all the brave apes who had accomplished their task. He thought that the immensely strong Raghava, and he himself, had become successful. He was supreme among all the apes and was terrible in his strength. Lakshmana spoke reassuring words to him and delighted Sugriva. 'O amiable one! If it pleases you, let us leave Kishkindha.' He heard the excellent words spoken by

a type of animal

feeling no fear

to succeed in doing

to a great extent

highest in degree or quality

to make one feel less afraid

friendly and pleasant

Lakshmana. Sugriva was extremely happy and replied in these words. ‘I will abide by your instructions. Let us go then.’

Sugriva said this to Lakshmana, who was auspicious (suggesting future success) in his signs. He took his leave of Tara and the other women. Sugriva addressed the best among the apes (a type of animal), ‘Come here.’ Hearing his words, the apes arrived quickly. All those who were allowed to see the women came there and joined their hands in salutation (a word used to begin a letter).[214] When they arrived, the king, whose radiance (a warm soft light) was like that of the sun, addressed them. ‘O apes! Quickly ready my palanquin (a item to carry someone).’ Hearing his words, the apes, swift (moving very fast) in their valour (determination in facing danger), readied and brought a handsome (pleasing to look at) palanquin. The lord (one who has power and control) of the apes saw that the palanquin had

been brought. He told Soumitri, 'O Lak-

shmana! Quickly mount it.' Saying this,

Sugriva, whose complexion (the natural color of the skin) was like that

of the sun, ascended (to go up) that golden vehicle

with Lakshmana. It was carried by many

apes (a type of animal). A white umbrella (a device to protect from rain) was held above his

head. In every direction, he was fanned

with white whisks (cooking tool used to stir). The bards (a poet) greeted

him with the sounds of conch (a type of sea creature) shells and

drums (a musical instrument). Sugriva, the possessor (one who owns something) of supreme

royal prosperity (the state of being successful), departed. He was sur-

rounded by hundreds of apes, wielding

sharp weapons in their hands. He left for

the spot where Rama was.

Having reached that excellent region,

frequented by Rama, with Lakshmana,

the immensely (to a great extent) energetic one descended

a item to carry someone
from the palanquin. He approached Rama

and stood there, his hands joined in sa-
a word used to begin a letter
lutation. The other apes also stood there,

their hands joined in salutation. Rama

saw Sugriva and that large army of apes,
to look or be like
resembling a lake filled with
a type of flowering plant
lotuses and
a type of plant
lilies.[215]
one who has power and control
He was delighted. The lord of the
to lay face down
apes was prostrate at his feet, his head

lowered. Raghava raised him up. Showing
a feeling of liking someone
him a lot of respect and affection, he em-
to hold in one's arms
braced him. Having raised him up, the one

with dharma in his soul asked him to be

seated. When he saw that he had seated

himself on the ground, Rama addressed
feeling no fear
him in these words. 'O brave one! O su-
highest in degree or quality
preme among apes! A true king is a person
to divide among people
who apportions time out for indulging

in dharma, artha and kama. If someone

to leave and never return

abandons dharma and artha and only indulges in kama, he is like a person who sleeps on the top of a tree and only wakes up when he falls down. A king who bases

an act of murder

himself in dharma, is engaged in slaying enemies and is also engaged in collecting friends, enjoys the fruits of all the three

someone who causes death

objectives.[216] O slayer of enemies! The time

physical or mental effort

a name for God

for exertion has presented itself. O lord

a type of brown color

a type of animal

of the tawny ones! With the apes who are your ministers, think about what needs to be done.'

Thus addressed by Rama, Sugriva replied in these words. 'O mighty-armed

the state of being successful

lasting forever

one! Prosperity, deeds and the eternal

a country ruled by a king

kingdom of the apes were destroyed. It

is through your favours that I have got them back again. O god! O supreme among victorious ones! It is through your favours and those of your brother that I have got them back. Among men, a person who does not pay back a good deed is reviled. O slayer of enemies! There are hundreds of supreme apes. They have returned after collecting all the strong apes on earth. O Raghava! There are bears, apes and brave golangulas. They are terrible to behold. They know about desolate regions and impenetrable forests. These apes are the sons of gods and gandharvas and can assume any form at will. O Raghava! Surrounded by their own respective soldiers, they are advancing along the paths. O scorcher of

highest in degree or quality
having won a victory
to badly criticize
someone who causes death
a type of animal
feeling no fear
to look
empty of living things
impossible to pass through
belonging to each person
a very hot day

enemies! There are hundreds, hundreds of thousands, crores, *ayutas* and *shankus* of brave apes.[217] There are arbudas[218] of apes in the centre and hundreds of arbudas at the extremities. The apes and the leaders of herds of apes are arriving from the other shores of the oceans. O king! They are arriving, like the great Indra in their valour. Their form is like the Meru and Mandara. They have made their homes in the Vindhya and Meru. They are arriving so as to slay the rakshasas and their relatives in the battle. After Ravana has been slain in the battle, they will bring Maithilee back.'

Following the instructions of the intelligent lord of the apes, the arrangements

had been made. On seeing this, the son of

to feel very happy

the king[219] rejoiced. His eyes, which looked

a type of flowering plant

like blue lotuses, dilated.

Chapter 4(38)

highest in degree or quality

Sugriva spoke to Rama, supreme among

to support or defend

those who uphold dharma, in this way,

a word used to begin a letter

joining his hands in salutation. He em-

to hold in one's arms

braced him in his arms and replied, 'O

a very hot day

scorcher of enemies! As long as Indra

a heavy rain

showers down during the monsoon and

does not make the earth bereft of colours,

as long as the sun, with the one thousand

a visible line of light

rays, removes the darkness from the sky,

as long as the moon makes the earth

friendly and pleasant

amiable and sparkling with its amiable

a line of light from a source

beams, till such time, let friends like

to do something in return

you repay their debts. O amiable one! O

pleasing to look at
handsome one! O Sugriva! But this is not extraordinary in someone like you. I know you as someone who is always pleasant in speech. O friend! With you as a protector, one that keeps from harm
a great or important victory
I will triumph over all enemies. A well-wisher and friend like you deserves to help me. By to take someone by force
abducting Vaidehi, the worst of the rakshasas has brought about his own destruction, just as Anuhlada did with Shachi, Puloma's daughter.[220] I will to kill
soon slay Ravana with sharp a long pointed weapon
arrows, just as Shatakratu, the destroyer of enemies, one that ruins something
showing a lack of respect
killed Poulami's insolent father.'

At this time, a dust arose and spread over to completely cover
the sky, enveloping the hot and very violent
fierce a warm soft light
radiance of the one with the thousand a visible line of light
rays. Because of that dust, the directions

afraid or nervous done for no reason

seemed to be anxious and senseless. The

earth, with all its mountains, forests and

a small group of trees to shake with violence

groves, started to quake. The entire earth

a type of animal

was covered with apes. They were like

giant mountains, extremely strong and

with sharp teeth. Those leaders of the apes

could assume any form at will. In an

a very short time period a large number

instant, hundreds of crores of them

covered everything. There were extremely

strong apes from rivers, mountains and

to go to without a purpose

oceans. There were others who roamed

to make a loud sound

around in the forest. They thundered like

clouds. There were those who were like the

the natural color of the skin

rising sun in complexion. There were

others who were as fair as the moon and

a type of flowering plant

still others with the complexion of lotus

male sexual part of a flower

stamens. There were those who had made

the place where someone lives
residences on the Shveta and Meru. Sur-
a large number
rounded by crores and tens of thousands
a type of animal
of handsome apes, a brave ape named
having courage
Shatabali[221] was seen. Tara's valiant
the natural color of the skin
father[222] was seen, with a complexion like
that of a golden mountain, and sur-
rounded by many crores and tens of
thousands. Hanumat's handsome father,
Keshari was seen. His complexion was like
a type of flowering plant
that of lotus fibres, his face had the com-
able to easily learn or understand
plexion of the sun. This intelligent and
highest in degree or quality in the first position
supreme ape was foremost among all the
apes. He was surrounded by an army that
consisted of thousands of apes. There was
Gavaksha, the great king of golangulas and
determination in facing danger
terrible in his valour. He was seen, sur-
rounded by thousands of crores of apes.

From among the bears, there was Dhumra,

someone who causes death

terrible in his speed and the slayer of

enemies. He arrived, surrounded by two

a large number

thousand crores. There was a leader of the

a group of animals

to a great extent

herds named Panasa. The immensely

valorous one arrived, surrounded by three

crore of terrible ones who had complex-

the natural color of the skin

ions like giant mountains. There was a

leader of the herds named Nila, with a

form and complexion like that of a mass of

solution for cleaning the eye

extremely large

black collyrium. That immensely gigantic

one was seen, surrounded by ten crores.

There was a powerful leader of the herds

named Darimukha. Surrounded by one

thousand crore, he presented himself

before Sugriva. Mainda and Dvivida, the

two immensely strong sons of the two

Ashvins, were seen. Each was surrounded by one crore (a large number) of apes. Gandhamadana arrived and thousands of crores and hundreds of thousands of apes followed him at the rear. Prince (male member of a royal family) Angada arrived and he was like his father in valour (determination in facing danger). He was surrounded by one thousand *padmas*[223] and one hundred shamkhas. The ape Tara[224] was terrible in valour and was like the stars in his radiance (a quality of happiness). He was seen from a distance, with five crore of apes. The brave ape Indrajanu, leader of herds (a group of animals), was seen. The lord (a name for God) was surrounded by eleven crore. Rambha, with a complexion (the natural color of the skin) like that of the rising sun, arrived. He was surrounded by hundreds of thousands of ayutas. There was the brave ape named Durmukha, the

a group of animals
leader of herds. The powerful one was

a large number
seen, surrounded by two crore. Hanumat

was seen surrounded by a thousand crore

a type of animal
determination in facing danger
of apes who were terrible in valour and like

the highest point
the summit of Kailasa in form. The im-

to a great extent
mensely valorous Nala arrived. He was

surrounded by a hundred crore and a

hundred thousand of those who dwelt on

trees. There were Sharabha, Kumuda and

the ape Vahni. These and many other apes

could assume any form at will. They

to completely cover
enveloped the entire earth, with its moun-

to make a sound like an animal
tains and forests. The apes roared, leapt up

and jumped down. They approached

Sugriva, like a large mass of clouds around

highest in degree or quality
the sun. Supreme in their strength, they

to make
uttered many kinds of sounds. The Indras

a type of animal
among apes lowered their heads and

presented themselves before Sugriva.

highest in degree or quality
Other supreme apes arrived, as was proper.

They approached Sugriva and stood with

a word used to begin a letter
their hands joined in salutation.

Sugriva, the one who knew about

dharma, stood with his hands joined in

salutation. He quickly presented all those

a male animal
bulls among apes to Rama and said, ‘O

to live in a particular place
Indras among apes! Dwell happily in the

very large
mountainous waterfalls and all the for-

ests. Once you have settled down properly,

the one who knows about armies[225] de-

to examine
sires to inspect the strength of the army.’

Chapter 4(39)

Sugriva, the lord of the apes, now possessed all the means to accomplish the objective. He spoke to Rama, tiger among men and the one who afflicted enemy armies. ‘The powerful ones, who can assume any form at will, have come and have settled down. These Indras among apes, those who have the complexion of the great Indra, are the ones who reside in my kingdom. There are many thousands of apes who are terrible in their valour. These terrible apes have arrived and they are like the daityas and the danavas. These

to take control of
powerful ones have conquered all exhaus-
known and admired by many to succeed in doing
tion and are renowned for accomplishing
extremely difficult tasks. They are excel-
a difficult activity
lent in their enterprise and are famous for
determination in facing danger to go to without a purpose
their valour. O Rama! They roam around
the earth, in the water and on land. They
are the residents of many mountains.
a large number
Waves of crores of apes have come here
and they are your servants. All of them
to wait for
are awaiting their commands. All of them
a government program to help poor
are engaged in the welfare of their seniors.
a very hot day
O scorcher of enemies! They are capable
of accomplishing whatever you desire. O
a kind of wild animal
tiger among men! The time has come to
tell them what you think. These soldiers
are under your command and you should
to give an order
instruct them. I know the truth about the

task that you wish for. Even then, it will be appropriate for you to command them about the truth.'

When he was addressed by Sugriva in this way, Rama, Dasharatha's son, embraced him in his arms and spoke these words to him. 'O amiable one! O immensely wise one! We must find out whether Vaidehi is alive or not and about the place where Ravana resides. After we get to know about Vaidehi and Ravana's residence, when the right time arrives, in consultation with you, I will issue my commands then. O lord of the apes. For the task at hand, neither I, nor Lakshmana, is the master. O lord of the apes! You are the master of the task that needs to be

to succeed in doing
a name for God
accomplished now. O lord! Determining the nature of my task, you must issue
feeling no fear
the instructions. O brave one! There is no doubt that you know about my objective. You are brave and you are my second well-wisher.[226] You are especially wise about
a government program to help poor
the time. You are engaged in our welfare. You are good in accomplishing the objective and you know the purpose well.'

When he was thus addressed, in Rama's
able to easily learn or understand
presence and that of the intelligent Laksh-
mana, Sugriva spoke to the leader of the
a group of animals
having or showing a lot of energy
herd named Vinata. This energetic lord of
a type of animal
the general appearance
the apes had the complexion of a moun-
to make a loud sound
tain and thundered like the clouds. 'O
highest in degree or quality
supreme among apes! Go with the apes who are sons of Soma and Surya. You know

about the time, the place and good policy. You know about what should be done and what should not be done. Surround yourself with one hundred thousand spirited apes (a type of animal). Go towards the eastern direction,[227] with its mountains, forests and groves (a small group of trees). Follow the routes in impenetrable (impossible to pass through) mountains, forests and rivers, to search out Sita Vaidehi and Ravana's residence (the place where someone lives). Explore the beautiful rivers Bhageerathee, Sarayu, Koushiki, Kalindi, Yamuna, the giant and dark mountain,[228] Sarasvati, Sindhu,[229] Shona, with water that shines like jewels (fancy item made of rare stones), Mahi,[230] Kalamahi, adorned (to make more attractive) with mountains and groves, Brahmamala, Videha, Malavat,[231] Kashi, Kosala, Magadha, with large villages, Pundra, Vanga, the habitation (the act of living in a place)-

tions of the *koshakaras*[232] and the land

one who works with rare metal

where there are silversmiths. Search out

everything everywhere. Look for Rama's

very much loved

beloved wife Sita, Dasharatha's daughter-

in-law, in fathomless oceans, mountains

the act of living in a place

and habitations. There are large places

to produce and give off

secreted in the valleys of the Mandara.

having been pressed hard

Some have squashed ears there. Others

to go through with force

have pierced lips and ears. There are ter-

rible ones who seem to have faces made

to see and identify

out of iron. Others are swift, though they

moving very fast

only possess a single foot. There are men

impossible to use up

who have inexhaustible strength. Others

the soft parts of the body

eat the flesh of men. There are *kiratas*[233]

to make more attractive

who decorate their ears. Some have golden

the natural color of the skin

complexions and are pleasant to see. The

to exist or be present

kiratas who reside in the islands eat raw

fish. It has been said that there are terrible tigers among men who reside inside the waters. Search out the residences of all these and the habitations of those who dwell in groves. Leap from one place to another and ascend the mountains. There is the island of Yava,[234] full of jewels and adorned with seven kingdoms. It is full of silver and gold. Once you pass beyond it, there will be the mountain named Shishira. It is populated by gods and dan-avas and the summit touches the sky. There are impenetrable mountains, water-falls and forests there. Here and there, search out the route of Ravana and Vaidehi. You should see the extremely terrible island in the ocean. There are

extremely large
extremely gigantic asuras there and they
to take quickly
always seize people by their shadows.
to make official
Brahma ordained that they should remain
suffering from lack of food
hungry for a long period of time. Go to the
to live in
tirtha in the great ocean. It is populated by
a large snake a loud low sound
giant serpents that roar loudly. Their
forms are like clouds of destruction. After
this, there is the terrible ocean named
Lohita, with water like blood.[235] Having
gone there, you should see the giant silk-
cotton trees.[236] Vainateya's[237] abode is
the place where one lives
to make more attractive a valuable stone
there, decorated by many kinds of jewels.
It is like Kailasa and was constructed by
Vishvakarma. There are terrible rakshasas
named Mandeha there and their complex-
the general appearance
ion is like that of mountains. They have
being afraid towards the lower level
diverse fearful forms and hang down-

extremely large
extremely gigantic asuras there and they
to take quickly
always seize people by their shadows.
to make official
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It is like Kailasa and was constructed by
Vishvakarma. There are terrible rakshasas
named Mandeha there and their complex-
the general appearance
ion is like that of mountains. They have
being afraid towards the lower level
diverse fearful forms and hang down-

wards from the peaks of mountains. When the time for sunrise comes, they always fall down in the water. They are scorched (to burn the surface of) by the sun and repeatedly hang down-wards (towards the lower level) again.[238] There is the ocean named Kshiroda, with a complexion (the general appearance) like that of a white cloud. O invincible (impossible to defeat) ones! Having gone there, you must see the waves that are like necklaces (an item worn around the neck) made out of pearls (a white ball used as jewelry). In the midst (the middle area or part) of this, there is the gigantic (extremely large) moun-tain named Rishabha, white in complex-ion (the natural color of the skin). It is surrounded by silvery (white or light gray in color) and blossoming (time and process of flowering) trees with divine fragrances (a pleasant smell).

There is the lake named Sudarshana, full of swans (a type of water bird). There are silver-coloured lotuses (a type of flowering plant) there, with dazzling (extremely impressive) golden fibres (a piece of material). To cheerfully (in a happy manner) sport in that lake full of lotuses,

gods, charanas, kinnaras and large num-

a type of animal

bers of apsaras go there. O apes! After

passing beyond Kshiroda, you should see

Jaloda. This is best among oceans and is

being afraid

fearful to all creatures. The great *hayamu-*

kha fire is there, created from the energy of

a strong feeling of anger

rage.[239] It is said to possess great force and

to quickly eat everything unable to move

devours all mobile and immobile objects.

a loud cry to live in a particular place

The loud shrieks of creatures who dwell in

the ocean can be heard there, when they

to make one unable to move

are rendered incapacitated on seeing the

vadavamukha fire. There is a region that is

having a good taste

thirteen yojanas to the north of those tasty

waters. The extremely large mountain

with a golden peak, named Jatarupa, is

there. The thousand-hooded god, Ananta,

to put on attractive clothes to honor God

attired in blue garments and worshipped

by all creatures, is seated on the summit (the highest point) of that mountain.[240] The great-souled one's standard is a three-headed palm tree. It has been established, with its foundation, on the summit of that mountain and is radiant (having an attractive quality). The gods have created this as a mark of the eastern direction.[241] After this, there is the supremely (highest in degree or quality) wonderful Mount Udaya, made out (to see and identify) of gold. It is one hundred yojanas high and its peak touches the firmament (the sky). With its foundation, it dazzles (to impress or surprise). It is divine and is made out of molten gold. There are blossoming (to produce flowers) sala, tala, tamala and karnikara trees. These are divine and are made out of molten (being made liquid by heat) gold. They dazzle and are like the sun. There is a peak[242] that is one yojana wide and ten yojanas high.

This is firm and is named Soumanasa. It is made out of molten (to change from solid to liquid) gold. In ancient times, Vishnu Trivikrama[243] placed his first foot there. Purushottama placed his second foot on Mount Meru. The sun is repeatedly seen atop (on top of) this giant peak.[244] It then circles Jambudvipa from the north. The radiant (having an attractive quality) maharshis, named vaikhanasas and valakhilyas are seen there. Those ascetics have the complexion (the natural color of the skin) of the sun. The dvipa known as Sudarshana is ahead of that.[245] He[246] illuminates with his energy and provides eyesight (the ability to see) to all those who are living. On the slopes of that mountain and in caverns (a big space under the ground) and forests, here and there, search for the route taken by Ravana and Vaidehi. The golden mountain is suffused (to spread over or fill)

by the great-souled sun's energy and is seen to assume a reddish tinge (a slight color or flavor) at the time of sandhya. Beyond this, the eastern direction is barred by the gods and is impossible to penetrate (to go through something). With the sun and the moon missing, it is enveloped (to completely cover) in darkness. Janakee should be searched out in all the mountains, caves (a large hole under the ground) and forests I have mentioned, and even in the places I have not mentioned. O bulls (a male animal) among the apes (a type of animal)! Apes are only capable of going up to this spot. We do not know about what is beyond. That is without the sun and beyond the boundaries. Having reached Mount Udaya, you will search for Vaidehi and Ravana's residence (the place where someone lives) for a month and return after that. No one will stay for more than a

month. If anyone does that, he will be bound up in my residence. Go and find Maithilee. Return after accomplishing your objective. O apes! Use your skills to search that direction, loved by the great Indra and adorned with forests and groves. Get back Sita, loved by the descendant of the Raghu lineage. Return after that. May you be happy.'

the place where someone lives

to succeed in doing

a type of animal

to make more attractive

a small group of trees

someone related to one in the past

people from one's family

Chapter 4(40)

a type of animal

After sending that great army of apes, Sugriva, the brave leader of large numbers of apes, desired to send apes to the south-

to order someone to come

ern direction. He summoned Agni's son Nila, the ape Hanumat, the great ape named Jambavat who was the grand-father's son, Suhotra, Sharari, Sharagulma, Gaja, Gavaksha, Sushena,[247] Vrishabha, Mainda, Dvivida, Vijaya, Gandhamadana, the two sons of Agni named Ulkamukha

feeling no fear

and Ananga, Angada and other brave ones.

determination in facing danger

They possessed speed and valour and knew about the directions. He made An-

gada the leader of that large force. He then instructed (to give an order) the brave apes (a type of animal) about searching the southern direction. The lord (one who has power and control) of the apes told the best among the apes about some extremely impenetrable (impossible to pass through) regions in that direction. ‘There is the Vindhya, with one thousand peaks. It is covered with many trees and creepers (plant that grows on a surface). There is the impassable (impossible to pass) river Narmada, populated (to live in) by giant serpents (a large snake). There is the beautiful Godavari and the great river Krishnaveni. There is the immensely (to a great extent) fortunate (having good luck) Varada,[248] populated by giant serpents. There is the region of Mekhala,[249] Utkala[250] and the city of Dasharna. Search everywhere in Avanti and Abhravanti, Vidarbha, Rishika and the beautiful region of Mahishaka.

Search everywhere in Vanga, Kalinga and Koushika. Search all the mountains, rivers and caves in Dandakaranya. Look everywhere around the river Godavari. Go to Andhra, Pundra, Chola, Pandya, Kerala and Mount Ayomukha,[251] which is decorated with minerals. It has a beautiful peak, colourful with blossoming trees. Search out the routes on that giant mountain, with its forests full of sandalwood trees.

Beyond this, you will see the river Kaveri. It has divine, auspicious and sparkling water and large numbers of apsaras sport there. Seated on the summit of Malaya, you will see the immensely energetic and supreme rishi Agastya, who is like the sun. When the great-souled one is pleased and grants

you permission, cross the great river

Tampraparni, full of a large number of

a type of large animal — closely set together

crocodiles. It has many dense islands,

a small group of trees — a wood with a pleasant smell

which have groves of divine sandalwood

trees. It is like a beautiful young woman,

very much loved — a type of animal

going to meet the beloved ocean. O apes!

You must go and see Pandya. It has gates

to see and identify — to make more attractive

made out of gold, decorated with divine

fancy item made of rare stones

pearls and jewels. To accomplish your

objective, you will then approach the

pleasing to look at

ocean, with the handsome Mount Mahen-

highest in degree or quality

dra, supreme among mountains. It has a

the highest point

beautiful summit, made out of gold.

Agastya had placed the base of this moun-

tain inside the ocean and the peak can be

seen above the great ocean. The mountain

is decorated with many kinds of flowering

plant that grows on a surface
trees and creepers. It is visited by gods,

rishis, the best of yakshas and apsaras. It is

extremely pleasant and is full of large

numbers of siddhas and charanas. On

suggesting future success
every auspicious day, the one with the

thousand eyes always goes there. There is

an island on the other side of this and it is

a large open space
one hundred yojanas in expanse. It blazes

to go through something
and humans cannot penetrate it. You must

search this out, everywhere. Search this

a person or thing's location
place in particular for Sita's whereabouts,

the act of getting rid of
using every means at your disposal. This is

the region of the evil-souled Ravana, who

one who has power and control
deserves to be killed.[252] The lord of the

to exist or be present
rakshasas resides there and he is like the

one with the one thousand eyes in his

a quality of happiness
radiance. There is a rakshasi who resides in

the middle of the southern ocean. She is famous as Angaraka and devours (to greatly affect or control) shadows.[253] After you cross that prosperous (having success by making money) place, at a distance of one hundred yojanas, there is a mountain named Pushpitaka in the ocean. It is populated (to live in) by siddhas and charanas. Its radiance (a warm soft light) is like that of the sun and the moon and on all sides, it is surrounded by the waters of the ocean. The large and dazzling (extremely impressive) summit seems to be writing in the sky. One peak is golden and is loved by the sun. Another peak is silvery (white or light gray in color) and is loved by the moon. An ungrateful (not showing appreciation) person cannot see it. Nor can a cruel (causing suffering) person, or a non-believer. O apes (a type of animal)! Bow your heads down and search out that mountain. After passing beyond this,

at a distance of fourteen yojanas, there is the impenetrable (impossible to pass through) mountain named Surya-

vat. This is a path that is extremely difficult to traverse (to move across). Once one has passed

beyond, there is Mount Vaidyuta. It has

trees with fruits that yield all the objects of

desire, pleasant in all seasons. Those best

of roots and fruits deserve to be eaten. O apes! (a type of animal) Eat them. Drink the excellent honey (a sweet food made by bees)

and proceed beyond. There is the moun-

tain named Kunjara, desired by the eyes

and the mind. Vishvakarma constructed

this as Agastya's residence (the place where someone lives). This extends

for one yojana and rises up ten yojanas.

This divine (to guess) and golden resort is decorated (to make more attractive)

with many kinds of jewels (fancy item made of rare stones). The city named

Bhogavati, the abode (the place where one lives) of the snakes, is

there. The broad roads are impenetrable (impossible to pass through) and are protected on all sides. They are protected by terrible serpents (a large snake), who have sharp fangs (a large sharp tooth) that are full of great poison (a thing that is very harmful).

Vasuki, the extremely terrible king of the snakes, resides (to exist or be present) there. Search the city of Bhogavati. On emerging (to rise from a hidden place), pass over the region where there is the great Rishabha.

The mountain named Rishabha is full of every kind of jewel (a valuable stone). Divine sandalwood (a wood with a pleasant smell) trees grow there—*goshirshaka*, *padmaka*, *harishyama* and *agnisamaprabha*.[254] See those sandalwood trees, but never touch them. A terrible gandharva named Rohita guards that grove (a small group of trees). There are five lords of the gandharvas who are like the sun in their radiance (a warm soft light). They are Shailusha, Gra-

mani, Bhikshu, Shubhra and Babhru. This is the impenetrable (impossible to pass through) end of the earth and those who have conquered (to take control of) heaven reside (to exist or be present) there. After this, there is the extremely terrible world of the ancestors (a relative of the past) and we should not go there. This is the capital of Yama, full of hardships (pain and suffering) and enveloped (to completely cover) in darkness. O brave (feeling no fear) bulls among apes (a type of animal)! We are only capable of searching up to this point. We have no means of proceeding beyond this. Search all this and every other place that you can see. You must find out (to become aware of) about Vaidehi's route and return. If a person returns within a month and tells me that he has seen Sita, he will enjoy affluence (great wealth) and pleasures that are like mine and will sport in joy. There will be no one

who will be more loved by me, more than my own life. Even if he has committed many kinds of crimes, he will be my friend.

having no limits — determination in facing danger

You possess infinite strength and valour.

large in size or amount

You have extensive qualities and have been

people from one's family

born in noble lineages. In addition, you

having typical male features

have the qualities of your own manliness.

to get a thing by effort

Obtain the daughter of the king of men.'

Chapter 4(41)

When the apes had left for the southern direction, Sugriva summoned the extremely energetic leader of the herds named Sushena. He possessed intelligence and valour and was like Vayu in his speed. He was terrible in his valour. He was Tara's father and the king's father-in-law. He[255] prostrated himself, joined his hands in salutation and spoke the following words.

'Please help Rama. The time has come to repay him. Surround yourself with one hundred thousand spirited apes. O amiable one! O lord! Go to Varuna's western

direction, to Surashtra, Bahlika, Shura[256] and Abhira. There are prosperous (having success by making money) habitations and large and beautiful cities. The inner groves (a small group of trees) are full of punnagas, bakulas and uddalakas.[257] O bulls (a male animal) among apes (a type of animal)! Search out the routes amidst (in or into the middle of) the dense growth of ketakas. Every river bears flows of cool and auspicious (suggesting future success) water. There are forests frequented by ascetics and desolate (empty of living things) mountains. The western direction has unapproachable (not friendly) routes that are encompassed (to include) by walls of mountains. You should then reach and see the western ocean. O apes! The water there is agitated (to disturb or excite) by many whales and crocodiles (a type of large animal). There are clumps (a small mass of something) of ketakas and dense growths of tamalas. The apes can sport in the groves of coconut (a kind of fruit)

trees. Search out Sita and Ravana's resi-

the place where someone lives

the act of living in a place

dence there. There is the habitation of

Marichi and the beautiful city of Jati. There

are Avanti[258] and Angalopa and the forest

of Alakshita. Here and there, there are

a country ruled by a king

large kingdoms and habitations. There is a

a place where two rivers join

mountain at the confluence of the Sindhu

with the ocean. There is a giant mountain

named Hemagiri, with hundreds of peaks

and large trees. On the beautiful slopes

a large wild cat

there, lions that can fly with their wings

a large sea animal

can be found. Whales, fish and seals make

place where a bird lays eggs

place where someone hides

their nests there. The lions make their lairs

the highest point

on the summit of that mountain. Proud

and satisfied elephants are there, trumpet-

to go to without a purpose

ing like clouds. They roam around in that

large in size or amount

extensive place, surrounded by water

everywhere. The summit (the highest point) is golden, with colourful trees, and seems to touch the sky. The apes (a type of animal), which can assume any form at will, must search all this quickly. Near the ocean, there is a golden peak that is one hundred yojanas high. This is Pariyatra and it is extremely difficult to see.[259] O apes! Go and see it. Twenty-four crores (a large number) of spirited gandharvas reside (to exist or be present) on that summit. They are terrible, as radiant (having an attractive quality) as the fire, and they can assume any form at will.

Apes, even if they are terrible in their valour (determination in facing danger), must not approach them. The apes must not pluck (to pull quickly to remove) any fruit from that region. Those brave (feeling no fear) and spirited ones[260] are extremely strong and impossible to assail (to attack in a violent way).

Terrible in their valour, they protect the

fruits and the roots there. Your task is to search out Janakee everywhere there. O apes! As long as you do not follow them,[261] you have nothing to fear from them. In the fourth part of the ocean, there is Mount Chakravat. Vishvakarma constructed a chakra with a thousand spokes there. Purushottama slew Panchajana and the danava Hayagriva and obtained the chakra and the conch shell.[262] Here and there on that colourful summit and in the large caves, search for Ravana and Vaidehi. After sixty-four yojanas, there is the mountain named Varaha. It has an extremely large and golden summit. Varuna's fathomless abode is there. There is the city named Pragjyotisha there, made out of molten

gold.[263] The evil-souled danava named

to live in a particular place

Naraka used to dwell there. Here and there

on that colourful mountain, and in the

a large hole under the ground

large caves, search for Ravana and Vaidehi.

Once you pass beyond, there is an Indra

among mountains. The inside of that

to see and identify

mountain is made out of gold. The moun-

tain is golden everywhere and there are

too many to be counted

innumerable waterfalls. There are ele-

a male pig

a kind of wild animal

phants, boars, lions and tigers everywhere.

in a mean way

They insolently roar all the time and the

to make a sound like an animal

mountain itself seems to roar. That

mountain is named Megha. The great and

having success by making money

prosperous Indra, the chastiser of Paka and

one who owns something

a horse that a person rides

the possessor of tawny steeds, was

to make someone king

crowned as the king of the gods there. This

Indra among mountains is protected by

the great Indra. Passing beyond, reach

sixty thousand golden mountains. They

the natural color of the skin

have the complexion of the rising sun and

having an attractive quality

are radiant everywhere. There are beauti-

to grow and develop fully

to see and identify

ful blossoming trees that are made out of

being made liquid by heat

the middle area or part

molten gold. In their midst, there is the

excellent Mount Meru, the king. In ancient

times, Aditya[264] was pleased and granted

something helpful

the mountain a boon. He told the Indra

among mountains, ‘Because of my favours,

shelter from danger

everything that finds refuge in you will be

golden, during the day and at night. The

to exist or be present

gods, gandharvas and danavas who reside

a slight color or flavor

in you will always have a reddish tinge and

a golden complexion.’ At the time of the

western sandhya, the Adityas, the Vasus,

the Rudras, the Maruts and the residents of

heaven (the place where God lives) come to that excellent mountain,
Meru. They worship (the act of praying to a god) the sun. Worshipped (to honor God)
by them, the sun goes behind Mount Asta
and can no longer be seen by any creature.
The sun quickly traverses (to move across) the distance of
ten thousand yojanas[265] in one-and-a-half
muhurtas[266] and approaches that tall peak.
On the summit (the highest point) of that great peak,[267] there
is a divine (relating to God) residence that is like the sun in
complexion (the natural color of the skin). This palace has many layers
of storeys and was constructed by Vish-
vakarma. It is adorned (to make more attractive) with many colour-
ful trees, full of diverse (different from each other) kinds of birds. This
is the residence of the great-souled
Varuna, with a noose (a loop at the end of a rope) in his hand. Between
Meru and Asta, there is a large palm tree,
with ten heads. It is handsome (pleasing to look at), made out

to change from solid to liquid to shine in a bright way
of molten gold, and has a glittering and

wonderful base. Here and there, every-

impossible to pass through
where in the impenetrable places, lakes

and rivers, search for Ravana and Vaidehi.

Meru Savarni is famous as being Brahma's

equal. He knows about dharma and has

to wash a simple and plain thing
cleansed himself through his austerities.

to exist or be present
He resides there. The maharshi Meru

the natural color of the skin
Savarni has a complexion like that of the

to bend to greet or show respect
sun. After you have bowed your head

down on the ground in front of him, he can

a government program to help poor
be asked about Maithilee's welfare and her

a person or thing's location
whereabouts. When the night is over, the

to make a thing go away or end
sun dispels darkness from the world of the

after that
living. But thereafter, he goes beyond

a male animal a type of animal
Mount Asta. O bulls among apes! This is

the point up to which apes are capable of

going. We do not know about what lies beyond. That is without the sun and without boundaries. Having reached Mount Asta, you will find (to become aware of) out about Vaidehi and Ravana's residence (the place where someone lives) and return before an entire month is over. No one will stay for more than a month. If anyone stays for more, he will be bound in my residence. My brave (feeling no fear) father-in-law will go with you. You will listen to everything that he instructs (to give an order) and act accordingly (in a proper way). The mighty-armed one is a senior. The im-mensely (to a great extent) strong one is my father-in-law. All of you are valiant (having courage) and that is evident (obvious) in all your deeds (something that is done). Make him your leader and search the western direction. If we can find the wife of the infinitely (without limit) energetic Indra

among men, we will be able to repay (to do something in return) the good deed (something that is done) that he has done for us. After this task has been accomplished (very successful), if there is any other task that can bring about his benefit, considering the time, the place and the objective, we will undertake later.'

Sushena and the other foremost (in the first position) apes heard the accomplished (highly trained or skilled) words spoken by Sugriva. They took their leave of the lord (one who has power and control) of the apes and left for the western direction, protected by Varuna.

Chapter 4(42)

Sugriva sent his father-in-law to the western direction. The lord of the apes (a type of animal) then summoned (to order someone to come) the brave ape named Shatabali. The king, supreme (highest in degree or quality) among all the apes and the one who knew everything, addressed him in these words, for his own welfare (a government program to help poor) and for Rama's welfare.

'Surround yourself with one hundred residents of the forest who are like you. Go with your ministers and with Vaivasvata's[268] sons. O valiant (having courage) one! Go to the northern direction, with the Himalayas as its crest (the highest part of a thing). Search everywhere for Rama's

free from spots and stains
unblemished wife. When we have accom-
to succeed in doing
plished this task, we will do something

that will bring Dasharatha's son pleasure.
highest in degree or quality
O supreme among those who know the

objectives! We will accomplish our task

and be freed from our debt. The great-

souled Raghava has performed an agree-
pleasing
able task for us. If we are able to pay him

back, our being alive will have served its

purpose. Use your intelligence to deter-
to make a decision
mine how Janakee can be found. That is

your task and our pleasure and benefit lie

in this. This supreme among men is
to have great respect for
revered by all creatures. Rama is the one
to achieve victory
who triumphs over the cities of enemies

and this will bring us and him pleasure.
determination in facing danger
You possess intelligence and valour. There

impossible to pass through

are many forests, impenetrable areas and

rivers inside the mountains. Search them.

the act of living in a place

There are habitations of *mlechchhas*,[269]

Pulindas, Shurasenas, Prasthalas, Bhar-

atas, Kurus, Madrakas, Kambojas, Yavanas,

Shakas, Bahlikas, Rishikas, Pouravas,

Tankanas, Chinas, Paramachinas, Niharas

and Daradas. Search them repeatedly and

search the Himalayas. Search here and

a small mass of something

there in the clumps of *lodhra*[270] and pad-

maka trees and in the *devadaru*[271] forests

a kind of plant

for Ravana and Vaidehi. Go to Soma's

a place where one lives alone

hermitage, frequented by the gods and the

gandharvas. Then go to the large moun-

tain named Mount Kala. Search the giant

a big space under the ground

peaks, caves and caverns for Rama's

to a great extent having good luck admired for past achievements

immensely fortunate and illustrious wife.

Pass beyond that large mountain, with gold in its womb (place babies develop). Passing beyond that Indra among mountains, you should go to the mountain named Sudarshana. Here and there, in the groves, clumps (a small mass of something), caves and caverns (a big space under the ground), search for Ravana and Vaidehi.

When you pass beyond this, there is an expanse (a large open space) that extends for one hundred yojanas in every direction. There is nothing but the sky there. There are no mountains, rivers or trees. All living creatures avoid it. Swiftly (moving very fast) pass over this desolate (empty of living things) plain that makes the body hair stand up.

You will then reach the white Mount Kailasa and will be delighted. This has the complexion (the general appearance) of white clouds and is embellished (to make something attractive) with molten gold. Kubera's beautiful

the official home of a king
palace was constructed by Vishvakarma there. There is a large lake there and it is full of lotuses and lilies. It is full of swans and karandavas and is frequented by a large number of apsaras. The prosperous King Vaishravana,[272] the king of the yak-shas, the granter of riches and worshipped by all creatures, is there, sporting with the guhyakas. Here and there, in the mountain caverns that are as radiant as the moon, search for Ravana and Vaidehi. Reach Mount Krouncha and its extremely im-penetrable tunnel. Enter it carefully, because it is said to be extremely difficult to enter. Welcomed by the gods, the great-souled maharshis reside there. They are themselves like the gods in form and are

a type of flowering plant
a type of water bird
having success by making money
one who gives something
to honor God
a big space under the ground
impossible to pass through
to exist or be present

like the sun in their resplendence (brilliant shining beauty). Here and there, search the other caves (a large hole under the ground) of Krouncha, the summits (the highest point), the peaks, the caverns (a big space under the ground) and the flanks (the side of something). Here and there, search Krouncha's summit too. Search Mount Kama, which is without any trees, and Manasa, the abode (the place where one lives) of birds. Creatures cannot go there. Nor can gods or rakshasas. Search every place there, the summits, the slopes and the plains. After you pass beyond Mount Krouncha, there is the mountain named Mainaka. The danava Maya's residence (the place where someone lives) is there and he constructed it himself. Search Mainaka, its peaks, slopes and caves. Here and there, there are the abodes of women who have faces like mares (an adult female horse).[273] After passing over that

region, there is a hermitage (a place where one lives alone) frequented by the siddhas. Siddhas, vaikhanasas and the ascetic (leading a strict simple life) valakhilyas are there. Worship (the act of praying to a god) the ascetic siddhas, who have used austerities (a simple and plain thing) to cleanse (to wash) themselves of all sins. Humbly (in a way without pride), you can ask them about Sita's welfare (a government program to help poor) and whereabouts (a person or thing's location). There is lake Vaikhanasa, covered with golden lotuses (a type of flowering plant). Sparkling swans (a type of water bird) that are like the rising sun roam (to go to without a purpose) around there. Kubera's mount is known as Sarvabhouma. That elephant always goes to that place, accompanied by she-elephants. When you cross that lake, the sun or the moon can no longer be seen. The sky will be bereft of the large number of nakshatras. There will be no clouds. Nor will there be any sound. However, that region

to supply with light
will be illuminated by rays that are like

a simple and plain thing
those of the sun. Siddhas full of austerities

rest there and they are like the gods. They

to make something clear
a warm soft light
illuminate with their own radiance. Once

you cross that region, there is the river

named Shailoda. Along both its banks,

a plant used to make furniture
there are bamboos named *kichaka*. The

siddhas use these to cross over to the other

bank and return. The land of Uttara Kuru

a good quality
is for those who have earned merits. There

are thousands of rivers there. The water is

a type of flowering plant
full of lotuses and the lotuses are golden in

the natural color of the skin
complexion. The leaves of the lotuses are

as blue as lapis lazuli. The forests are full of

a shade of a color
red lotuses with golden hues. There are

bright and shining
waterbodies that are as radiant as the

to see and identify
rising sun. The leaves are made out of

a cut and shined stone
a thin string or hair
expensive gems and the filaments are
the natural color of the skin
golden in complexion. That region is
surrounded everywhere by colourful
a type of flowering plant
groves of blue lotuses. The banks of the
to change from solid to liquid
river are made out of molten gold, fash-
fancy item made of rare stones
ioned with extremely expensive jewels
a white ball used as jewelry
and pearls that cannot be weighed. The
a low land between hills
valleys in those supreme mountains are
wonderful, with jewels everywhere. There
being made liquid by heat
is molten gold that is like the fire in its
a warm soft light
loaded heavily
radiance. The trees there are always laden
relating to God
birds. They[274] are divine to the smell, taste
to satisfy fully
and touch and satiate all the objects of
desire. The fruits of other excellent trees
yield many forms of clothing. They yield
a small fancy object
colourful pearls, lapis lazuli and orna-

ments suitable for both men and women.

to enjoy for a long time

In all seasons, they happily savour the fruits of other excellent trees. During the winter, there are other excellent trees that yield extremely expensive beds and wonderful spreads of different types. Other

a ring or rope made of leaves

trees yield garlands that are loved by the heart and many kinds of expensive drinks

different from each other

and diverse types of fruit. The women possess all the qualities and are seen to possess beauty and youth. Gandharvas, kinnaras, siddhas, nagas and *vidyadharas*[275] sport with women who

to impress or surprise

dazzle in

brilliant shining beauty

their resplendence. All of them have performed good

something that is done

deeds. All of them are

of the body

to try to get or do over time

engaged in carnal pursuits. To pursue

to live in a particular place

kama and artha, all of them reside with

women. There are the sounds of singing and the playing of musical instruments. Wonderful sounds of laughter are heard there at all times and these are agreeable to all creatures. There is no one there who is not happy. There is no one there who loves falsehood. From one day to the next day, the agreeable qualities of that place increase. When one passes beyond Uttara Kuru, there is a body of water. In its middle, there is the giant Mount Soma, made out of gold. Those who have gone to Indra's world, those who have gone to Brahma's world, those who have gone to heaven, and the gods can see this king of mountains from up there. Though that region is without the sun, a radiance

willing to do or allow

a lie or inaccuracy

to see and identify

the place where God lives

a warm soft light

to make something clear
illuminates it.[276] Though the radiance of
a warm soft light

the sun cannot be seen, it is as if the sun is

to send out in rays
radiating heat. The illustrious one who is
admired for past achievements

the soul of the universe,[277] Shambhu, who

is the soul of the eleven,[278] and Brahma,

a name for God
the lord of the gods, reside there, sur-
to exist or be present

rounded by brahmana rishis. You should

never go to the region that is beyond

Uttara Kuru. Other creatures are also not

permitted to travel there. Even the gods

find it extremely difficult to travel to the

mountain named Soma. Having seen it,

a male animal
you should quickly return. O bulls among
a type of animal
apes! That is the point up to which apes are

capable of travelling. There is no sun

beyond that. There are no boundaries

beyond that. We do not know about what

is beyond. Search everything that I have mentioned and use your intelligence to search everything that I have not mentioned. Thereby, perform a greatly desired task for Dasharatha's son and it will be a task that will be even more agreeable for me. O those who are like the wind and the fire! Perform the task of seeing Videha's daughter. When you are successful with your relatives, I will honour you with all the agreeable qualities.[279] O apes! With your enemies pacified, you will roam all over the earth. With your beloveds, you will have offspring.'

Chapter 4(43)

to succeed in doing

To accomplish the objective, Sugriva specifically spoke to Hanumat. He had decided that in accomplishing the objective, he was the best among the apes (a type of animal). 'O bull among the apes! I do not see who can bar your entry on earth, the firmament (the sky), the sky, the abode (the place where one lives) of the gods, or in water. You know about all the worlds, the oceans and the mountains, the asuras, the gandharvas, the serpents (a large snake) and the gods. O great ape! O brave (feeling no fear) one! Your speed, force, energy and dexterity (clever skill) is like that of your father, the extremely energetic (having or showing a lot of energy) wind god. There is

no creature on earth who is your equal in energy. Therefore, you should think about how Sita can be got back. O Hanumat! You possess strength, intelligence and valour. You conduct yourself in accordance with the time and the place and good policy. You are learned about good policy.'

determination in facing danger

Hanumat was about to leave on the task. Knowing this, Raghava thought about Hanumat. 'The lord of the apes has determined that Hanumat will certainly be able to accomplish the objective. It has been decided that in accomplishing the task, Hanumat is superior to the others. That determination must be based on his former deeds. In ensuring the fruits of the action, he has been clearly chosen by

a name for God

a type of animal

to make a decision

to succeed in doing

of high quality

the quality of being committed

something that is done

his master.' On considering the conduct

having or showing a lot of energy

of the extremely energetic ape, he[280] was

delighted and thought that his task had

to succeed in doing

already been accomplished. His senses

showing happiness

and heart became cheerful. Delighted, the

a very hot day

scorcher of enemies gave him his ring,

to write or cut on

with his name inscribed on it, so that the

a female from a royal family

princess[281] would accept it as a sign of

recognition.[282] 'O best among the apes!

Through this sign, Janaka's daughter will

recognize that you have come from me

fear of what might happen

and will not look upon you with anxiety. O

feeling no fear

brave one! Your conduct, your spirit, your

determination in facing danger

valour and Sugriva's instruction to you

to communicate

are conveying to me that you will be suc-

cessful.' The best among the apes joined

a word used to begin a letter

his hands in salutation. He accepted it and

placed it on his head. Having worshipped (to honor God) at his feet, the supreme (being highest in rank) among apes (a type of animal) departed. As if dragging that large army of the apes, the brave ape who was the son of the wind god leapt up into the sky. He was like the sparkling (shining with bright light) lunar disc, when the clouds have disappeared, adorned (to make more attractive) with a large number of nakshatras. ‘O ape! O one who is supreme in valour (determination in facing danger)! O one who is not limited in valour! O extremely strong one! I am depending on your strength. O son of the wind god! O Hanumat! Act so that you go wherever Janaka’s daughter happens to be.’[283]

Chapter 4(44)

Understanding the fierce command of their master, the bulls among the apes enveloped the earth, like a swarm of locusts. With Lakshmana, Rama continued to dwell in Prasravana. He waited for the one month designated for Sita to be found.

The king of the mountains[284] was spread across the beautiful northern direction.

With great force, the brave ape Shatabali headed there. Vinata, the leader of the apes, left for the eastern direction. With Tara, Angada and the other apes, the son of the wind god and the leader of the apes

left for the southern direction, where

one who has power and control

Agastya once travelled. Sushena, the lord

a type of animal

of the apes and tiger among the apes, left

in a manner not kind

for the terrible western direction, harshly

protected by Varuna. The king had re-

belonging to each person

spectively urged them in all the directions.

to send

Having dispatched them in this way, the

an officer of high rank

brave commander of the army of the apes

showing happiness

was delighted, happy and cheerful. The

king thus urged all the leaders of the apes

moving very fast

and they swiftly left towards their own

respective directions. The apes shouted,

to make a sound like an animal

screamed and roared. As those supreme

to shout in a deep voice

among apes proceeded, they bellowed,

'We will kill Ravana and bring Sita back. If

to meet or find by chance

I come across him, I will single-handedly

to kill

slay Ravana in the battle. I will violently

to disturb or excite
to take someone by force
agitate the one who abducted Janaka's
to shake slightly
daughter. Even if I tremble because of ex-
the state of being too tired
haustion, I will now remain steady. I will
single-handedly bring Janakee back, even
located toward the bottom
if it happens to be from the nether regions.
to suddenly break into pieces
a sharp broken piece
I will shatter these trees. I will splinter
to split by hitting hard
these mountains. I will cleave the earth. I
will agitate the oceans. There is no doubt
that I will leap over one yojana. I will leap
over one hundred yojanas. I will do more
to block
than one hundred. No one can obstruct my
path on the surface of the ground, in the
ocean, in mountains, in forests and even
in the middle of the nether regions.' In the
a type of animal
presence of the king of the apes, each of
to make one unable to think
those apes, intoxicated with valour, spoke
these and other words.

Chapter 4(45)

When the Indras among apes had left, Rama asked Sugriva, 'How do you know everything about the globe that is the earth?'[285] Sugriva bowed down and replied to Rama. 'Listen to my words. I will tell you everything in detail. There was a danava named Dundubhi, in the form of a buffalo. In the region near Mount Malaya, Vali fought against him. The buffalo entered a cave inside Malaya and desiring to kill him, Vali also entered Malaya.[286] I was asked to humbly wait at the entrance to the cave. But though one year had passed,

Vali did not emerge (to rise from a hidden place). That cave was then filled with a flood of blood. On seeing this, I was astounded (showing great surprise) and the poisonous (causing illness or death) sorrow on account of my brother afflicted (to cause pain to) me. I deduced (to decide by reasoning) it was evident (obvious) that my senior had been killed. I covered the entrance to the cave with a boulder (a very large stone) that was like a mountain, so that the buffalo (a big wild animal) would find it impossible to emerge and would be destroyed. I had no hopes of his remaining alive and came to Kishkindha. I obtained (to get a thing by effort) the extremely large kingdom, with Tara and Ruma. I resided (to exist or be present) there with my friends, devoid of all anxiety (fear of what might happen). However, after having killed the bull (a male animal) among danavas, Vali returned. Honouring him and driven by fear, I returned the kingdom to him. But Vali's

to worry or upset one

senses were distressed. The evil-souled

to run away from danger

one wished to cause me injury. As I fled

a strong feeling of anger

with my advisers, in his rage, he pursued

me. As I was chased by him, I fled over

many kinds of rivers and saw forests and

cities. I saw the earth, like a reflection on

the surface of a mirror. I saw some places

that were like a circle of fire, and others

a covering on an animal's foot

that were like the hoof print of a cow. I first

went to the eastern direction and then

shelter from danger

sought refuge in the southern direction.

Scared, I next went to the western direc-

after that

tion. Thereafter, I went to the northern

direction. Then Hanumat addressed me

in these words. “O king! I have just re-

a type of animal

membered how Vali, the lord of the apes,

to use rude words

was cursed by Matanga. If Vali enters the

a place where one lives alone

circle of his[287] hermitage, his head will be

to suddenly break into pieces lacking in some part

shattered into one hundred fragments. We

to live in a particular place

can dwell there happily and will not suffer

fear of what might happen

from any anxiety." O son of a king! That is

the reason why, though he reached Mount

to cause to be very scared

Rishyamuka, Vali was terrified of Matanga

and did not enter. O king! I have thus dir-

ectly experienced everything in the earth's

the earth a large hole under the ground

globe. After that, I went to the cave.'[288]

Chapter 4(46)

a type of animal

Commanded by the king of the apes, all the elephants among the apes did as they had been asked and energetically (in an active manner) departed (no longer living), searching for Vaidehi. They searched everywhere, in lakes, rivers, slopes, the sky, cities, impenetrable (impossible to pass through) fortifications in the rivers and mountains.

All the leaders of the apes had been commanded by Sugriva. They searched the regions, with the mountains, forests and groves (a small group of trees). Determined to find Sita, they searched throughout the day. At night, the apes assembled (to gather) together on the ground.

Irrespective of the season and the place, every day, when it was nightfall, the apes would find trees with fruit and make those their beds. The first day of the stipulated month was the day they left Prasravana.

time when the sky gets dark

to require

When the month was over, the elephants among the apes despaired and returned to the king of the apes. As had been asked to, with his advisers, the immensely strong Vinata had searched the eastern direction and returned without seeing Sita. The brave and great ape, Shatabali, searched everywhere in the northern direction and returned with his soldiers. With the other apes, Sushena hopefully searched the western direction. However, when the month was over, he returned to Sugriva.

to have no hope or belief

to a great extent

in a way that shows hope

With Rama, Sugriva was seated on the slope of Prasravana. They approached him, greeted (to meet a new arrival) him and said, 'We have searched all the mountains, forests, cities, rivers, the extremities (the farthest limit) of the ocean and habitations (the act of living in a place). We have searched all the caves (a large hole under the ground) that you had mentioned. We have searched the giant thickets and creepers (plant that grows on a surface) that spread around everywhere. We have repeatedly searched impenetrable (impossible to pass through), impassable and uneven (not even) regions and desolate (very sad and feeling alone) spots. We have sought out extremely large creatures in the course of the search and have killed them. The great-souled one[289] is noble (having impressive qualities) in birth and broad in spirit. That Indra among the apes (a type of animal) will see Maithilee.

Sita has certainly gone to the southern dir-

Chapter 4(47)

a type of animal

With Tara and Angada, the ape pro-

ceeded towards the region that had been

highest in degree or quality

indicated by Sugriva. All those supreme

existing far away

among apes reached that distant spot.

empty of living things

They searched the caves and desolate

the highest point

spots in the Vindhyas,[290] the summits of

the mountains, the rivers, the impene-

impossible to pass through

trable areas, the lakes, the large trees, the

a group of small trees

thickets of trees, the many mountains and

the forests of trees. All the apes searched

feeling no fear

in all the directions. But those brave ones

could not see Maithilee, Janaka's daugh-

ter. They ate the many kinds of roots and

impossible to defeat

fruits. Those invincible ones dwelt there

and searched here and there. But that

region was difficult to search. There were

a large hole under the ground

large and deep caves. All those leaders of

a type of animal

apes then abandoned that region. Without

any fear, they entered another impene-

impossible to pass through

clean and free of germs

trable region. The trees were sterile there

and did not yield any fruit. There were no

flat green part of a plant

flowers, nor any leaves. The rivers had no

water and roots were extremely difficult

to get a thing by effort

a big wild animal

to obtain. There were no buffaloes there,

a wild animal

nor any deer or elephants. There were

a kind of wild animal

no tigers and birds, nor others that can

be seen in forests. There were flowering

a type of flowering plant

lotuses and lilies that grew in lakes and on

the ground. With gentle leaves, these were

having a pleasant smell

worth seeing and were fragrant. However,

to avoid
to a great extent
the bees shunned them. The immensely
having good luck
telling the truth
fortunate Kandu was truthful in speech
a simple and plain thing
and was a store of austerities. This maha-
an act done in the same way
rshi adhered to rituals. But he was also su-
not willing to accept
premely intolerant and was impossible to
control. His son was a child when he was
lost in that forest. He was only ten years
old and lost his life there. Thereupon, the
a person who is very wise
great sage was angered. The great-souled
to use rude words
one cursed that entire large forest. The
impossible to pass through
forest would become impenetrable and
would be shunned by animals and birds.
However, controlling themselves, they did
the farthest limit
search the extremities of the forests, the
a big space under the ground
mountains, the caverns, the waterfalls and
the rivers. But those great-souled ones,
wishing to bring pleasure to Sugriva, did

not see Janaka's daughter there, or her abductor, Ravana.

They entered another terrible forest, covered with creepers (plant that grows on a surface) and shrubs. There, they saw an asura who had no fear of the gods and was cruel (causing suffering) in his deeds (something that is done). The apes (a type of animal) saw that terrible one standing in the forest, resembling (to look or be like) a mountain. On seeing the one who was like a mountain, all of them girded (to prepare to fight) their loins (one's sexual parts). The powerful one shouted at the apes, 'Remain there. All of you will be destroyed.' He angrily rushed towards them, doubling up his fists (hand with fingers bent down). When Angada, Vali's son, saw that he was descending (to go down) violently, he took him to be Ravana and slew (a large number of) him with a slap of his palm (the inside part of the hand). Struck by Vali's soon, he started

to throw up
to vomit blood from his mouth. Like a
to turn over
mountain that had been overturned, the
asura fell down on the ground. When he
to stop doing
a type of animal
ceased breathing, the apes, desiring suc-
cess, entered and searched all the caves in
the mountain. They next searched all the
forests and entered another terrible cave
in a mountain. Having searched again,
to cause one to be sad
to rise from a hidden place
they were saddened. They emerged and
to gather
assembled together, seating themselves
feeling sad from being alone
very sad
at a lonely spot under a tree, miserable in
their minds.

Chapter 4(48)

to a great extent

Angada, the immensely wise one, was exhausted (to tire out completely). But he comforted all the apes (a type of animal) and addressed them in these words, speaking slowly. 'We have searched everywhere in the forests, mountains, rivers, impenetrable (impossible to pass through) and desolate places and caverns (a big space under the ground) and caves in the mountains. But nowhere (not in or at any place) have we been able to see Janakee.

Nor have we seen the rakshasa who has abducted (to take someone by force) Sita, who is like the daughter of a god. A long period of time has elapsed (to pass by) and Sugriva is fierce (very violent) in his rule. Therefore, together, let all of us search again. Let us

the condition of being tired
abandon our lassitude and sorrow. Let us wake up from our sleep. Let us search for Sita, so that we can see Janaka's daughter. Persistence, skills and a mind that refuses to give up are said to be the reasons behind success in any course of action. That is the reason I am speaking to you in this way. O residents of the forest! Let us
impossible to pass through
search this impenetrable forest yet again.
the state of being too tired
Let us cast aside our exhaustion. Let all of us search this forest again. The fruits
to become visible
sadness caused by failure
of this action will certainly be seen to materialize. Enough of this dejection that has come upon us. This lassitude of ours
used as a polite way to speak
cannot be pardoned. O apes! In his anger,
to criticize badly
King Sugriva will chastise us severely. We
to cause to become afraid
should always be frightened of him and

the great-souled Rama. I have said this for our welfare. If it pleases you, act in accordance with it. O apes! This is proper and appropriate for all of us.'

Gandhamadana was suffering from thirst, exhaustion and dejection. Hearing Angada's words, he uttered these indistinct words. 'What Angada has spoken is indeed worthy of him. These words are beneficial and appropriate. Let us act accordingly. Let us collectively again search out the route in the mountains, caves, boulders, desolate groves and the mountainous waterfalls, every such place.

This is what the great-souled Sugriva instructed, to search all the forests and the impenetrable parts of the moun-

tains.’ At this, the extremely strong apes (a type of animal) raised themselves again. They searched the southern direction, full of forests everywhere in the Vindhyas. The apes ascended (to go up) a handsome silvery (white or light gray in color) mountain that was like autumn clouds, with peaks and caverns (a big space under the ground). There was a beautiful grove (a small group of trees) of lodhra trees[291] there. There were groves of saptaparna trees too. Desiring to see Sita, the supreme (highest in degree or quality) apes searched all these spots. Though extensive in their valour (determination in facing danger), when they ascended the peak, they were exhausted (to tire out completely). However, they could not see Vaidehi, Rama’s beloved (very much loved) queen. The apes looked around everywhere. As they descended (to go down), they cast their eyes on the many caves (a large hole under the ground) on that mountain, as far as the

eye could see. Exhausted (extremely tired) and senseless (done for no reason), they descended (to go down) on the flat ground. For a while, they stayed there, near the root of a tree. For a while, they suspended their exertions (physical or mental effort) and comforted themselves.

Then they rose up again and searched all the routes in the southern direction. With Hanumat as the foremost (most important), the bulls (a male animal) among the apes (a type of animal) started again. Beginning with the Vindhyas, they searched in all the directions.

Chapter 4(49)

With Tara and Angada, the ape Hanumat searched the caves and the desolate spots of the Vindhyas. In every direction, there were caves full of lions and tigers. There were uneven places on that king of the mountains and giant waterfalls. While they resided there, the time elapsed.[292] With large caves and impenetrable spots, that region was extremely difficult to search. However, Vayu's son[293] searched everywhere on that mountain. Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Mainda, Dvivida,

Hanumat, Jambavat, Prince Angada and Tara, who roamed (to go to without a purpose) around in the forests, were not together. But they were not far from each other either. The routes along that spot in the southern direction were covered with a range of mountains. Hungry, thirsty (feeling a need to drink) and exhausted (to tire out completely), they wished for some water. Then they saw a large cave that was shrouded (to cover or hide) with creepers (plant that grows on a surface) and trees. Curlews (a large brown bird), swans and cranes (a tall bird with a long neck) emerged from inside this. There were chakravaka birds, wet with water, their limbs (a leg or arm) red with pollen (yellow dust produced by plants) from lotuses. They approached that fragrant (having a pleasant smell) cave, which was extremely difficult to reach. The bulls (a male animal) among apes (a type of animal) were amazed (to surprise and confuse), but also anxious (afraid or nervous) in their minds.

Though those excellent, immensely (to a great extent) strong

and energetic apes were delighted,[294] they were also suspicious of drawing near that cave. Hanumat, the son of the wind god, possessed the complexion of a mountain peak. He was accomplished about caves and desolate plains. He told the terrible apes, 'The routes in this region of the southern direction are covered with a range of mountains. All of us are exhausted and we have not been able to see Maithilee. From every direction, swans, curlews, cranes and chakravakas wet with water are emerging. There is undoubtedly water here, from a well or from a lake. That is the reason there are gentle trees at the entrance to this cave.'

Thus addressed, all of them entered that

a large hole under the ground

cave, which was covered in darkness. The

a type of animal

apes saw that there was no moon or sun

there and this made their body hair stand

impossible to pass through

up. That impenetrable cave was full of

to hold something firmly

many kinds of trees. Holding on to each

other, they entered one yojana inside.

Their senses were disturbed. They were

feeling a need to drink

a strong desire for something

thirsty and frightened, craving water.

thinking or watching with care

Attentive, for some time, they leapt

around inside that cave. The faces of the

to worry or upset one

apes were lean and distressed. They were

to tire out completely

feeling no fear

exhausted. As those brave ones lost hope of

remaining alive, they saw a light. The

friendly and pleasant

amiable ones approached that region,

where the forest was devoid of darkness.

to burn brightly

They saw some golden trees that blazed

burning with bright light
like a flaming fire. There were sala, tala,
a kind of tree
punnaga, vanjula, dhava, champaka,
nagavriksha and flowering karnikara
of giving up something
trees. They seemed to be like sacrificial
a place for giving offerings
to look or be like
altars made out of lapis lazuli, resembling
the rising sun. There were lakes full of
a type of flowering plant
the natural color of the skin
lotuses that had the complexion of blue
lapis lazuli, teeming with birds. The place
was surrounded by large golden trees that
were like the rising sun in complexion.
an animal with a hard shell
There were fish and large turtles that were
being made liquid by heat
made of molten gold. They saw lakes full of
shining with bright light
lotuses, with sparkling water. There were
a large and impressive house
mansions made out of gold and silver.

These had windows fashioned out of
to change from solid to liquid
a white ball used as jewelry
molten gold, covered with nets of pearls.

There were many storeys made out of gold

to make more attractive

and silver, decorated with lapis lazuli and

a cut and shined stone

a type of animal

gems. Everywhere there, the apes saw the

the place where someone lives

best of residences. The trees were covered

with flowers and fruits that had the com-

the general appearance

plexion of coral and jewels. There was

a sweet food made by bees

an insect

honey in every direction, with golden bees.

a long soft seat for people

There were colourful and large couches

to complete a form

and seats made out of gems and gold. In

every direction, they saw extremely ex-

a large pile of things

pensive vehicles. There were heaps of

to see and identify

a yellow metal

vessels, made out of gold, silver and brass.

a plant with heavy leaves

There were heaps of divine aloe and

a wood with a pleasant smell

suggesting future success

sandalwood. There was auspicious food,

roots and fruits. There were extremely

full of liquid

expensive drinks and succulent honey.

a large amount of something

There were piles of extremely expensive

piece of clothing

and divine garments. There were colourful

a type of leather
carpets and piles of deerskin. They

searched here and there in that extremely

having an attractive quality
radiant cave. Not very far away, the brave

a type of animal to dress in a particular way
apes saw a woman. On seeing her, clad in

the outer cover of a tree a type of animal
bark and black antelope skin, they were

extremely afraid leading a strict simple life
extremely terrified. The ascetic lady was

to keep under control to shine brightly
restrained in her diet and blazed because

of her energy. Hanumat, with a complex-

the natural color of the skin
ion like that of a mountain, joined his

a word used to begin a letter
hands in salutation and honoured the aged

one. He asked, ‘Who are you? Whom do

the place where someone lives fancy item made of rare stones
these residences, the cave and the jewels

to be a part of
belong to? Tell us.’

Chapter 4(50)

to a great extent

leading a strict simple life

The immensely fortunate ascetic, clad in

a type of animal

black antelope skin, was one who acted in accordance with dharma. Having spoken, Hanumat spoke to her again. 'We suddenly

to completely cover

entered this cave, enveloped in darkness.

suffering from lack of food

to tire out completely

We were hungry, tired and exhausted and

feeling a need to drink

suffering in every possible way. Thirsty,

extremely large

we entered this gigantic hole in the ground. There are many kinds of attrib-

a good quality or feature

utes here and many kinds of wonderful

upset

signs. On seeing these, we are distressed and scared, deprived of our senses. Whom do these golden trees, which are like the

the natural color of the skin
rising sun in complexion, belong to? There
suggesting future success
is auspicious food, roots and fruits. There
to see and identify
are golden vimanas and houses made out
of silver. The windows are made out of
being made liquid by heat
molten gold and are covered with nets of
a valuable stone
jewels. Whose energy has led to these trees
to change from solid to liquid
that are fashioned out of molten gold?
relating to religion
a pleasant smell
They are sacred, with excellent fragrances.

They bear flowers and fruit. Golden lo-
a type of flowering plant
shining with bright light
tuses have been generated in the sparkling
waters. How did it happen that golden
an animal with a hard shell
to go to without a purpose
fish and turtles are seen to roam around?
a simple and plain thing
Whose strength of austerities has resulted
in this? Is it your own? We do not know
anything about this. You should tell us
everything.'

leading a strict simple life
The ascetic lady who followed dharma
was addressed by Hanumat in this way.
a government program to help poor
Engaged in the welfare of all creatures,
she replied to Hanumat. ‘There is an im-
to a great extent
mensely energetic bull among danavas
named Maya.[295] He is accomplished in
to succeed in doing
maya. He used his maya to construct
everything in this golden forest. Earlier,
in the first position
this foremost among danavas was like
Vishvakarma. He is the one who has
to guess
fashioned these golden, divine and ex-
a large and impressive house
cellent mansions. In the great forest, he
to cause to feel extreme pain
tormented himself through austerities for
a simple and plain thing
one thousand years. He obtained a boon
something helpful
from the grandfather that he would obtain
good things that are available
all the riches of Ushanas.[296] Using all his
one who has power and control
strength, the lord[297] then arranged for all

the objects of desire. For some time, he dwelt happily in this great forest. When that bull among danavas was engaged with an apsara named Hema, the lord Purandara used the valour of his vajra to slay him. Brahma then bestowed this excellent forest, with its eternal objects of desire and pleasure and these golden residences, on Hema. I am Svayamprabha and I am the daughter of Meru Savarni. O excellent ape! I guard Hema's residence. Hema is my beloved friend and is accomplished in singing and dancing. She granted me a boon that I should protect her great residence.[298] What is your task? What is the reason why you have come to this desolate region? How did you notice this impene-

suggesting future success

trable forest? Eat this auspicious food, the

after that

roots and the fruits. Drink. Thereafter, you

should tell me everything.'

Chapter 4(51)

When all the leaders of the apes had rested, the ascetic lady, who single-mindedly followed dharma, addressed them in these words. ‘O apes! If your exhaustion has been destroyed after eating these fruits, if you think I am capable of listening to it, I wish to hear about your account.’

Hearing her words, Hanumat, the son of the wind god, started to honestly tell her about the truth. ‘Rama is the king of all the worlds and he is like the great Indra and Varuna. He is handsome and is

Dasharatha's son. With his brother, Lakshmana, and his wife, Vaidehi, he entered Dandaka forest. Using his strength, Ravana abducted his wife from Janasthana.

to take someone by force

His[299] friend is the ape, King Sugriva. He is foremost among the apes and that king has sent us here, towards the southern direction, traversed by Agastya and protected by Yama. There are other foremost apes with us, Angada and the others. Ravana and all the rakshasas can assume any form at will. He[300] instructed all of us to collectively find out the route that Sita has taken. We have searched everything in the southern direction. Since all of us were hungry and exhausted, we sought refuge near the root of a tree. With pale

a type of animal

in the first position

to move across

to give an order

combined

suffering from lack of food

shelter from danger

faces, all of us started to meditate. Despite being thus immersed, we could not reach the other shore in this great ocean of our thoughts. As we cast our eyes around, we saw this great cave. It was shrouded in creepers and trees and was enveloped in darkness. Swans, kingfishers, cranes and other birds were emerging from it. They were wet and their feathers were covered with drops of water. I told all the apes, “Let us enter.” All of them had also deduced that this was a right course of action. Having decided to enter, we speedily set about our task. Clutching to each other’s hands, we descended into the deep cave. We suddenly entered this cave, enveloped in darkness. In accomplishing our task, this

to relax in quiet thoughts
to make one fully involved
a large hole under the ground
to cover or hide
plant that grows on a surface
to completely cover
a bird that feeds on fish
to rise from a hidden place
soft coverings on a bird's body
a type of animal
to decide by reasoning
happening quickly
to hold onto something
to go down
to succeed in doing

is how we have managed to come here.

upset suffering from lack of food

Extremely distressed and hungry, that is how we arrived before you. Following the dharma towards a guest, you gave us roots and fruits. Suffering from hunger, we have

to quickly eat everything

devoured all of this. We were about to die from hunger and you have saved all of us.

a type of animal

Tell us. What can we apes do in return to possibly pay you back?'

Svayamprabha knew everything and was thus addressed by the apes. She replied to all the leaders among the apes.

'I have followed my dharma and there is nothing that needs to be done for me. I am content that the spirited apes have been satisfied.'

Chapter 4(52)

leading a strict simple life

The ascetic lady, full of dharma, ad-

suggesting future success

dressed them in these auspicious words.

Thereupon, Hanumat spoke to the one

free from spots and stains

with the unblemished sight in these

words. ‘O one who follows dharma! All

shelter from danger

of us are seeking refuge with you. The

great-souled Sugriva set a time period for

to go to without a purpose

us. While we have been roaming around

a large hole under the ground

inside this cave, that period has passed.

You should rescue us from this cave. Even

do a thing that is not allowed

otherwise, since we have transgressed

the functional time period

Sugriva’s words, our lifespans are over.

We are suffering from fear on account of

Sugriva and you should save us. O one who follows dharma! There is a great task that we have to perform. We will not be able to perform that task if we are constrained (to limit or restrict) to reside here.'

Addressed by Hanumat, the ascetic (leading a strict simple life) lady replied in these words. 'I think that a person who has entered cannot possibly return alive. However, I have earned great powers because of my austerities (a simple and plain thing) and rituals (an act done in the same way). Using these, I am capable of saving all the apes from this cave. O bulls among apes (a type of animal)! Close your eyes. I am incapable (not able to do something) of saving you as long as your eyes are open.'

All of them closed their eyes and covered them with their delicate (being attractive and gently) fingers and hands. Desiring to leave, they cheerfully (in a happy manner)

closed their eyes instantly. The great-souled apes had covered their faces with their hands. In the twinkling of an eye, they were raised out of the cave. The ascetic lady, the one who followed dharma, spoke to all of them and comforted them, after they had been taken out of that uneven region. 'This is the handsome Vindhya mountain, covered with many trees and creepers. There is the great Mount Prasravana and there is the great ocean.[301] O bulls among apes! May you be fortunate. I will return to my residence.' Saying this, the beautiful Svayamprabha entered the cave.

They saw the terrible ocean, Varuna's abode. Full of terrible and turbulent waves,

to happen in a violent way
it raged and the other shore could not be seen. The king had set a time period of one month. But in searching in the mountain-
having many mountains
ous caves and the cave constructed through Maya's maya, this period had
to pass by
elapsed. At the foot of Mount Vindhya, there was a flowering tree. The great-souled ones sat down there and were
to make one fully involved
immersed in their thoughts. They saw
normal for one
trees that were typical of the spring season
a feeling of fear
and were filled with fear and dread. They
loaded heavily
were laden with flowers and the tops were
plant that grows on a surface
covered with hundreds of creepers. They told each other that the spring season had arrived.[302] Realizing that the time for
to communicate
conveying the news was over, they fell
a type of animal
down on the ground. The prince, the ape

Angada, was immensely (to a great extent) wise, with thick and long arms and shoulders like that of a lion (a large wild cat) or a bull. He spoke these words. 'All of us followed the instructions of the king of the apes (a type of animal) and left. O apes! Do you not realize that we spent an entire month inside the cave (a large hole under the ground)? Meanwhile, the time that Sugriva had himself set has elapsed (to pass by). All of us, who reside (to exist or be present) in the forest, should now undertake an act of praya (a kind of water animal). Sugriva's nature is innately (in a natural way) fierce (very violent) and he has now obtained (to get a thing by effort) the status of our lord (one who has power and control). Since we have committed a crime, he will not pardon (excusing a person) all of us. Since we have not brought back (to come back with) tidings (news) of Sita, he will certainly commit this injury. Therefore, it is better that we now engage in praya. Before we return and the king kills

to leave and never return
all of us, let us abandon our sons, our
good things that are available
wives, our riches and our residences. This
of high quality
death is like being killed and is superior to
to make holy
that act. I have not been consecrated as the

heir apparent by Sugriva. Rama, Indra
one who entertains
among men and the performer of unblem-
free from spots and stains
ished deeds, has consecrated me. The king
a feeling of extreme dislike
is already tied to me with bonds of enmity.
do a thing that is not allowed
On seeing that I have transgressed, he will
to combine to produce
to criticize badly
make up his mind to fiercely chastise me

and kill me. When my life comes to an end,

what is the point of my well-wishers
something that causes pain suffering or loss
witnessing my hardships? I will resort to
a kind of water animal
suggesting future success
praya on the shores of this auspicious
male member of a royal family
ocean.' The prince, the heir apparent,

spoke these words. Hearing this, all the
a type of animal
best among apes addressed him in these

deserving sad feelings
very violent
piteous words. ‘Sugriva is fierce in nature
very much loved
and Raghava is devoted to his beloved. We
have been unable to see Vaidehi and the
to pass by
time set for seeing her has elapsed. Since
to succeed in doing
we have been unable to accomplish what
would have brought Raghava pleasure,
there is no doubt that we will be killed.
When we reach the side of our master, our
used as a polite way to speak
crime will not be pardoned.’ The apes were
to cause pain to
afflicted by fear. On hearing their words,
extreme suffering
Tara said, ‘Enough of this misery. If it
a serious request
a large hole under the ground
appeals to all of you, let us enter the cave
to exist or be present
and reside there. This has been con-
structed by Maya and is extremely difficult
to go through something
to penetrate. There are many trees and
there is a lot of water. There is plenty to eat
and drink. There is no fear here, not even

from Purandara, nor from Raghava and

a type of animal

the king of the apes.' Hearing these words,

which were similar to what Angada had

said, all the apes accepted this and said,

by which

'This is a means whereby we will not be

killed. Let us act in this way now.'

Chapter 4(53)

When Tara spoke in this way, Hanumat thought that this was tantamount to Angada robbing the kingdom of Tara's radiant lord.[303] Hanumat thought that Vali's son possessed the eight kinds of intelligence, the four kinds of forces and the fourteen qualities.[304] He was always full of energy, strength and valour. His prosperity waxed, like that of the moon from the first day of shukla paksha. He was Brihaspati's equal in intelligence and his father's equal in valour. He was now listening to Tara, like Purandara had once done

to succeed in doing

to Shukra.[305] Though he was accomplished

relating to religion

in all the sacred texts, he was now ex-

to tire out completely

hausted in an attempt to accomplish his

master's objective. Therefore, Hanumat

to cause to feel less angry

started to placate him. Using his wealth in

the use of words, from among the four

modes, he used the third one of bheda to

to stop feeding mother's milk a type of animal

wean away all the other apes.[306] When all

the others were weaned away, he used the

fourth mode to scare Angada. He ad-

dressed him in many terrible words that

a strong feeling of anger

were filled with rage. 'O Tara's son! You can

bear burdens and you are more capable

than your father in fighting. You are cer-

tainly capable of firmly bearing the burden

a country ruled by a king

of the kingdom of the apes, just as your

a male animal

father was. O bull among apes! Apes are

changing often
always fickle in their understanding.

Separated from their sons and their wives,

to allow to exist
they will not tolerate your commands for a

long time. They will not follow you and I

obvious
am telling you what is evident. That is

what will happen with Jambavat, Nila and

the great ape, Suhotra. Nor will I follow

you. Using the qualities of sama, dana and

qualities like danda, you will not be able to

to stop feeding mother's milk
wean us away from Sugriva. It is said that a

to begin to deal with
person who is weak should not take on

someone who is stronger. Protect yourself

and do not listen to these weak ones. You

think and you have been told that this cave

a long pointed weapon
in the ground is safe. Lakshmana's arrows

to suddenly break into pieces
are easily capable of shattering it. In an-

cient times, it was created when Indra

to throw with force
lightly hurled his vajra at it. Lakshmana's
to suddenly break into pieces
sharp arrows will shatter it, like a cup
to see and identify
made out of leaves. Lakshmana possesses
a long pointed weapon
many kinds of sharp and iron arrows. O
a very hot day
scorcher of enemies! If you decide to settle
a type of animal
down here, all the apes will make up their
minds to desert you. They will always
remember their sons and their wives and
afraid or nervous
will be anxious and hungry. They will
extreme suffering
regret it and sleep in misery. They will turn
their backs on you. You will then be de-
producing good results
prived of your well-wishers and the
friends who desire what is beneficial for
you. You will be extremely anxious and
to shake slightly
a single piece of grass
will tremble, even at the sight of a blade of
grass. A person whom Lakshmana's ter-
rible arrows cannot injure hasn't been

being done with power
born. They are extremely forceful and
to deal with successfully
impossible to withstand. When they seek
to kill, one cannot step aside. If you return
in a way without pride
with us and present yourself humbly and
tell Sugriva everything that has happened,
from the beginning, he will establish you
a world ruled by God
in the kingdom. Your uncle loves dharma.
to make a serious promise
He is firm in his vows and desires to be
showing love
telling the truth
affectionate. He is pure and truthful to his
a serious promise or agreement
pledges. He will let you live and will not kill
you. He is affectionate towards your
willing to do or allow
mother and wishes to do what is agreeable
the benefit of one
to her. He is alive only for her sake. He has
a person's child
no offspring other than you. O Angada!
Therefore, let us go to him.'

Chapter 4(54)

having good manners

He heard Hanumat's polite words, which

the state of agreeing with

were in conformity with dharma and were

one who has power and control

full of respect towards their lord.[307] How-

quality of being consistent

ever, Angada spoke these words. 'Stability

quality of being without stain

in every respect of one's being, purity, non-

determination in facing danger

violence, uprightness, valour and patience

detectable or understandable

are not discernible in Sugriva. When his

of greater age

very much loved

elder brother was still alive, his beloved

a woman who rules a country

queen and wife, following dharma, was

like a mother to him. But he desired her

to grab with one's arms

and seized her as his own. When his

brother was fighting inside the hole and

to leave and never return

instated him at the entrance, he aban-

doned him. How can such an evil-souled

to hold with the hands

one know dharma? Grasping his hand in a

a serious promise or agreement admired for past achievements

pledge of truth, the immensely illustrious

something that is done

Raghava performed a good deed for him.

He forgot that. What other good deed will

one who shows fear

he remember? The coward has not been

scared of adharma. He has commanded us

to seek out Sita's path because he was

to cause to be very scared

terrified of Lakshmana. How will he follow

evil not showing appreciation

dharma? He is wicked and ungrateful. He

changing often

and his memory are both fickle. Which

people from one's family

person, born in a noble lineage, who

wishes to remain alive, will trust him as

one who is noble? A son must be estab-

a country ruled by a king

lished in the kingdom, whether he

possesses qualities or does not possess

qualities. Therefore, how can Sugriva

permit someone like me, born from his enemy, to remain alive? My advisers have been weaned[to stop feeding mother's milk] away.[308] I have committed a crime. Who is as inferior[of less importance] in strength as I am? Even if I reach Kishkindha and remain alive, I will be weak and without a protector[one that keeps from harm]. He may punish me in secret ways. He may bind me up. For the sake[the benefit of one] of the kingdom[a country ruled by a king], Sugriva can be deceitful[not honest], cruel and violent. Resorting to praya[a kind of water animal] is superior to bondage[the state of being a slave] and suffering. O apes![a type of animal] All of you have my permission to return to your houses. I am informing all of you that I will not return to the city. I will resort to praya here. That kind of death is superior[better than other people] for me. First greet[to meet a new arrival] the king and ask about his welfare[a government program to help poor]. Then speak to my younger father,

Sugriva, the lord of the apes. Speak words

to my mother, Ruma, and first ask her if

she is well. You should then ask about my

mother, Tara, and reassure her. That as-

cetic lady naturally loves her son and will

not be angry. On hearing that I have been

destroyed, it is evident that she will also

not remain alive.' He spoke these words to

the aged ones and greeted them. Dis-

tressed in his mind, Angada lay down on

the darbha grass that was spread around

there. When he lay down there, the bulls

among the apes started to weep. Since they

were miserable, warm tears started to flow

from their eyes. They censured Sugriva

and praised Vali. All of them surrounded

Angada and decided to engage in praya.

a male animal　　a type of animal

The bulls among the apes got to know the words that Vali's son had spoken. All of them touched water and sat down, facing the eastern direction. The tips of the darbha faced the southern direction and they were on the shores of the water. Those apes, who were like the peaks of mountains, lay down there, having

to move across

traversed many mountains and stepped through

a big space under the ground　　containing salt

many caverns inside them. The salty ocean

to make a sound like an animal

roared, like terrible thunder clouds.

Chapter 4(55)

On the slope of the mountain, all the apes (a type of animal) sat down in an act of praya (a kind of water animal). At that time, a king of the eagles (a large bird) arrived at the spot. His name was Sampati and he was a bird who lived for a long time.[309] He was handsome (pleasing to look at) and renowned (known and admired by many) because of his strength and manliness (having typical male features). He was Jatayu's elder brother (of greater age). He emerged (to rise from a hidden place) from a cave in the great mountain of Vindhya. He saw the apes seated there. Cheerful (showing happiness) in his heart, he spoke to them. 'Destiny (what happens in the future) decides and all men in this world have to follow destiny. I have been waiting for food for

what happens in the future
a long time and destiny has presented
a type of animal
itself before me. I will eat these apes one
happening gradually over time
after another, as they progressively die.'[310]
Having spoken these words, the bird
glanced at the apes. The bird desired food
and on hearing his words, Angada became
afraid or nervous
supremely anxious. He spoke to Hanumat.
to look
'Behold. As if on Sita's command, Vaivas-
vata Yama seems to have presented him-
self before us. He has arrived at this spot to
an event causing harm
cause a calamity to the apes. We have not
to succeed in doing
accomplished Rama's task. We have not
followed the king's instructions. While we
did not know it, this calamity for the apes
has suddenly presented itself before us.
a large bird
Jatayu, the king of the eagles, performed
something that is done
a good deed in a desire to bring pleasure

to Vaidehi. We heard the complete details about it there. All creatures, even those born as inferior (of less importance) species, are doing what brings pleasure to Rama and are giving up (to stop having or doing) their lives, just as we are about to. We have abandoned (to give up completely) all thought of our lives and are exhausted (extremely tired), trying to accomplish (to succeed in doing) Raghava's objective. We traversed (to move across) through all the desolate (empty of living things) areas, but did not see Maithilee. The king of the eagles (a large bird) who was slain (to kill) by Ravana in the battle is happy. Freed from all fear of Sugriva, he has attained (to achieve something) the supreme destination (place where one is going). After the destruction of Jatayu and King Dasharatha, and Vaidehi's abduction (a crime of capturing by force), all the apes face an uncertain (not certain) situation.[311] Rama and Lakshmana resided (to exist or be present) in the forest with Sita.

Raghava killed Vali with an arrow. All the rakshasas were slain because of Rama's rage.[312] Because of the boon given to Kaikeyee, all these catastrophes have come about.'

Hearing the words that had emerged out of Angada's mouth, the eagle with the sharp beak uttered these words in a loud and rumbling voice. 'Who has spoken these words, making my mind tremble?

I love my brother, Jatayu, more than my own life. Who has announced his death? How did this encounter between the rakshasa and the eagle happen in Janasthana? I have heard my brother's name mentioned today, after a long period of time. He is younger to me and possesses all

determination in facing danger
the qualities. His valour is praiseworthy.
a male animal a type of animal
O bulls among the apes! That is the
reason I wish to hear about his destruc-
tion. My brother, Jatayu, was a resident
of Janasthana. How is Dasharatha, my
oldest
brother's friend? His eldest son, Rama,
loves his seniors and the people, and is
loved by him.[313] Since my wings have
to burn the surface of a visible line of light
been scorched by the rays of the sun, I am
not able to do something
incapable of stretching them.[314] O destroy-
one that ruins something
ers of enemies! Therefore, I wish that you
should lower me from this mountain.'

Chapter 4(56)

a type of animal

The leaders of the apes heard his words,

to move back and forth

a feeling of being sad

which wavered because of his sorrow.[315]

Though they honoured his words, they

not certain

were unsure about their course of ac-

a kind of water animal

tion.[316] Seated in the act of praya, the apes

a large bird

saw the eagle. They then decided, 'This

to quickly eat everything

terrible one will not devour all of us. In

any event, if he eats us, we are seated in

praya in every possible way. What is going

happening quickly

to occur will happen and we will speedily

to get a thing by effort

obtain success.' Having made up their

a male animal

minds in this way, all the bulls among the

a type of animal
a large bird
apes lowered the eagle from the peak of the mountain.

Angada spoke to him. ‘There was a powerful Indra among the apes and his
having impressive qualities
name was Riksharaja.[317] O bird! The noble king had two sons who were devoted to dharma. These sons were Sugriva and Vali and they possessed intelligence and strength. King Vali, famous in the worlds
something that is done
because of his deeds, was my father.
people from one's family
There is a maharatha in the lineage of the Ikshvakus and he is the king of the entire
pleasing to look at
earth. This is the handsome Rama, Dasha-ratha’s son, and he entered the forest of Dandaka, with his brother, Lakshmana, and his wife, Vaidehi. He did this because of his father’s command and because he

always resorts to the path of dharma. His wife was forcibly (in a manner with strength) abducted from Janast-hana by Ravana. The king of the eagles, (a large bird) named Jatayu, was the friend of Rama's father. He saw that Sita Vaidehi was being abducted through the sky. He de-prived (to keep from having) Ravana of his chariot (a vehicle pulled by horses) and rescued Maithilee. However, he was exhausted (to tire out completely) and aged and was slain (to kill) in the battle by Ravana. This is the way the eagle was killed by a stronger Ravana. After Rama performed his funeral rites, he reached the (a ceremony held after a death) supreme (highest in degree or quality) destination. After this, Raghava contracted an act of friendship with my uncle, the great-souled Sugriva, and killed my father. Since he had acted against my father, he had bound up Sugriva and his

advisers. However, having slain (to kill) Vali, Rama consecrated (to make holy) him as the king. Sugriva was instated in the kingdom (a country ruled by a king), as the lord of the apes (a type of animal). The king, foremost (in the first position) among the apes, dispatched (to send) all of us. Having been thus engaged by Rama, we thus searched the routes here and there. But we could not find Vaidehi, just as the radiance (a warm soft light) of the sun is unreachable (not able to reach) during the night. Controlling ourselves, we searched everywhere in Dandakaranya. In our ignorance (a lack of knowledge), we entered a cave (a large hole under the ground) that extended inside the ground. We searched in that cave, constructed by Maya through his use of maya. The month that the king had decreed (to order in an official way) for us passed in that way. All of us are engaged in acting in accordance with

a type of animal

the commands of the king of the apes.

Since the contracted period was over, we

to cause to be very scared

were terrified and have resolved to fast

a kind of water animal

and undertake praya. Kakutstha, Sugriva

and Lakshmana will be angry with us if

we return there. Therefore, no purpose is

served by us remaining alive.'

Chapter 4(57)

a type of animal

to stop having or doing

The apes, who were ready to give up

deserving sad feelings

their lives, spoke these piteous words.

to be unable to breathe due to a block

The voices of the apes choked with tears.

a large bird

The eagle replied in a loud voice. 'O apes!

My brother, named Jatayu, is younger to

me. He is the one who has been spoken

about, as having been killed by a stronger

Ravana in the encounter. Though I cannot

to allow to exist

tolerate what I have heard, I am aged and

do not possess any wings. I do not pos-

sess the strength now to save my brother

from his enemy. Earlier, when Vritra was

to be as good as someone

killed, the two of us wished to rival each

to shine brightly

other.[318] We approached the sun, blazing

a ring or rope made of leaves

in its garland of rays. With a terrible speed,

we travelled through the sky and covered

half way through the day

it, reaching the sun at midday. Jatayu

began to suffer. I saw that my brother was

suffering because of the rays of the sun

afraid or nervous

and became extremely anxious. Out of

a feeling of liking someone

affection, I covered him with my wings.

a male animal a type of animal

O bulls among the apes! When my wings

were burnt, I fell down on the Vindhyas.

to exist or be present

While I resided here, I no longer noticed

what my brother was up to.' Sampati, Jat-

ayu's brother, said this.

to a great extent

The immensely wise Prince Angada re-

plied. 'If Jatayu was your brother, you have

heard what I have said. If you know about

the place where someone lives

the residence of that rakshasa, tell us

one who has power and control
about it. Ravana, the lord of the rakshasas,
the ability to see the future
does not possess foresight. Whether he
lives nearby, or far away, if you know, tell
us.’

of greater age to a great extent
Jatayu’s elder brother was immensely
having or showing a lot of energy
energetic. Thus addressed, he spoke words
that were worthy of him and delighted the
a type of animal a large bird
apes. ‘O apes! I am an eagle whose wings
determination in facing danger
have been burnt. My valour has been lost.
a thing was or is happening
But even then, through my words, I will
to cause to be in a condition
render excellent help to Rama. I know the
world of Varuna and that of Vishnu of the
a long step fight between groups of people
three strides.[319] I know about the clash
between the gods and the asuras and the
to stir or mix with force
churning of amrita.[320] I am the first one
to succeed in doing
who will perform a task in accomplishing
this objective of Rama’s. However, I am

prevent from getting a thing
aged and am robbed of my energy. My
to get worse
breath of life is ebbing away. I saw a young
to take someone by force
lady being abducted by the evil-souled

Ravana. She was beautiful and was
to make more attractive way to make a thing attractive
adorned in all the ornaments. The beauti-
to make a loud cry
ful one shrieked, “Alas, Rama! Rama! Alas,
to twist from side to side
Lakshmana!” As she writhed, she flung
a small fancy object a leg or arm
away the ornaments from her limbs. Her
made of a soft smooth fabric
excellent silken garment was like the
to impress or surprise the highest point
dazzle of the sun on the summit of a

mountain. On that dark rakshasa, she was
bright and shining
as radiant as lightning on a cloud. Since

she spoke of Rama, I think that she must

have been Sita. Listen, as I tell you where
the place where someone lives
the residence of that rakshasa is. He is the

son of Vishravasa himself and Vaishra-

vana’s[321] brother. The rakshasa named

Ravana rules over the city of Lanka. This island[322] is in the ocean and is a full one hundred yojanas from here. The beautiful city of Lanka was constructed by Vish-

very sad

to put on attractive clothes

vakarma. The miserable Vaidehi, attired in

made of a soft smooth fabric

silken garments, resides there. She is

to force to stay in a place

confined to Ravana's inner quarters and is guarded well by rakshasis. You will see Maithilee, King Janaka's daughter, there. On all sides, Lanka is protected by the ocean. When you reach the shores of the ocean, it is a full one hundred yojanas from there. When you reach the other side of the southern shore, you will see Ravana. O

a type of animal

to show or reveal

apes! You should hurry and quickly exhibit

determination in facing danger

your valour. Through my knowledge, I can see that you will return. The first path is

for *kulingas* and others who live on

seeds that are used as food

grain.[323] The second is for those who

food remaining from a meal

survive on leftovers of sacrifices[324] and

those who eat the fruits of trees.[325] The

living by eating animals

third is travelled by predatory birds, cur-

a large brown bird a type of bird

lews and ospreys. Hawks reach the fourth

a large bird number five in a series

level and eagles travel along the fifth. The

a type of water bird

sixth path is for swans that possess

determination in facing danger

strength and valour and also have youth

someone related to one in the past

and beauty. However, the descendants of

a male animal

Vinata can go beyond this. O bulls among

a type of animal

apes! All of us have been born from Vinata.

The one who survives on flesh has perpet-

to do something illegal something that is done

rated a reprehensible deed. From here, I

can see Ravana and Janakee. Golden ones

relating to God

like us possess the divine power of eye-

the ability to see

sight. O apes! Therefore, because of our

determination in facing danger
food, valour and lineage, we can always see

anything up to one hundred yojanas, as if

it is right in front of us. For those born in

to make official
our lineage, it has been ordained that our

the basics needed for life
subsistence should be through what is far

away. For those who fight with their

feet,[326] it has been ordained that their

subsistence will be found near their feet.

Think of a means so that you can leap over

containing salt
the salty waters. You will then reach

Vaidehi and be successful in accomplish-

to succeed in doing
ing your objective. I desire that you should

to communicate the place where one lives
convey me to the ocean, Varuna's abode. I

a religious act
wish to offer the water rites to my great-

the place where God lives
souled brother who has gone to heaven.'

having or showing a lot of energy
At this, the extremely energetic apes

took Sampati, whose wings had been

one who has power and control

burnt, to a spot near the shore of the lord of the male and female rivers. After this, they again brought the lord of the birds back to the original spot. The apes were delighted on realizing that they might be successful.

a type of animal

Chapter 4(58)

The words of the king of the eagles were like a taste of amrita. On hearing his words, the bulls among the apes were delighted and rejoiced. With Jambavat, foremost among the apes, all the apes quickly arose from the ground and spoke to the king of the eagles. ‘Where is Sita? Who saw her? Who abducted Maithilee? Tell us everything and thereby offer an indication to us, those who reside in the forest. Who will be brought down by the arrows of Dasharatha’s son, which possess the force of the vajra? Who will be singled out by

determination in facing danger
the valour of Lakshmana's own releases?'

a type of animal combined
The apes had collectively composed them-

selves, wishing to hear about Sita.

He was delighted at this and again

making one feel less afraid
reassuring them, he addressed them in

these words. 'Listen to how I heard about

a crime of capturing by force
Vaidehi's abduction and about who told

me where the large-eyed one is. For a long

impossible to pass through
time, I have been on this impenetrable

having many mountains
mountainous region that extends for

many yojanas. I fell down. I am aged. My

to slowly get worse
valour and breath of life have decayed.

to achieve something
When I attained this state, my son named

highest in degree or quality
Suparshva, supreme among birds, sus-

to provide what is needed
tained me by providing me food at the

in a violent manner
right time. Gandharvas are fiercely ad-

a large snake
dicted to desire. Serpents are fiercely

addicted to rage. Deer are fiercely addicted to fear. Like that, we are fiercely addicted to hunger. On one occasion, I was afflicted by hunger and desired some food. The day was over and the sun had set. But my son did not bring me any flesh. Because of sentiments associated with age, I censured him in my rage. I was overwhelmed by hunger and thirst. I was deprived of food and suffering. But my son, supreme among birds and the extender of my delight, entreated me. He told me the truth and addressed me in these words. “O father! In search of flesh, at the right time, I did fly up into the sky. I stationed myself properly at the entry to Mount Mahendra. There are thousands of creatures there, roaming

around the shore of the ocean. With my glance lowered, I stationed myself there, obstructing (to block) one of those paths. At that time, I saw something that was like the radiance (a warm soft light) of the sun when it rises. Seizing (to take quickly) a woman, he was advancing, like a mass of broken collyrium (solution for cleaning the eye).[327] On seeing the two of them, I made up my mind that they could be food. However, using conciliation (state of showing cooperation) and humility (the state of not having pride), he pleaded that I should provide a path for them. There is no one on earth who strikes those who resort to conciliation, not even those who are inferior (of less importance) people. How could someone with limbs (a leg or arm) like mine not have yielded? With his energy and force, he departed (no longer living), as if flinging (to move with force) the sky aside. At this, the creatures

to go to without a purpose
who roam around in the sky and on earth

approached me and praised me. O father!

The maharshis told me, ‘It is through good
a lucky state
fortune that Sita is alive. The wife has been
to remove
taken away in some way. But there is no

doubt that she will be safe.’ The siddhas,
pleasing to look at
supremely handsome, addressed me in

this way. They also told me about Ravana,

the king of the rakshasas. They showed me
a small fancy object
the ornaments that Janaka’s daughter, the
to move with force
wife of Rama, Dasharatha’s son, had flung
not neat
away, with her dishevelled silken gar-
piece of clothing
to defeat completely
ments. She had been vanquished by the
a deep sadness
force of her grief. With her hair loose, she
to make a long cry of pain
had wailed, mentioning the names of

Rama and Lakshmana. O father! That is

the reason the time passed.” Suparshva,

supreme (highest in degree or quality) among those who are eloquent (clearly showing feeling) in the use of words, told me everything about all this. Even after I heard this, my mind did not turn to thoughts of exhibiting (to show or reveal) valour (determination in facing danger). How can a bird like me, without any wings, undertake any such endeav- (serious effort or attempt) our? Possessing the qualities of speech and intelligence, I have done all that I am capable of doing. Having heard what I have told you, you must now resort to your virility. With my speech and my intelligence, I have done what should bring you pleasure. You have a task to perform for Dasharatha's son and there is no doubt that it is mine too. You are supreme in intelligence. You are strong and spirited. That is the reason the king of the apes (a type of animal) has

sent you. Even the gods will find it impos-

to deal with successfully

sible to withstand you. Rama and Laksh-

a long pointed weapon to treat badly

mana's sharp arrows are shafted with the

a type of bird

feathers of herons. They are sufficient to

to criticize badly

save, or chastise, the three worlds. Dashag-

to cause to become dependent

riva is indeed addicted to desire and he

possesses energy and strength. However,

you are capable and there is nothing that

to succeed in doing

you will find difficult to accomplish. We

have spent enough time together. Now

to combine to produce

make up your minds about what is to be

able to easily learn or understand

done. Intelligent people like you should

not delay in accomplishing the task.'

Chapter 4(59)

a large bird

a religious act

The eagle offered the water rites and bathed. On that beautiful mountain, the

a type of animal

leaders of the apes surrounded him from every direction and seated themselves. Angada was seated, with all the apes surrounding him. Delighted that he had won their trust, Sampati spoke again. ‘O

thinking or watching with care

apes! Be silent and listen attentively to me.

to tell one about

I will recount the truth about how I came

free from spots and stains

to know about Maithilee. O unblemished

the highest point

one![328] Earlier I fell down on the summit of

a leg or arm

Vindhya. My limbs suffered because of the

a visible line of light

heat of the sun and I was burnt by the rays

to get again
of the sun. Though I regained my senses
not awake
after six nights, I was unconscious and
done for no reason
senseless. I glanced in all the directions,
but could not identify anything. On look-
ing at the oceans, mountains, all the rivers
and lakes and the regions in the forests, I
a large hole under the ground
got my intelligence back. The caves inside
the mountain were filled with a large
showing happiness
number of cheerful birds. I made up my
mind that this was Vindhya, on the shores
relating to religion
of the southern ocean. There was a sacred
a place where one lives alone
to have great respect for
hermitage there, extremely revered by
to be a part of
even the gods. It belonged to the rishi
very violent
named Nishakara, who was fierce in his
a simple and plain thing
austerities. Nishakara, who knew about
the place where God lives
dharma, went to heaven. But even without
to live in a particular place
the rishi, I resided there for eight thousand

not even
years. Through that uneven terrain, I

the highest point
slowly descended from the summit of

Vindhya with difficulty. I found my way

through the sharp darbha grass with

something that causes pain suffering or loss
hardship and again reached the ground. I

desired to see the rishi and was therefore

extreme suffering
full of great misery. Jatayu and I had gone

to him on several occasions. Many kinds of

having a pleasant smell
fragrant breezes blow through the spot

a place where one lives alone
where his hermitage is located. Trees

without flowers are never seen there, nor

relating to religion
those without fruits. I reached the sacred

shelter from danger
hermitage and found refuge at the foot of a

tree. I waited there, desiring to see the

admired for past achievements
illustrious Nishakara. From a distance, I

to shine brightly
saw the rishi, blazing in his energy. After

the act of washing oneself
not able to doubted
performing his ablutions, the unassailable

one was returning, his face turned towards the north. Bears, antelopes, tigers, lions and many kinds of reptiles surrounded him and followed him, like living beings follow the granter of life.[329] On knowing that the rishi had returned, all the creatures followed him, just as all the ministers and soldiers follow when a king returns. On seeing me, the rishi was content and entered his hermitage again. However, he emerged in an instant and asked me the reason why I was there. "O amiable one! I can see that you are disabled and your body hair cannot be seen. Your wings have been burnt by the fire. There are wounds on your skin. I have seen two eagles earlier and they were like the wind

a type of animal
a large wild cat
a category for certain animals
one who gives something
a place where one lives alone
a very short time period
friendly and pleasant
unable to do normal activities
a large bird

god in their speed. Those two brothers could assume any form at will and were kings among the eagles. O Sampati! You were the elder and Jatayu was your younger brother. You used to assume the form of men and touch my feet. What disease has come over you? How did your wings fall off? Who has punished you in this way? Tell me everything that I have asked you about.'"

a large bird

to make one suffer for a mistake

Chapter 4(60)

a person who is very wise

‘At this, I told the sage about the ex-
tremely terrible act, extremely difficult
to succeed in doing
to accomplish, that I had done in my
quality of acting without care
rashness, about the attempt to follow the
admired for past achievements
sun. “O illustrious one! I am wounded.

I am ashamed and my senses are dis-
to take away one's attention not able to do something
tracted. I am exhausted and am incapable
of addressing you in words. I and Jatayu
to surprise and confuse showing a lack of respect
were confounded and insolent, seeking

to compete against each other. Wishing
determination in facing danger
to test our valour, we flew a long distance

up into the sky. In front of the sages who
the highest point
were there on the summit of Kailasa, we

to risk the loss of
had staked a bet. We would follow the sun,
until it set behind the giant Mount Asta.
Together, we flew up and could see the
surface of the earth below, with separate
cities that looked as large as the wheels
a vehicle pulled by horses
of chariots. We could hear musical in-
struments being sounded in some places,
words repeated in a pattern
chants of the brahman in others. We heard
women singing. They looked like fires in
piece of clothing
their red garments. We rose quickly up
into the sky and stationed ourselves in the
path of the sun. We could see the forest,
a different area or spot
as if it was just a patch of grass. The earth,
with its tall mountains, was seen to be
a small round stone
covered, as if with pebbles. The earth was
to put a string through a hole
covered with rivers, as if threaded with
strings. The Himalayas, Vindhya and the

extremely large
extremely gigantic mountain of Meru

could be seen on the surface of the earth,

to look or be like a large snake
resembling serpents inside a waterbody.

given in large amounts
We sweated profusely and were filled

state of feeling bad for acts
with repentance and fear. We were over-

to affect very strongly
whelmed with confusion and suffered

from terrible unconsciousness. We could

to see and identify
not make out the Yamya, Agneya or Varuni

directions.[330] We seemed to be consumed

by the fire, like the worlds being destroyed

at the end of a yuga. After I made a great

deal of effort, I could make out the radi-

a warm soft light
ance of the sun again. The sun appeared

before us, with a size that was like that of

the earth. Without taking my leave, Jatayu

fell down on the ground. On seeing him

do this, I too quickly freed myself from the

sky. Since I protected him with my wings, Jatayu was not burnt. However, due to my carelessness (quality of not being careful), I was burnt and fell down, following the path of the wind. I suspected that Jatayu had fallen down in Janasthana. I was numbed (to cause to be unable to feel) and my wings were burnt. I fell down on the Vindhyas. I was deprived of my kingdom (a country ruled by a king), my brother, my wings and my valour (determination in facing danger). I desired death through every means and flung (to move with force) myself down from the summit (the highest point) of the mountain.'"

Chapter 4(61)[331]

very sad

‘Weeping and extremely miserable, I

a person who is very wise

told the best among sages this. Having

admired for past achievements

reflected for a while, the illustrious one

spoke to me. “You will again have small

wings to replace your wings. You will

the ability to see

also possess eyesight, the breath of life,

determination in facing danger

valour and strength. In ancient times, I

have heard about an extremely important

to succeed in doing

task that must be accomplished. I have

a simple and plain thing

witnessed this through my austerities.

I have heard about this and know about

this. There is a king named Dasharatha

people from one's family

and he is the extender of the lineage of the

Chapter 4(61)[331]

very sad

‘Weeping and extremely miserable, I

a person who is very wise

told the best among sages this. Having

admired for past achievements

reflected for a while, the illustrious one

spoke to me. “You will again have small

wings to replace your wings. You will

the ability to see

also possess eyesight, the breath of life,

determination in facing danger

valour and strength. In ancient times, I

have heard about an extremely important

to succeed in doing

task that must be accomplished. I have

a simple and plain thing

witnessed this through my austerities.

I have heard about this and know about

this. There is a king named Dasharatha

people from one's family

and he is the extender of the lineage of the

Ikshvakus. He will have an extremely en-

having or showing a lot of energy

ergetic son named Rama. With his brother,

Lakshmana, he will go to the forest. With

determination in facing danger

truth as his valour, he will be appointed by

his father to do this. The *nairitta*[332] named

to take someone by force

Ravana will abduct his wife from Janast-

hana. That Indra among rakshasas cannot

to cause to do a bad thing

be killed by gods or danavas. He will tempt

Maithilee with objects of pleasure, food

full of liquid

to make one fully involved

and succulent meals. However, immersed

admired for past achievements

in her grief, the illustrious and extremely

having good luck

fortunate one will not enjoy any of this.

Knowing this, Vasava will give Vaidehi su-

highest in degree or quality

preme food. That food will be like amrita

and even the gods find it extremely diffi-

to get a thing by effort

cult to obtain this. On obtaining this food

and on knowing that it has come from

Indra, Maithilee will first place a little bit of it down on the ground, as an offering to Rama. ‘If my husband is alive, with the lord (one who has power and control) Lakshmana, and even if he has attained divinity (the state of being a god), let this food be rendered (to cause to be in a condition) to them.’ The apes (a type of animal), Rama’s messengers (one who delivers a message), will be dispatched (to send) here. O bird! You must then tell them about Rama’s queen (a woman who rules a country). In any event, you must not leave this place. In this state, where will you go? If you wait for the right time and place, you will get your wings (to become a pilot) back. If I am so inclined (wanting or likely to do), I can get you your wings back even now (a thing was or is happening). However, you should remain here, to accomplish (to succeed in doing) a task that will bring benefit to the worlds. You will indeed perform that task for those two princes (male member of a royal family), for the brahmanas,

a person who is very wise

the gods, the sages and Vasava. I too wish

to see the brothers, Rama and Lakshmana.

However, I do not wish to remain alive for

to stop having or doing

a long time and will give up my body.'"[333]

Chapter 4(62)

clearly showing feeling

‘The one who was eloquent in the use of words spoke many other words. Encour-

to give an order

aging me and instructing me, he entered

a place where one lives alone

his own hermitage. Extremely slowly, I

to move slowly and quietly

crept down the caves on the mountain. I

to go up

ascended Vindhya and waited for you to arrive. From then to now, a full one hun-

to drink

dred years have passed.[334] Imbibing the

very wise

sage’s words in my heart, I have waited for the right time and place. After Nishakara

the place where God lives

went to heaven on his great journey, I

to cause to feel extreme pain

have been tormented by remorse and have

to discuss different opinions

debated many kinds of things. My mind

very wise
turned to killing myself, but the sage's
to keep under control
words restrained me. The intelligence
to keep in an original state
that he granted me made me preserve my
to make a thing go away or end
to shine brightly
life. That dispelled the grief, like a blazing
the hot glowing gas of a fire
flame of fire dispels darkness. I know
determination in facing danger
about the valour of the evil-souled Ravana.

That is the reason I did not use words to
criticize strongly in public
censure my son about not having saved

Maithilee, when Sita was separated and he
to express sadness
heard her lamenting. He did not do this,
a feeling of liking someone
despite knowing about my affection for
very much loved
Dasharatha and about the beloved sons

that had been born to him.'

a type of animal
As he spoke to the apes who were assem-
to gather
to go to without a purpose
bled around him, while those who roamed

around in the forest looked on, his wings
to grow or develop
sprouted. He looked at the new wings

to grow or develop
soft coverings on a bird's body
sprouting on his body, with red feathers
better than all others
and obtained unmatched delight. He told
a type of animal
the apes, 'This is because of the powers of
very great in size or amount
maharshi Nishakara, immeasurable in his
soul. The wings that were burnt down by
a visible line of light
to appear again
the rays of the sun have reappeared again.
determination in facing danger
I possessed valour in my youth. I can feel
that strength and virility now. Make every
kind of effort to search out Sita. The gain
of my wings convinces me that you will
also be successful in your objective.' Sam-
highest in degree or quality
pati, supreme among birds, said this to all
the highest point
the apes. He then flew up from the summit
of that mountain, as if to test whether he
could still fly up into the sky. Hearing his
a kind of wild animal
words, the tigers among the apes were de-
very excited and interested
lighted in their minds. They became eager

determination in facing danger

to test their valour. The supreme among

a type of animal

apes, with valour like that of the wind god,

very excited and interested

got their virility back. They were eager to

search out the route travelled by Janaka's

daughter. Desiring to head in that direc-

tion, they waited for the right moment.

Chapter 4(63)

Having been told by the king of the eagles (a large bird), the apes (a type of animal) leapt around. Like lions (a large wild cat) in their valour (determination in facing danger), they were filled with joy and roared (to make a sound like an animal). The apes had heard those undecaying words about Ravana from Sampati.

Desiring to see Sita, they joyfully (in a happy manner) arrived at the ocean. Terrible in their valour, they travelled and arrived at that spot. It[335] was stationed there, like a giant mirror of the entire world. They approached the southern ocean from the northern direction. Together, the supreme (highest in degree or quality) among apes settled down there. There were many

extremely large
badly formed
kinds of gigantic and malformed creatures that were sporting in the water. They were extremely large in form, with gaping
wide open
mouths. It was turbulent
full of confusion
with waves. It seemed to be asleep
sleeping
in parts, while other parts seemed to be sporting. In some places, there were masses of water that were as large as mountains. It was full of Indras among the danavas and those who resided in the nether
located toward the bottom
regions. It made the body hair stand up and on seeing this, the elephants among the apes were distressed.
a type of animal
to worry or upset one
The apes saw that the ocean was like the sky and was impossible to cross. All of them were instantly
immediately
filled with grief
a deep sadness
and spoke about what could be done. Beholding
to look
the ocean, the army was miserable.
very sad

Seeing that the apes were afflicted by fear, the supreme among apes[336] reassured them. ‘Our task is not to grieve in our minds. Sorrowing is a grave sin. Grief destroys a man, just as an angry serpent destroys a child. If valour presents itself before a person, he cannot tolerate despair. A man who is inferior in his energy will not be able to accomplish his objective.’

With the apes, Angada spent the night there. Having met the aged apes, he again held consultations with all of them. The radiant standards of the apes surrounded Angada. It was as if an army of Maruts had surrounded Vasava. Who in that army of apes was capable of achieving the task, other than Vali’s son, or Hanumat? Show-

ing his respect to the aged apes (a type of animal) and the soldiers, the handsome (pleasing to look at) Angada, scorcher (a very hot day) of enemies, spoke words that were full of meaning. 'Which immensely (to a great extent) strong one can leap over the ocean now? Who will accomplish (to succeed in doing) the task for Sugriva, the scorcher of enemies who does not deviate (to do something different) from his objective? O apes! Which brave (feeling no fear) one can leap across one hundred yojanas? Among all the leaders here, who is capable of freeing us from this great fear? Through whose favours will we accomplish our objective and return happily, seeing our wives, sons and homes again? Through whose favours will we cheerfully (in a happy manner) approach Rama, the immensely strong Lakshmana and the immensely strong

a type of animal

Sugriva? If there is any ape who is capable

of leaping across the ocean, let him quickly

relating to religion

grant us the sacred dakshina of freedom

from fear.' Hearing Angada's words, no

one said anything. Everywhere, that army

to cause to be unable to feel

of apes seemed to be numbed. Angada,

highest in degree or quality

supreme among apes, again spoke to the

apes. 'All of you are best among those who

determination in facing danger

are strong. You are firm in your valour.

being without error

You have been born in faultless lineages

to honor God

and have been repeatedly worshipped.

to keep under control

No one has ever been able to restrain you

a male animal

from going anywhere. O bulls among apes!

You should tell me. Who possesses the

strength to travel there?'

Chapter 4(64)

a type of animal

All the supreme apes heard Angada's words. One by one, each of them spoke about the respective distances that they were capable of travelling—Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Mainda, Dvivida, Sushena and Jambavat.

belonging to each person

Gaja said, 'I can leap across ten yojanas.'

Gavaksha said, 'I can leap across twenty yojanas.' The ape Gavaya told the apes who were there, 'O apes! I can travel thirty yojanas.' The ape Sharabha told the apes who were there, 'There is no doubt that I can travel forty yojanas.' The immensely ener-

to a great extent

getic Gandhamadana told the apes (a type of animal), 'There is no doubt that I can travel fifty yojanas.' The ape Mainda told the apes who were there, 'I am capable of leaping across sixty yojanas.' The immensely (to a great extent) energetic Dvivida replied, 'There is no doubt that I can travel seventy yojanas.' Sushena, supreme (highest in degree or quality) among apes, told the supreme among the apes, 'O bulls (a male animal) among apes! I can leap across eighty yojanas.' As they conversed (to talk), the eldest, Jambavat, showed all of them his respect and replied, 'Earlier, I possessed the valour (determination in facing danger) required to travel. However, I have now reached the other shore of my age. Why should we be unable to go and ignore the task at hand? That is the task for which the king of the apes and Rama have

made up their minds. Listen to the dis-

tance that I am capable of travelling now.

There is no doubt that I can travel ninety

yojanas.' Jambavat again spoke to the best

among the apes. 'Indeed, I no longer pos-

sess the valour to travel beyond this point.

Earlier, at the sacrifice of the great Bali,

when the eternal Lord Vishnu was in his

Trivikrama form, I once circumambulated

him. But I am now aged and the valour of

my leaps has been weakened. In my youth,

my supreme strength was unmatched.

Right now, there can be no dispute that I

do not possess the capability to go beyond

this point. Therefore, I am incapable of ac-

complishing the task beyond this point.'

Angada paid his respects to the immensely wise and great ape, Jambavat. He replied in words that were great in their import. ‘I can travel this great distance of one hundred yojanas. However, I am not certain that I will possess the strength to return.’ Jambavat, best among apes and accomplished in the use of words, told him, ‘O supreme among apes and bears! Your strength in travelling is known. Why one hundred? If you so desire, it has been said that you are destined and capable of travelling one thousand yojanas and returning. O son![337] But the master must always send and never go himself. O supreme among apes! We are the ones who should be sent by you. You are instated as

our master and we are the ones who must be protected by you. O scorcher (a very hot day) of enemies! The roles of the master, those who have to be protected and the soldiers have been earmarked (to set aside for a purpose). O son! You must always protect those who have to be protected.

O scorcher of enemies! You are the foundation for the task that has to be accomplished (to succeed in doing). The foundation of any task must be protected. That is good policy. When the foundation is tended to and possesses the qualities, flowers and fruits result. O one for whom truth is valour (determination in facing danger)! You are the means to accomplish the task. O scorcher of enemies! You are the source. You possess intelligence and valour. O supreme (highest in degree or quality) among apes (a type of animal)! You are my senior and are

also the son of my senior. Seeking refuge (shelter from danger) in you, we are capable of accomplishing (to succeed in doing) the objective.' The immensely (to a great extent) wise and giant ape (a type of animal), Jambavat, spoke these words.

Vali's son, Angada, replied in these words. 'If I do not go and nor does any other bull (a male animal) among the apes, we will again have to undertake the task of praya (a kind of water animal). We cannot return to the intelligent (able to easily learn or understand) lord of the apes with the message that we have been unsuccessful (not having success). In that event, I do not see any means of protecting our lives. The lord of the apes is excessive (going beyond what is usual) in his favours and his rage (a strong feeling of anger). If we go with the message that we have failed, we will head towards our destruction. There is no means other than to accomplish the task that is at

hand. You should therefore think of a means whereby success can be brought about.' The brave bull among apes was addressed by Angada in this way. In reply, Jambavat spoke these excellent words to Angada. 'O brave one! This task of yours will not suffer in any way. I will urge the one through whom success can be ensured.' The best among the apes saw that Hanumat, supreme among the apes, was happily seated alone. The best among the apes urged him.

Chapter 4(65)

The many hundreds and thousands of soldiers in the army of the apes (a type of animal) were distressed (to worry or upset one). Jambavat saw this and spoke to Hanumat. 'O brave (feeling no fear) one! In the world of the apes, you are supreme (highest in degree or quality) in your knowledge of all the sacred (relating to religion) texts. O Hanumat! Why are you seated alone, silent? Why are you not saying anything? O Hanumat! You are the equal of Sugriva, king of the apes. You are Rama and Lakshmana's equal in energy and strength. The immensely (to a great extent) strong Garuda is the son of Arishtanemi and Vinata. He is famous and is supreme

among all the birds. The immensely illus-
(to a great extent)
trious bird is immensely forceful. On
(admired for past achievements) (being done with power)
several occasions, I have seen the im-
mensely strong one pluck serpents out of
(to pull quickly to remove)
the ocean. The strength of your arms is like
the strength of his wings. You are not his
inferior in valour and force. O supreme
(determination in facing danger)
among apes! Among all creatures, you are
(a type of animal)
special in your strength, intelligence,
energy and spirit. Why are you not under-
standing this? The apsara Punjikasthala is
famous and is best among all the apsaras.
She is famous as Anjana, the wife of the
ape Kesari. O son![338] She could assume any
form at will.[339] But she was cursed (to use rude words) that she
would be born as a female ape. She was
born as the daughter of the great-souled

a type of animal

Kunjara, Indra among apes. As a female

a leg or arm

ape, she was beautiful in all her limbs. On

one occasion, capable of assuming any

form at will, she adopted the form of a

woman, excellent in her youth. She

to go to without a purpose

the highest point

roamed around on the summit of a moun-

thin area or a flash of light

tain, like a streak of lightning in a cloud.

to make more attractive

a ring or rope made of leaves

She was adorned in wonderful garlands

to put on attractive clothes

and ornaments, attired in extremely

made of a soft smooth fabric

expensive silken garments. The large-eyed

shining with bright light

one's garments were yellow and sparkling,

to color slightly

tinged with red. While she was located on

the summit of the mountain, the wind god

to steal from

gently robbed her of those. The wind god

to find or become aware

saw her uncovered thighs, which were well

to stick to something

formed. Her round breasts clung close to

each other. Her face was beautiful and

admired for past achievements

fashioned well. The illustrious one was

being thin and attractive joint between the waist and leg

slender at the waist, with wide hips. On

suggesting future success

seeing all her auspicious limbs, the wind

to surprise and confuse

god was confounded by desire and used

to hold in one's arms

force. The wind god embraced her with his

long arms. Overcome by desire, he im-

to make one fully involved

mersed himself in the limbs of that

free from spots and stains

unblemished one. Terrified at this, the one

who was excellent in conduct spoke these

a serious promise

words. “Who wishes to destroy my vow of

being the wife of a single husband?” Hear-

ing Anjana’s words, the wind god replied,

“O one with the beautiful hips! I will not

to a great extent having good luck

injure you. O immensely fortunate one! Do

not be scared. O illustrious one! I have

entered you and embraced you with my

having courage

mind. You will have a son who is valiant

and is full of intelligence." Later, when you were a child, you saw the rising sun in the great forest. Desiring to seize (to take quickly) what you took to be a fruit, you leapt up into the sky. O great ape! You travelled for three hundred yojanas. But its[340] energy hurled (to throw with force) you down and you were full of sorrow (a feeling of being sad). O great ape! On seeing that you were swiftly (moving very fast) reaching the sky, the intelligent (able to easily learn or understand) Indra was filled with rage (a strong feeling of anger) and hurled the vajra at you. When you fell down on the summit (the highest point) of the mountain, your left cheekbone (the bone below the eye) was shattered (to suddenly break into pieces). Because of this, you have been known by the name of Hanumat.[341] On seeing that you had been struck, Vayu, the bearer (one who carries something) of scents, was himself extremely enraged (very angry) and the wind ceased (to stop doing) to blow in the

to cause to be very scared

three worlds. All the gods were terrified

to disturb or excite

and the three worlds were agitated. The

a name for God

lords of the worlds sought the favours of

very angry

the enraged wind god. When the wind god

to cause to feel less angry

something helpful

was placated, Brahma granted you a boon.

determination in facing danger

O one who has truth as your valour! O son!

Through the use of a weapon, you cannot

be killed in a battle. The one with the one

thousand eyes saw that though you had

to cause to become lower

been brought down by the vajra, you were

not wounded. Therefore, delighted in his

mind, he had granted you an excellent

boon. O lord! Your death will occur only

when you wish for it. Kesari is terrible in

his valour and you have been born in his

relating to living things

field. You are the biological son of the wind

god and you are his equal in your energy. O

child! You are Vayu's son and are his equal in leaping. We now no longer possess any breath of life left. Among us, you are the one who possesses skill and valour. You are like another king of the birds. O son! At the time of Trivikrama, I have circumambulated the entire earth, with its mountains, forests and groves, twenty-one times. On the instructions of the gods, we[342] have gathered the herbs that were crushed for the sake of amrita and that conferred great strength on us. However, I am aged now and my valour has decayed. At the present time, among all of us, you are the one who possesses all the qualities. O valiant one! You are excellent in leaping. Therefore, prepare yourself. All these soldiers in the

determination in facing danger
a small group of trees
a plant used as a medicine
to press out of shape
the benefit of one
to give as a reward
to slowly lose strength
having courage

a type of animal

army of the apes desire to witness your

determination in facing danger

valour. O tiger among apes! Arise and leap across the great ocean. O Hanumat! Your capacity to travel is greater than that of all

to worry or upset one

creatures. All the apes are distressed. O Hanumat! Why are you ignoring this? In your valour and great force, you are like Vishnu Trivikrama.' He was urged by Jambavat in this way. The ape who was the son of the wind god realized his own force.

to feel very happy

The army of the brave apes rejoiced when

extremely large

he[343] assumed a gigantic form.

Chapter 4(66)

to a great extent

Praised, the immensely strong Hanumat extended his size. Filled with joy and strength, he lashed (to hit with force) his tail. All the bulls (a male animal) among apes (a type of animal) praised him. Filled with energy, he assumed a supreme (highest in degree or quality) form. He was like a strident (sounding rough and unpleasant) lion yawning in a mountain cave (a large hole under the ground). Like that, Marut's biological (relating to living things) son started to yawn. As he yawned, the intelligent one's face was radiant (having an attractive quality). He was like a blazing (to burn brightly) frying pan, or like a smoke without fire.

From the midst (the middle area or part) of the apes, he raised up his joyful (having great happiness) body. Hanumat greeted (to meet a new arrival) the aged

a type of animal
apes and spoke to them. ‘The wind, the

to stop working properly
friend of the fire, breaks down the sum-

the highest point
mits of mountains. Vayu’s strength is

very great in size or amount
immeasurable and he travels through the

relating to living things
sky. I am Marut’s biological son and the

moving very fast
great-souled one is swift in speed. I am also

swift in speed and am his equal in leaping

large in size or amount
across. The extensive Mount Meru is like a

to cut a design into
picture engraved in the sky. I am interested

in circling around it one thousand times.

With the force of my arms, I am interested

to go through something
in penetrating the ocean and raising the

waters to flood the worlds, with the moun-

tains, rivers and lakes. Such a great force

back of the leg below the knee
will arise from my thighs and calves that

a type of large animal
the giant crocodiles will be raised up from

the place where one lives
the ocean that is Varuna’s abode. I am

capable of circling around Vinata's son[344]

one thousand times, while he flies through

to live in

the sky, populated by birds, in search of

a large snake

a ring or rope made of leaves

serpents to eat. The sun, with its garland of

to shine brightly

blazing rays, leaves from Mount Udaya and

a male animal

returns to Mount Asta. O bulls among

a type of animal

apes! With my great and terrible force, I

am interested in following him and re-

turning, without having touched the

ground in the process. I am interested in

to happen to or affect suddenly

overtaking all those who course through

to disturb or excite

to suddenly break into pieces

the sky. I will agitate the ocean and shatter

the earth. O apes! I will leap on the moun-

to shake slightly

tains and make them tremble. As I leap, the

to steal from

force of my thighs will rob the great ocean

of its waters. When I now leap through the

plant that grows on a surface

sky, all the creepers, herbs, flowers and

trees will follow my trail. My path will be like Svati's[345] path through the sky. My leap up into the sky will be terrible and as I descend (to go down), all the creatures and all the apes (a type of animal) will witness it. O apes! You will see me extend, like the great Meru. I will envelop (to completely cover) the firmament (the sky) and proceed, as if I am swallowing (to flow over and cover totally) the sky. I will dispel (to make a thing go away or end) the clouds and make the mountains tremble (to shake slightly due to force). As I control myself and leap, I will agitate (to disturb or excite) the ocean. My strength is like that of Vinata's son or the wind god. With the exception of the king of the birds[346] or the immensely (to a great extent) strong wind god, no creature will be able to see or follow me as I leap. In a twinkling, I will pass through the sky, which needs no support. I will descend suddenly, like

flash of light in a storm
lightning arising inside a cloud. When I

leap across the ocean, my form will be like

to walk with very long steps
that of the striding Vishnu in the course of

determination in facing danger a long step
the valour of his three strides. O apes!

to feel very happy
Rejoice. Through my intelligence,

thoughts and efforts, I can see that I will be able to see Vaidehi. My force is like that of the wind god. My speed is like that of Garuda. It is my view that I can travel ten thousand yojanas. Through my sudden valour, I will bring the vajra from Vasava's hand and amrita from the hand of

Svayambhu Brahma. It is my view that I

to come back with
can go and bring back Lanka itself.' Infin-

without limit to make a sound like an animal
itely energetic, the best among apes roared

in this way.

highest in degree or quality a type of animal

Jambavat, supreme among apes, was

feeling no fear

extremely delighted. He said, ‘O brave one!

being done with power

O son of Kesari! O forceful one! O son of

the wind god! O son! You have destroyed

extreme suffering

the great misery of your relatives. The

in the first position to gather

foremost among the apes have assembled,

a government program to help poor

desiring your welfare. They will control

suggesting future success

themselves and perform all the auspicious

a religious act

rites required to bring about success in

the objective. Through the favours of the

rishis, the support of the aged apes and

the favours of your seniors, you will leap

across the great ocean. Each one of us will

stand on one foot until you return. The

lives of all the residents of the forest are

dependent on your journey.’

a kind of wild animal a type of animal

The tiger among apes spoke to the

to agree or approve

residents of the forest in words of assent.

'Who in this world is capable of bearing

the highest point

the force of my leap? The summit of

Mount Mahendra is stable and large. This

a very large stone

mountain is full of boulders and cliffs.

The best among birds place their feet here.

If I place my feet there, it will be able to

bear me when I leap across one hundred

yojanas.' The ape was like the wind god. He

a very hot day

was the son of the wind god. The scorcher

highest in degree or quality

of enemies climbed Mahendra, supreme

among mountains. It was covered with

a wild animal

many kinds of trees and grass that deer

to eat plants in a field a barrier

grazed on. There were obstructions of

plant that grows on a surface

creepers and flowers. There were trees that

loaded heavily

were always laden with flowers and fruits.

a large wild cat to go to without a purpose

Lions and tigers roamed around there. The

place was frequented by crazy elephants.

moving in a violent way a group of birds or animals

The turbulent waters were full of flocks

very angry extremely large

of maddened birds. The gigantic summit

to a great extent

of Mahendra rose up. The immensely

a type of animal

strong one, best among apes, like the

determination in facing danger

great Indra in his valour, climbed up. The

to press out of shape

giant mountain was crushed by the great-

to make a loud cry

souled one's feet and shrieked, like a giant

elephant that has been injured by a lion.

a large amount a very large stone

Waterbodies and heaps of boulders were

to remove with force to throw with force

dislodged, disturbed and hurled away. The

a wild animal to cause to be very scared

animals and deer were terrified. The large

to shake slightly due to force

trees trembled. There were many gand-

to make one unable to think

harva couples, intoxicated after having

indulged in bouts of drinking. The birds

flew up, as did large numbers of vidyad-

haras. Giant serpents (a large snake) that had hidden inside the great mountain slithered (to move by sliding) away. Hills, peaks and boulders (a very large stone) were uprooted (to remove completely) on that great mountain. Hissing (a type of sharp sound), serpents stretched out their hoods (a head covering) as they emerged partially (somewhat but not completely) from their holes, and it seemed as if the mountain was radiant (having an attractive quality) with flags. The rishis were terrified (to cause to be very scared) and abandoned all those peaks. The mountain seemed to suffer, like a traveller (one who is traveling) abandoned by his companions (a friend) on a desolate (empty of living things) plain. The forceful one, supreme among apes and the slayer (someone who causes death) of enemy heroes, invoked (to mention) the force in himself. The extremely great one controlled his mind. The spirited one made up his mind to go to Lanka.

This ends Kishkindha Kanda.

CHAPTER FIVE

Sundara Kanda

Sarga (1): 190 shlokas

Sarga (2): 55 shlokas

Sarga (3): 37 shlokas

Sarga (4): 24 shlokas

Sarga (5): 42 shlokas

Sarga (6): 17 shlokas

Sarga (7): 69 shlokas

Sarga (8): 50 shlokas

Sarga (9): 44 shlokas

Sarga (10): 25 shlokas

Sarga (11): 69 shlokas

Sarga (12): 51 shlokas

Sarga (13): 52 shlokas

Sarga (14): 32 shlokas

Sarga (15): 32 shlokas

Sarga (16): 28 shlokas

Sarga (17): 21 shlokas

Sarga (18): 35 shlokas

Sarga (19): 30 shlokas

Sarga (20): 41 shlokas

Sarga (21): 19 shlokas

Sarga (22): 42 shlokas

Sarga (23): 20 shlokas

Sarga (24): 49 shlokas

Sarga (25): 38 shlokas

Sarga (26): 20 shlokas

Sarga (27): 8 shlokas

Sarga (28): 44 shlokas

Sarga (29): 12 shlokas

Sarga (30): 8 shlokas

Sarga (31): 27 shlokas

Sarga (32): 39 shlokas

Sarga (33): 80 shlokas

Sarga (34): 45 shlokas

Sarga (35): 68 shlokas

Sarga (36): 56 shlokas

Sarga (37): 53 shlokas

Sarga (38): 24 shlokas

Sarga (39): 17 shlokas

Sarga (40): 36 shlokas

Sarga (41): 18 shlokas

Sarga (42): 19 shlokas

Sarga (43): 16 shlokas

Sarga (44): 39 shlokas

Sarga (45): 39 shlokas

Sarga (46): 59 shlokas

Sarga (47): 20 shlokas

Sarga (48): 16 shlokas

Sarga (49): 36 shlokas

Sarga (50): 17 shlokas

Sarga (51): 39 shlokas

Sarga (52): 17 shlokas

Sarga (53): 28 shlokas

Sarga (54): 26 shlokas

Sarga (55): 38 shlokas

Sarga (56): 140 shlokas

Sarga (57): 17 shlokas

Sarga (58): 22 shlokas

Sarga (59): 22 shlokas

Sarga (60): 37 shlokas

Sarga (61): 27 shlokas

Sarga (62): 40 shlokas

Sarga (63): 26 shlokas

Sarga (64): 15 shlokas

Sarga (65): 36 shlokas

Sarga (66): 29 shlokas

Chapter 5(1)

Sita had been taken away by Ravana along a path that the charanas travelled on. The afflicter of enemies[1] sought to search her trail along these. There were pastures of grass, with the complexion of lapis lazuli and these looked like still bodies of water. Happily, the immensely strong one travelled along these. The intelligent one frightened the birds and uprooted trees with his chest. Like a striding lion, he also killed many deer. Like an elephant, the ape stood in a lake there. This was decorated with colourful and natural

a natural chemical substance
minerals on the rocks—blue, red, yellow,
flat green part of a plant
green like leaves, black and white. With
a friend
their companions, there were yakshas,
kinnaras, gandharvas who were like the
a large snake
gods and serpents there, capable of assum-
ing any form at will. There were tens of
thousands of elephants on the slope of that
highest in degree or quality
to combine to produce
supreme mountain. Making up his mind to
a word used to begin a letter
leave, he joined his hands in salutation
before Surya, the great Indra, the wind
god, Svayambhu and the elements. Facing
the east, he joined his hands in salutation
before the wind god, from whom, he had
been born. He then turned towards the
south, increasing his size and ready to
travel towards the southern direction.
a type of animal
Watched by the best among the apes, he

had made up his mind to leap. To enhance (to improve)
the prospect (chance of a thing to happen) of Rama's success, he in-
creased his size, like the ocean on days of
the full moon. Desirous (wanting something very much) of leaping across
the ocean, his body became immeasurably (to a vast degree)
large. He pressed against the mountain
with his arms and his feet. Suffering from
the ape's (a type of animal) action, for a while, the beautiful
and immobile (unable to move) mountain wavered (to move back and forth). All the
flowers showered down from the tops of
the young and blossoming (time and process of flowering) trees. Showers
of extremely fragrant (having a pleasant smell) flowers were dis-
lodged (to remove with force) from the trees. The mountain was
covered with this everywhere and dazzled (having vision overcome),
as if it was made (to see and identify) out of flowers. His su-
preme valour (determination in facing danger) crushed the mountain and
water started to ooze (to flow out slowly) out, as if from a crazy

elephant in musth. The strong one made Mount Mahendra suffer. Streaks of gold, silver and collyrium appeared. Boulders were dislodged. There were large rocks and rocks that were filled with sulphur. The mountain suffered and in turn, caused suffering to everything. Creatures hidden inside caves howled in hideous voices. Because of the suffering caused to the mountain, screams arose from the large creatures. This filled the earth, the directions and the groves. There were snakes with large hoods, the mark of the *svastika* identifiable on them. They vomited terrible fires and bit the rocks with their fangs. Stung by the poison filled with rage, the great rocks blazed like flaming fires

to suddenly break into pieces
and shattered into thousands of frag-
a small mass of something
ments. Clumps of herbs were generated on
that mountain. However, even these were
not able to do something
a thing that is very harmful
incapable of countering the poison re-
poison made by an animal
a large snake
leased from the venom of the serpents.[2]

The ascetics on the mountain thought that
an evil spirit
it was being shattered by demons. With
large numbers of their women, the
to cause to be very scared
terrified vidyadharas flew away. They left
alcohol
behind liquor in golden vessels meant for
storing liquor, extremely expensive ves-
of high quality
sels and golden pots. There were superior
of less importance
and inferior kinds of *lehya* and *bhakshya*.[3]

There were many kinds of meat. There
a thing that protects one
were shields made out of oxhide and
a type of weapon
swords with golden handles. They[4] were
affected by alcohol or drugs
intoxicated, with garlands around their

a ring or rope made of leaves

necks. They wore red garlands and were

to spread over a surface

smeared with red paste. Their eyes were

a type of flowering plant

red. Their eyes were like red lotuses and

they took to the sky. The women wore

jewelry worn above the foot

a piece of jewelry

necklaces, anklets, armlets and bangles.

Surprised, they stood in the sky with their

loved ones and smiled. The vidyadharas

to show or reveal

and maharshis exhibited their great skills.

Together, they stood in the sky and looked

towards the mountain.

to wash

At that time, the rishis, cleansed in their

to say

souls, heard a sound, uttered by the char-

anas and siddhas who were located in the

shining with bright light

sparkling sky. 'This Hanumat is the son

of the wind god and is like a mountain.

Using his great force, he wishes to cross

the place where one lives

the ocean, the abode of *makaras*.[5] For

the benefit of one　　a type of animal

Rama's sake and for the sake of the apes, he desires to perform this extremely difficult task. He wishes to reach the other shore of the ocean, which is extremely difficult to reach.'

He[6] shook his body hair. The one who was like a mountain, shook himself. He

to shout very loudly

roared extremely loudly, like an extremely large cloud. His tail, covered with hair, was completely rolled up. Ready to leap, he raised it, like the king of the birds[7] raises a

a large snake　　to twist into a curve

serpent. His tail was curled around at the back and because of the force, looked as though a large serpent was being carried away by Garuda. His arms were like gi-

extremely large

gantic clubs and he used these to support

the middle part of one's body

himself. The ape bent at the waist and

pleasing to look at
contracted his feet. The handsome one

having courage
drew in his arms and his head. The valiant

to make one fully involved
one immersed himself in his energy, spirit

great ability or skill
and prowess. Concentrating his sight,

he glanced at the path and the distance

he would have to travel. He looked at the

sky and held the breath in his heart. The

a type of animal
elephant among apes planted his feet

to a great extent
firmly. The immensely strong Hanumat

highest in degree or quality
drew in his ears. The supreme among apes

addressed the apes in these words. ‘Like an

a long pointed weapon
arrow released by Raghava, with the val-

determination in facing danger
our of the wind, I will go to Lanka, ruled

over by Ravana. If I do not see Janaka’s

daughter in Lanka, with the same speed,

the place where one lives
I will go to the abode of the gods. Despite

making these efforts, if I do not see Sita

the place where God lives
in heaven, I will bind Ravana, the king of the rakshasas, and bring him here. I will be successful in every way, with Sita, or I
to remove completely
will uproot Lanka and bring it here, with Ravana.'

highest in degree or quality
a type of animal
Hanumat, supreme among apes, spoke to the apes in this way. He leapt up with force and started to travel with great force. Because of the force of his leap, all the trees that grew on the mountain were drawn in and uprooted in every direction. There
to produce flowers
having a full rounded shape
were blossoming trees with plump lap-wing birds hanging on to them. Because of
part of the leg above the knee
the force of his thighs, these were up-rooted and trailed him as he proceeded through the sky. Uprooted by the force of his thighs, the trees followed the ape for

one's relatives
some time, like relatives and kin follow

someone who is leaving on a long journey.

to remove completely part of the leg above the knee
Uprooted by the force of his thighs, sala

and other excellent trees followed

one who has power and control
Hanumat, like soldiers behind a lord of the

a type of animal
earth. The ape Hanumat, who was like a

to look
mountain, was extraordinary to behold,

with those many flowering trees. As if

to cause to be very scared
terrified of Mount Mahendra, those solid

containing salt
trees then sank into the salty waters of the

the place where one lives
ocean, Varuna's abode. The ape was him-

self covered with many kinds of flowers,

part that grows into a flower
shoots and buds. Like a mountain, he was

having an attractive quality to make something clear
as radiant as a mountain illuminated with

a fly that produces light
fireflies. Because of the force, the trees

to lose naturally
shed their flowers. When their well-

to leave a place
wisher departed, they then fell down into

the water. Trees with many kinds of

in a gentle manner

flowers were lightly raised because of the

a sudden strong wind

gust the ape created and fell down into the

ocean. It was wonderful. Flowers of many

a shade of a color

kinds of hues stuck to the ape's body and

having an attractive quality

he was as radiant as a cloud in the sky,

to give a slight quality

flash of light in a storm

tinged with flashes of lightning. The

flowers raised up by that force could be

very bright and attractive

seen and the water looked resplendent,

the sky

like the firmament with stars in it. When

he took to the sky, his arms were seen to

stretch out and looked like five-headed

a large snake

to rise from a hidden place

serpents that had emerged from the sum-

the highest point

mit of a mountain. The great ape was seen,

as if he was drinking up the great ocean

and its waves, as if he was drinking up the

sky. As he followed the path of the wind,

to impress or surprise
his eyes dazzled like lightning, or like two
in the first position
fires on a mountain. He was foremost
a type of brown color
among those with tawny eyes and the
circles of his tawny eyes were large. The
two eyes shone, fixed like the sun and the
a type of metal
moon. His mouth and nose were copper
produced by the sun's heat
coloured. His face looked like the solar disc
when it is touched by the evening. As he
extremely impressive
leapt, the dazzling tail of Vayu's son was
raised up in the sky, like Shakra's standard
when it has been raised. The wind god's
to a great extent
son had teeth that were white and the tail
formed a huge circle. The immensely wise
bright and shining
one was as radiant as the sun with its disc.
a type of animal
The great ape's copper-coloured behind
having an attractive quality
was radiant and looked like a large and
very shocked and upset
to show very clearly
shattered mountain, exuding ochre-hued

a large wild cat　　a type of animal

minerals. As the lion among apes leapt

across the ocean, the wind seemed to be

area under the shoulder

roaring inside his armpits. The elephant

a falling space rock

among apes looked like a trailing meteor

to remove with force

that has been dislodged from the northern

having an attractive quality

sky. The large and radiant ape stretched

out, like a bird that has covered the sky. He

increased his size, like an elephant when it

a strong thick string

has been tied with a rope. Though his body

was above, the ape cast a shadow, im-

to make one fully involved

mersed in the ocean, and this looked like a

boat being driven along by the wind.

Whichever spot in the ocean the great ape

advanced along, that part seemed to be

to make one angry

maddened because of the force of his

part of the leg above the knee

thighs. The net of waves in the ocean were

like mountains and the great ape struck

them with his chest, as he leapt across them with great force. There was the gust (a sudden strong wind) raised by the powerful ape (a type of animal). There was the gust released from the clouds. The ocean trembled (to shake slightly due to force) severely and roared terribly (very or extremely). In his great force, he crossed over the waves, as if dragging along the net of large waves in that salty (containing salt) ocean. The serpents (a large snake) who had abodes (the place where one lives) in the ocean saw the tiger (a kind of wild animal) among apes leap through the sky and thought that he was Suparna.[8] The shadow of the lion (a large wild cat) among apes was beautiful in the water, ten yojanas wide and thirty yojanas long. The resplendent (very bright and attractive) shadow was stretched across the salty water and it seemed as if a mass of white clouds were following Vayu's son. They saw him leap.

moving very fast
As he swiftly leapt, the gods, the gandhar-

vas and the danavas showered down

one who has power and control a type of animal
flowers. As the lord among the apes leapt,

to burn the surface of to succeed in doing
the sun did not scorch him. To accomplish

to move through the air
Rama's objective, the wind wafted gently.

As he leapt through the sky, the rishis

praised him. The gods and the gandharvas

to say many times in a pattern to a great extent
chanted praises to the immensely ener-

having or showing a lot of energy highest in degree or quality
getic one. On seeing that the supreme

the state of being too tired
among apes suddenly lost all exhaustion,

all the nagas, the yakshas, the rakshasas,

the gods and the birds praised him.

a kind of wild animal
When Hanumat, tiger among apes, was

leaping in this way, to show respect to the

people from one's family
Ikshvaku lineage, the ocean thought, 'If I

do not act to help Hanumat, Indra among

the apes, all those who wish to speak ill of

me will find reason. I was extended by

one that keeps from harm

Sagara, the protector of the Ikshvaku

people from one's family

lineage. This adviser of the Ikshvaku

the state of being too tired

lineage should not suffer from exhaustion.

Therefore, I must find a means so that the

a type of animal

ape can rest. After having rested on me, he

can happily take the remaining part of the

morally good

leap.' Having had this virtuous thought,

the ocean, the store of water, spoke to

a depression on the stomach

Mainaka, with a navel made out of gold

highest in degree or quality

and supreme among mountains. 'O best

among mountains! The king of the gods

a temporary structure

has set you up here, as a barricade against

to exist or be present

the large number of asuras who reside in

located toward the bottom

the nether regions.[9] You are stationed here,

to completely cover very great in size or amount

enveloping the immeasurable gate to

patala[10] and preventing those who are

born valiant[11] from rising up again. O supreme among mountains! O mountain!

You have the capacity to increase your size, upwards, downwards and diagonally.

Therefore, I am urging you to rise up. This valiant tiger among apes, Hanumat, is performing a terrible deed to accomplish Rama's objective and is leaping through the sky, above you. I should aid in the task of someone who follows the Ikshvaku lineage. Those of the Ikshvaku lineage are worshipped by me and they are worshipped even more by you. Therefore, help us, so that our task is not unsuccessful. If a task that should be performed is not performed, the virtuous become angry.

Rise up above the water, so that the ape can

highest in degree or quality
a type of animal
rest on you. The supreme among apes is
to honor God
our guest and must be worshipped by us. O
a depression on the stomach
one with the large and golden navel, fre-
quented by gods and gandharvas! Having
rested on you, Hanumat can then travel
the rest of the distance. On witnessing
being barred from a country
Kakutstha's non-violence, Maithilee's exile
physical or mental effort
and the exertion of the Indra among the
apes, you should raise yourself up.' Main-
aka, with the golden navel, heard the
containing salt
words of the salty waters. With innumer-
too many to be counted
plant that grows on a surface
able large trees and creepers, he swiftly
to go through with force
arose from the water. He arose, piercing
to shine brightly
the waters of the ocean, just as the blazing
a visible line of light
rays of the sun pierce through a cloud.
to change from solid to liquid
There were peaks made out of molten gold,
a large snake
full of kinnaras and large serpents. Like the

and rejoiced. He assumed the form of a man and stood on his own peak, presenting himself before the brave one who was travelling through the sky. Delighted and happy in his mind, the mountain addressed the ape in these words. ‘O supreme among apes! You have performed an act that is extremely difficult to accomplish. Descend on my peaks and happily rest. The ocean was born in Raghava’s lineage and extended by them.[13] That is the reason the ocean is worshipping you, as someone who is engaged in Rama’s welfare. It is eternal dharma that one must pay back someone who has done a good deed. It truly wants to pay back. Therefore, you must respect it. With a great deal of re-

spect, I have been urged by it. “When the

a type of animal

ape has leapt over one hundred yojanas,

before he travels the rest of the distance,

a kind of wild animal

let him rest on your peaks.”[14] O tiger

among apes! Rest on me and then travel.

having a pleasant smell

There are many fragrant and tasty tubers,

roots and fruits here. O best among apes!

Taste them. Rest and then travel. O best

among apes! That apart, there is a relation-

ship between you and me. It is famous in

the three worlds and is accepted by those

who possess the great qualities. O son of

the wind god! O elephant among apes! I

in the first position

think you are foremost among the apes

being done with power

who are forceful and can leap. Indeed, even

ordinary people, who seek to practise

dharma, know that a guest must be hon-

oured, not to speak of one who is as great as you. O elephant among apes! The great-souled wind god is best among the gods and you are his son, his equal in force. O one who knows about dharma! If you are worshipped, the wind god is also worshipped. That is the reason you must be worshipped. But listen to another reason too. O son![15] Earlier, in *krita yuga*, mountains possessed wings. With the speed of Garuda and the wind, they travelled in all the directions. When they travelled around in this way, the large number of gods, with rishis and the creatures, were scared that they might fall down. At this, the thousand-eyed Shatakratu became angry and used his vajra to instantly sever

the wings of thousands of mountains.

Angry, the king of the gods also ap-

proached me, with his vajra raised. But the

to move with force

great-souled wind god violently flung me

being highest in rank a type of animal

aside. O supreme among apes! I was thus

containing salt

flung into the salty waters. I was protected

by your father and all my wings were

to keep in an original state to have great respect for

preserved. That is the reason I revere the

in the first position

wind god and revere you. O foremost

among the apes! This relationship between

you and me possesses great qualities. O

great ape! This being the case, it is your

task to please me and the ocean and make

to feel very happy

our minds rejoice. O supreme among apes!

the state of being too tired

Free yourself of your exhaustion and

used as a title for addressing

accept our worship. Accept our great

in a happy manner
respect cheerfully. I am delighted that I have been able to see you.'

a type of animal
Thus addressed, the best among apes spoke to the excellent mountain. 'I am delighted that you have shown me hospi-
friendly treatment of guests
tality. Let there be no anger between us. It is time to make haste. The day is passing.
a serious promise or agreement
I have given my pledge that I will not stop
a male animal
in between.' Saying this, the bull among
to hold in one's arms
apes embraced the mountain with his
having courage
hands. As if smiling, the valiant one went up into the sky and continued to travel.

The mountain and the ocean glanced at him with a great deal of respect. They
to honor God
worshipped the son of the wind god and showered him with blessings. Having taken his leave of the mountain and the

great ocean, he rose far up. Resorting to the path followed by his father, he trav-

shining with bright light

elled through the sparkling sky. He went still further up and glanced down at the mountain. Without any support, the son of the wind god travelled through the sparkling sky. All the gods, the siddhas

highest in degree or quality

and the supreme rishis saw the extremely difficult task that Hanumat was perform-ing and praised him. The gods and the thousand-eyed Vasava were delighted at the act performed by the one with the

a depression on the stomach

golden and excellent navel.[16] Shachi's

life partner of one who rules

intelligent consort himself spoke to the best among mountains, the one with the excellent navel, in words that were

not easily seen or recognized

indistinct because he was so satisfied. 'O

a depression on the stomach
one with the golden navel! O Indra among mountains! I am greatly satisfied with you. I am granting you freedom from
friendly and pleasant
fear! O amiable one! Remain at ease. You
not afraid
have helped Hanumat, who is fearlessly performing this extremely great task of travelling one hundred yojanas, though there is reason to be afraid. He is going as
one who delivers a message
the messenger of Rama Hari, Dasharatha's son. I am content that you have firmly
something that is done
performed this good deed.' On seeing
a name for God
that Shatakratu, the lord of the gods, was
highest in degree or quality
content, the supreme among mountains
better than all others
obtained unmatched delight. The mountain was granted a
something helpful
supreme boon[17] and remained there.

a very short time period

In an instant, Hanumat travelled over

the ocean. At this, the gods, the gandhar-

highest in degree or quality

vas, the siddhas and the supreme rishis

spoke to Surasa, the mother of the nagas

brilliant shining beauty

and like the sun in resplendence.[18] 'The

pleasing to look at

handsome son of the wind god is leaping

over the ocean. For a while, become an

a barrier

obstruction before Hanumat. Assume the

form of an extremely terrible rakshasa

a large sharp tooth

that is like a mountain, with horrible fangs

with a red brown color

and coppery eyes. Assume a face that rises

the sky

up into the firmament. We wish to ascer-

to find out

determination in facing danger

tain his strength and valour and know

whether he can overcome you, or will be

a feeling of being sad

a female god

overcome by sorrow.' The goddess was

thus addressed by the gods and honoured

the middle area or part

by them. In the midst of the ocean, Surasa

being afraid
assumed the fearful form of a rakshasa. It
having a damaged appearance
was disfigured, malformed and fearful
to block
everywhere. She obstructed the leaping
a male animal a type of animal
Hanumat and said, ‘O bull among the apes!

The gods have said that you are my food. I
to quickly eat everything
will devour you. Enter my mouth.’ Thus

addressed by Surasa, the bull among apes
a word used to begin a letter
joined his hands in salutation. With a
showing happiness pleasing to look at
cheerful face, the handsome one replied,

‘Dashratha’s son, named Rama, entered

Dandaka forest with his brother, Laksh-

mana, and his wife, Vaidehi. Tied with his
a feeling of extreme dislike
enmity towards the rakshasas, when he

was engaged in another task, his illustri-
admired for past achievements
ous wife, Sita, was abducted by Ravana. On

Rama’s instructions, I am going to him as
one who delivers a message to exist or be present
his messenger. O one who resides in his

land that one controls
dominion![19] You should help Rama. Listen
telling the truth
to my truthful pledge. Otherwise, for the
the benefit of one
one who entains
sake of Rama, the performer of unblem-
free from spots and stains
ished deeds, after I have seen Maithilee, I
will come and enter your mouth.' Surasa,
who could assume any form at will, was
thus addressed by Hanumat and said, 'My
something helpful
do a thing that is not allowed
boon is that no one can transgress me.'
a male animal
Thus addressed by Surasa, the bull among
a type of animal
apes became angry and said, 'Make your
to block
mouth so that you can obstruct me.' Surasa
very angry
became enraged at being addressed in this
way. She appeared before Hanumat with a
mouth that was ten yojanas wide and
twenty yojanas long. Surasa's mouth was
like a cloud, ten yojanas wide and twenty
yojanas long. On seeing this, Hanumat

became wrathful (very angry) and became thirty yojanas long. Surasa made her mouth forty yojanas high. The brave Hanumat became fifty yojanas high. Surasa made her mouth sixty yojanas wide. At this, the brave Hanumat became seventy yojanas high. Surasa made her mouth eighty yojanas long. Like a foremost (in the first position) mountain, Hanumat rose up ninety yojanas. Surasa made her mouth one hundred yojanas long. Vayu's intelligent (able to easily learn or understand) son saw that gaping (wide open) mouth, with Surasa's extremely terrible and long tongue resembling (to look or be like) hell. Maruti[20] was like a cloud, but contracted his form. In an instant (a very short time period), Hanumat became as small as a thumb (finger on the side of the hand). With great speed (moving very fast), he swiftly descended into the mouth. Emerging (to rise from a hidden place) and

stationed in the sky, the handsome (pleasing to look at) one spoke these words. 'O Dakshayani![21] I bow (to bend to greet or show respect) down before you. I have entered your mouth. I will now go where Vaidehi is. Your words have also come true.' She saw that he had been freed from her mouth, like the moon from Rahu's mouth. Assuming her own form, the goddess (a female god) Surasa spoke to the ape (a type of animal). 'O best among apes! O amiable (friendly and pleasant) one! Go cheerfully (in a happy manner) and accomplish (to succeed in doing) the desired objective. Bring Vaidehi before the great-souled Raghava.' Witnessing Hanumat's deed (something that is done), which was extremely difficult to accomplish, all the creatures praised the ape.

Like Garuda in his force, he passed through the unassailable (not able to doubted) ocean, Varuna's

the place where one lives
abode. He then entered the sky and pro-
ceeded through it. There were clouds
to live in
there and it was populated by birds. Those
who were skilled in music and dancing[22]
to make more attractive
travelled there and it was frequented by
Airavata.[23] Sparkling and ornamented
moving very fast
vimanas were swiftly moving there, with
a large wild cat a kind of wild animal a large snake
lions, elephants, tigers and serpents as
mounts. Their[24] forms were like the fire
to come into conflict
and they clashed like thunder and light-
flash of light in a storm to a great extent
ning. They were meant for immensely
having good luck
fortunate ones who had performed auspi-
suggesting future success to make more attractive
cious deeds and were decorated by those
to take control of
who had conquered heaven. Frequented
act of giving money to church
by the fire god, many kinds of oblations
were carried along. It was decorated by
planets, nakshatras, the moon, the sun

and a large number of stars. The place was full of a large number of maharshis, gandharvas, serpents and yakshas. It sparkled and was empty.[25] It was frequented by Vishvavasu.[26] This was the path travelled by the elephants of the king of the gods. This was the auspicious path of the moon and the sun. It was like a canopy spread over the world of the living, constructed by Brahma. There were many groups of excellent and brave vidyadharas there. Without any difficulty, the ape proceeded through the large clouds. He entered the net of clouds and repeatedly emerged again. He entered and emerged repeatedly, like the radiance of the moon amidst monsoon clouds.

a large snake
to make small flashes of light
suggesting future success
thing that hangs over an area
feeling no fear
a type of animal
to rise from a hidden place
a warm soft light
in or into the middle of

There was a rakshasi named Simhika who could assume any form at will.[27] On seeing him leap, in her mind, she thought that she would extend her size. ‘After a long period of time, my food has come before me. After a long period of time, this great being has come under my control.’ Thinking this in her mind, she seized (to take quickly) the shadow.[28] When his shadow was seized, the ape (a type of animal) started to think. ‘I am being violently seized and my valour (determination in facing danger) has been disabled (to cause to be unable to do). It is as if a giant boat in the ocean is being pulled back by a contrary (against something) wind.’

The ape looked around, up, down and di-agonally (in a crosswise way). He saw a great spirit arising from the salty (containing salt) waters. He thought, ‘This is the spirit, extraordinary to behold (to look), that the

a type of animal

king of the apes spoke about. There is no

doubt that this is the extremely valorous

to begin to affect suddenly able to easily learn or understand

one that seizes shadows.' The intelligent

ape arrived at the right conclusion, that

this was Simhika. Like a cloud during the

a heavy rain extremely large

monsoon season, he extended his gigantic

form. On seeing that the giant ape was in-

creasing his size, she extended her mouth,

until it looked like patala stretched across

the sky. The intelligent and great ape saw

her extend her extremely large mouth,

until her mouth was as large as his form.

He also saw her inner organs. The im-

to a great extent

mensely strong one repeatedly contracted

to go down

himself and descended. The siddhas and

the charanas saw him descend into her

to flow over and cover totally

mouth. It was like the moon being swal-

lowed on the night of the full moon by Rahu. With his sharp nails, the ape (a type of animal) tore into her inner organs (a functional part of the body). After that, with a speed like that of thought, the valiant (having courage) one flew up. On seeing that Simhika had quickly been brought down (to cause to become lower) by the ape, the creatures who roam (to go to without a purpose) around in the sky spoke to the supreme (highest in degree or quality) among the apes. 'By slaying (an act of murder) this great creature today, you have performed an extremely terrible deed (something that is done).

O supreme among apes! An extremely desired objective has met with success. O Indra among apes! If a person possesses four traits (a unique quality), perseverance, foresight, intelligence and skill, like you do, he will never falter in any task.' The revered ape was thus honoured by them. Determined (to make a decision) to

to succeed in doing
accomplish his objective, he entered and travelled through the sky, like the one who a large snake feeds on serpents.[29]

Having reached the other shore, he looked around in all the directions. At the end of the one hundred yojanas, he a small mass of something to go down saw a clump of groves. He descended and to make more attractive saw many kinds of ornamented trees. a type of animal The best among apes saw the dvipa and partly sheltered area of water groves around Malaya. There was a bay near the ocean and in that bay, there were trees. He saw the best among the wives of the ocean.[30] The one in control of himself looked at his own self, like a to block giant cloud that was obstructing the sky. able to easily learn or understand The intelligent one thought, 'The rak- being made bigger shasas will see my enlarged form and my

force.' The great ape thought, 'They will become curious about me.' Therefore, he contracted his body, which was like a large mountain. Like one who has been freed from a delusion (a belief that is not true), the one in control of his soul again assumed his natural form. He was capable of assuming many beautiful forms that others would find it impossible to replicate (to repeat exactly). He reached the other shore of the ocean and considering the objective, looked at his own self. In the ocean, there was a mountain named Lamba, with many wonderful peaks. The great-souled one, who was like a mass of clouds, alighted on a peak. There were many ketaka, uddalaka and coconut (a kind of fruit) trees there. The ocean was full of innumerable (too many to be counted) danavas

a large snake

a ring or rope made of leaves

and serpents and was full of garlands of

extremely large

gigantic waves. He crossed the great ocean

determination in facing danger

with his strength and valour and des-

cended on the shore. He saw Lanka, which

was like Amaravati.[31]

Chapter 5(2)

to a great extent

The immensely strong one safely crossed

impossible to solve

the insurmountable ocean. He saw Lanka,

the highest point

located on the summit of Trikuta. As he

having courage

stood there, the valiant one was radiant

and seemed to be made of flowers, since

the trees released showers of flowers over

a type of animal

him. The handsome ape, excellent in his

determination in facing danger

valour, had crossed one hundred yojanas

without taking a breath or suffering from

the state of being too tired

happening gradually over time

any exhaustion. 'I can progressively cross

many hundreds of yojanas. What is there

in travelling one hundred yojanas and

coming to the end of the ocean?' Thus,

the best among valiant (having courage) ones and supreme (highest in degree or quality) among the apes (a type of animal) powerfully crossed the great ocean and went to Lanka. There was blue grassland (land without trees) and fragrant (having a pleasant smell) groves. He passed through boulders (a very large stone) and mountains.

There were mountains covered with trees and blossoming (to produce flowers) forests. Hanumat, the spirited bull (a male animal) among apes, travelled. He stood on the mountain. From the summit (the highest point) of the mountain, the son of the wind god saw forests, groves and Lanka. There were *saralas*, karnikaras, flowering kharjuras, priyalas, *muchulindas*, kutajas, ketakas, fragrant nipas (substance from a tree), saptaparnas, asanas (a manner of sitting) and blossoming karaviras.[32] They were bent down by the weight of flowers and buds (part that grows into a flower). The trees were full of birds, with the tops

bent down because of the wind. There

a type of flowering plant

were lotuses and lilies in the waterbodies,

a type of water bird

with swans and karandavas. These were

surrounded by many kinds of trees, filled

to produce flowers

everywhere with blossoming flowers.

a type of animal

The elephant among apes saw beautiful

groves.

having success by making money

He reached prosperous Lanka, ruled

to make more attractive

over by Ravana. It was adorned with

a deep wide channel to protect

moats that were full of lotuses and lil-

to take someone by force

ies. Because Sita had been abducted, it

was protected well by Ravana. On every

to go to without a purpose

side, rakshasas with fierce bows roamed

around it. The great city was surrounded

a tall wall around an area

by golden and beautiful ramparts. There

a large and impressive house

were hundreds of mansions decorated

a ring or rope made of leaves

a long pointed flag

with garlands of flags and pennants. The

to make more attractive

gates were golden and divine, decorated

plant that grows on a surface

with the marks of creepers. Hanumat saw

Lanka and it was like a city of the gods

the place where God lives the place where someone lives

in heaven. With its white residences,

the highest point

Lanka was located on the summit of the

pleasing to look at

mountain. It was like a handsome city in

a type of animal

the sky and the best among apes saw it.

It had been constructed by Vishvakarma

and was protected by the Indra among the

rakshasas. The ape saw the beautiful city,

which seemed to be situated in the sky. It

to look or be like

was full of terrible rakshasas, resembling

a large snake

serpents in Bhogavati. Something as clear

impossible to imagine

as this was unthinkable. In earlier times,

it used to be ruled over by Kubera. It was

protected by terrible rakshasas who were

capable of producing poison a large hole under the ground

like venomous serpents inside a cave.

feeling no fear
They were brave and possessed many
a large sharp tooth
a long and pointed weapon
fangs, with spears and lances in their
hands. The large body of water[33] was like a
piece of clothing
joint between the waist and leg
garment and the walls were like hips. The
shataghnis[34] and spears were like the tips
a large and impressive house
of the hair. The mansions were like ear-
jewelry that's worn on the ear
rings. Having reached the northern gate,
a type of animal
the ape started to think. It was like the
the highest point
to produce a design
summit of Kailasa, like a painting etched
out in the sky. With the excellent man-
sions rising up, it seemed to be held up
in the sky. He saw that the great city was
protected by the ocean. The ape thought
about the terrible enemy, Ravana. 'Even
if the apes come here, they will not be
successful. Even the gods will find it im-
to take control of
possible to conquer Lanka in a battle. Pro-

tected by Ravana, Lanka is impenetrable (impossible to pass through) and fortified. (to strengthen using defenses) Even if the mighty-armed Raghava reaches it, what will he do? There seems to be no prospect (chance of a thing to happen) of approaching the rakshasas and using conciliation, (state of showing cooperation)[35] dana, bheda or fighting.[36] There are only four great-souled apes (a type of animal) who can come here —Vali's son, Nila, I and the intelligent (able to easily learn or understand) king.[37] I will think about this after I have found out (to become aware of) whether Vaidehi is alive or not. Let me first see Janaka's daughter.'

For a while, the elephant among apes thought. Engaged in ensuring Rama's objective, he stood on the summit (the highest point) of the mountain. 'I am incapable (not able to do something) of entering the city of the rakshasas in this form of mine. It is protected by cruel (causing suffering) and powerful rak-

shasas. The rakshasas are fierce (very violent) in their energy, immensely (to a great extent) brave and powerful. In searching out Janakee, I must deceive (to make one believe a lie) all of them. I must enter the city of Lanka in the night, in a tiny form that can just about be seen. To accomplish (to succeed in doing) the great objective, that is what I must do, enter at the right time.' He saw that city, which is impossible for even the gods or the asuras to assail (to attack in a violent way). Hanumat thought about this repeatedly and arrived at this conclusion.

'What means can I use to see Maithilee, Janaka's daughter, so that I am not seen by the evil-souled Ravana, Indra among the rakshasas? How can the task of Rama, who knows about his soul, be accom-plished? How can I manage to see Janaka's

daughter alone? Even if a messenger (one who delivers a message) is ready to accomplish (to succeed in doing) the objective, he can be harmed and rendered incapacitated (unable to function)

if he acts against the time and the place, like darkness dispelled (to make a thing go away or end) by the rising sun.

An intelligence that cannot distinguish (to notice a difference between) between gain and loss is worthless (having no financial value).

Messengers who are insolent (showing a lack of respect) about their learning can defeat the objective. How can the task be accomplished? How will there be no suffering? How will leaping across the ocean not be rendered futile (having no result)?

Rama, who knows about his soul, desires to bring an end to Ravana. However, if I am seen by the rakshasas, that task will fail.

Undetected (not noticed by anyone) by the rakshasas, I am incapable (not able to do something) of going there, even in the form of a

rakshasa, not to speak of any other form.

It is my view that even the wind cannot

not noticed by anyone

go there undetected. There is nothing

that is unknown to the strong rakshasas.

to cover or hide

If I remain here, shrouding myself in my

own form, I will be destroyed. My master's

task will also suffer. That being the case,

to become less

when it is night, I will diminish my size. To

to succeed in doing

accomplish Raghava's objective, I will thus

enter Lanka. Ravana's city is extremely

difficult to approach and I will enter it

at night. I will search everywhere in the

a large and impressive house

mansions and seek out Janaka's daughter.'

a type of animal

The ape Hanumat thought in this way and

wanting to do something

waited for the sun to set. Anxious to see

Vaidehi, the brave one thought in this way.

having courage
When it was evening, the valiant

Hanumat quickly assumed an extraor-

dinary form that was only the size of a

small flying and biting insect
gnat.[38] He entered the beautiful city, laid

to place in a careful way
out and divided well through large roads.

a large and impressive house a ring or rope made of leaves
The mansions were like garlands, with

large post used as a support
pillars made out of gold and silver. With

a frame made of crossed wood being made liquid by heat
lattice work that was made out of molten

gold, it was like a city of the gandharvas.

In that great city, he saw seven-storeyed

and eight-storeyed buildings. The floors

a clear hard rock
were made out of crystal and were dec-

to make more attractive
orated with gold. There were nets made

a white ball used as jewelry
out of pearls and there was wonderful

fancy item made of rare stones
work of lapis lazuli and jewels. The floors

of the mansions of the rakshasas were

to impress or surprise
dazzling. There were colourful and golden

gates protected by rakshasas. Everything

to make more attractive to make something clear

in Lanka was decorated and illuminated.

The great ape saw Lanka. It was extraor-

dinary in form and impossible to think

wanting to do something

of. Anxious to see Vaidehi, he was both

upset

happy and distressed simultaneously.

a ring or rope made of leaves

The place was surrounded by garlands of

a large and impressive house

pale mansions. There were extremely ex-

to see and identify being made liquid by heat

pensive gates, made out of nets of molten

admired for past achievements

gold. It was illustrious and was protected

an evil spirit

by Ravana's arms. It was full of demons

who were terrible in their strength. As if to

having an attractive quality

help him, the moon rose and was radiant

in or into the middle of

amidst a large number of stars. The entire

to spread through all parts of

world was pervaded by this canopy of

the light of the moon

moonlight. The one with many thousands

a line of light from a source the natural color of the skin

of beams arose. Its complexion was like

a type of sea creature

that of a conch shell, as white as milk or

a type of flowering plant

the stalk of a white lotus. As it arose, it

to supply with light

illuminated everything. The brave ape saw

a type of animal

a type of water bird

the moon, which looked like a swan swim-

ming in a lake.

Chapter 5(3)

the highest point

He stood on the summit of Lamba,

to make something longer

which was like an elongated cloud.[39]

able to easily learn or understand

The intelligent Hanumat, the son of the

wind god, resorted to his own spirit. The

greatly spirited one, elephant among

a type of animal

apes, entered Lanka at night. The city

was protected by Ravana and was full of

a small group of trees

beautiful groves and waterbodies. It was

to make more attractive

a large and impressive house

adorned with the best of mansions, re-

sembling autumn clouds. A sound arose,

a gentle wind

as if from the ocean. A breeze that arose

from the ocean blew through it. It was

protected by extremely well-nurtured

soldiers, like Vitapavati.[40] There were beautiful protected gates, with white gates and turrets. The auspicious place was protected, like Bhogavati is by serpents who roam around. The paths were illuminated by the light of stellar bodies and looked like clouds tinged with lightning. A gust of wind blew, as if in Indra's Amaravati. There were giant ramparts that were made out of molten gold. The place was adorned with flags and there was the sound of tinkling from nets of bells. Cheerfully, he quickly climbed up a rampart. As he looked everywhere in the city, his heart was filled with wonder. The gates were made of molten gold and the platforms were of lapis lazuli. There

a small tower on a building
to go to without a purpose
to supply with light
very good
to give a slight quality
a sudden strong wind
a tall wall around an area
to change from solid to liquid
to make more attractive
to make sounds like a bell
in a happy manner
being made liquid by heat

fancy item made of rare stones a white ball used as jewelry

were jewels, crystals and pearls and the

to cover with a hard layer

floors were encrusted with gems. There

a thing that adds attraction to change from solid to liquid

were decorations made out of molten gold,

to make something attractive

embellished with sparkling white silver.

The floors and stairs were of lapis lazuli,

a special clear glass

with sparkling and clear work of crystal

suggesting future success

inside. There were auspicious and beauti-

group that has gathered

ful assembly halls that seemed to be flying

through the sky. There were the sounds

a large brown bird a type of male bird

of curlews and peacocks. The place was

to live in a type of water bird

populated by swans. The sounds of trum-

to make a sharp loud sound

pets and ornaments echoed everywhere.

He saw the city, which seemed to have

large amounts of money

been fashioned only out of riches. Lanka

seemed to be flying through the sky and

a type of animal

the ape Hanumat was delighted. He saw

suggesting future success
the auspicious city of Lanka, which be-
to be a part of
longed to the lord of the rakshasas.

the state of being successful
Its prosperity was supreme and the
having courage
valiant one started to think. 'It is impos-

sible for anyone to attack this city with
to have and use
force. Ravana's soldiers protect it, wielding
raised or lifted up
upraised weapons. Kumuda, Angada, the

great ape Sushena, Mainda and Dvivida
to go through something
may be able to penetrate this region. So
a type of animal
can the son of the sun god,[41] the ape Ku-

shaparva, the bear Ketumala and I.' Think-

ing about the mighty-armed Raghava's
determination in facing danger
valour and the prowess of Lakshmana, the

ape became delighted.

The city was like a beautiful and orna-
to put on attractive clothes
piece of clothing
mented woman attired in red garments.
jewelry that's worn on the ear
The treasure houses were like earrings.

The large stores of machines were like her breasts. The large houses were illuminated by radiant lamps that dispelled the darkness. The giant ape saw the city of the Indra among the rakshasas. The spirited one, the son of the wind god, entered the city at night. He travelled along the great road, decorated with pearls and flowers. In front of him, there were the sounds of laughter and the blare of trumpets. The beautiful city possessed houses that were as firm as the vajra, strong like clubs and ornamented with diamonds. The city looked like the sky, decorated with clouds. Lanka blazed, with the beautiful houses of large numbers of rakshasas. There were colourful and white houses of the *padma*,

to supply with light
having an attractive quality
to make a thing go away or end
a type of animal
to make more attractive
a noise that is not pleasant
to make more attractive
a stone used to make jewelry
to shine brightly

svastika and *vardhamana* types.[42] All of

to make more attractive

these were decorated well. Wishing to

something that is done

perform a good deed for the king of the

a type of animal to succeed in doing

apes and to accomplish Raghava's object-

pleasing to look at to go to without a purpose

ive, the handsome one roamed around,

a ring or rope made of leaves

looking at the wonderful garlands and

a small fancy object

ornaments and delighted. He heard sweet

to say many times in a pattern

songs, chanted in the three kinds of

to make one unable to think alcohol

tones[43] by women intoxicated with liquor,

the place where God lives

sounding like apsaras in heaven. The

to make sounds like a bell

great-souled one heard the tinkling of

thing that wraps around jewelry worn above the foot

girdles and the sound of anklets on the

stairs of the houses. Here and there, there

to make a sound like an animal

were the sounds of roaring and the slap-

to hit with one's open hand

ping of arms. He saw yatudhanas engaged

to gather

in studying. He saw rakshasas assemble,

roaring their praise of Ravana. There were

large numbers of rakshasa soldiers along the royal roads. He saw many rakshasa spies in the midst (the middle area or part) of the contingents. There were those who had been initiated (to begin something) into studying. There were those with matted (twisted in an ugly way) hair or shaved heads, attired (to put on attractive clothes) in garments (piece of clothing) made out of cowhide (the skin of a cow). Darbha grass in their hands were like weapons. Their weapons were sacrificial (of giving up something) altars to the fire. There were others with mallets (tool with a large wooden head) and clubs in their hands. Others wielded (to have and use) rods as weapons. Some possessed one eye. Others possessed many ears. There were those whose stomachs and breasts hung low. Some had cruel (causing suffering) and malformed (badly formed) mouths. Others were disfigured (to ruin or damage) and dwarves (a short creature like a man). Some wielded bows (a weapon used for shooting), swords,

shataghnis and clubs as weapons. Others had excellent bludgeons (a heavy stick used as a weapon) in their arms, with colourful and blazing (to shine brightly) armour. Some were not very fat, others were not very lean. Some were not tall, nor were they short. Some were malformed (badly formed), others had many forms. Some were excellent in form and extremely radiant (having an attractive quality). Some had lances and trees as weapons. Others wielded (to have and use) javelins (a long pointed stick) and vajras. The giant ape (a type of animal) saw some of them wield nooses (a loop at the end of a rope) that could be flung (to move with force). Some were garlanded (to put this type of ring on) and smeared with pastes (a soft and wet mixture). Others were adorned (to make more attractive) in the best of ornaments (a small fancy object). There were immensely strong ones, wielding sharp spears (a weapon with a sharp tip) and vajras. The ape saw a hundred thousand rakshasas attentively (thinking or watching with care) protecting the

a type of animal — the farthest limit

centre. The giant ape saw the extremities,

a tall wall around an area — relating to God

surrounded by ramparts. It was like divine

the place where God lives — relating to heaven

heaven and there were celestial sounds.

to make a loud long sound

There were the sounds of horses neighing

sound produced by a small bell

and the tinkle of ornaments. There were

a vehicle pulled by horses

chariots, vehicles and vimanas and auspi-

suggesting future success

cious elephants and horses. There were

an animal's long large tooth

elephants with four tusks, resembling a

to make more attractive

mass of white clouds. The ornamented

very angry

and beautiful gates were full of maddened

animals and birds. The ape entered the

the place where someone lives — to be a part of

protected residence that belonged to the

one who has power and control

lord of the rakshasas.

Chapter 5(4)

The moon reached the midpoint in the sky.[44] The giant cascade of moonlight spread everywhere. The intelligent one looked at the radiant body in the sky,[45] resembling a crazy bull roaming around amidst a herd of cows. This was the one who destroyed the sins of the worlds and made the great ocean wax. It was the one who illuminated all creatures. He saw the one with the cool rays rise up. The prosperity that is there on earth in Mandara, in the ocean during the evening and in the water in Pushkara—all that radiant beauty

existed in the moon. The radiant (bright and shining) moon illuminated (to supply with light) the sky like a swan (a type of water bird) inside a cage (a box made of wire) made out of silver, like a lion (a large wild cat) in a cavern (a big space under the ground) in Mandara and like a brave (feeling no fear) and

proud elephant. The radiant moon was full, without any horns (hard point on the head).[46] It was stationed

there, with the sharp-horned one with humps (a round lump on the surface).[47] It was like a giant white moun-

tain with tall peaks. It was like an elephant with tusks (an animal's long large tooth) made out of molten (to change from solid to liquid) gold. When

the moon appeared, all the sins (an action considered to be bad) disap-

peared, including the sins caused by rakshasas who flourished (to be very successful) by surviving on

flesh. All the taints (a thing causing one to be thought of as bad) vanished from the

minds of women.[48] The illustrious (admired for past achievements) one illuminated (to make something clear) the evening with a radiance (a warm soft light)

that was like that of heaven (the place where God lives). Sounds that

were pleasant to hear started from stringed musical instruments. Women who possessed good characters slept with their husbands. The ones who wander around in the night, creatures who are terrible in their conduct, started to roam around. The intelligent ape saw houses that were full of maddened and intoxicated people and places where chariots, horses and excellent seats were kept. There were brave and prosperous people. They[49] lunged excessively at each other, nudging each other with their thick arms. They were intoxicated and spoke excessively to each other. Since they were intoxicated, they abused each other. The rakshasas beat their chests and hurled themselves on the

bodies of women. He saw beautiful women

to spread over a surface
smear themselves with
substance applied on the skin
unguents before

to make a sharp loud sound
sleeping. Large elephants trumpeted. The

morally good
virtuous ones were honoured properly.

having an attractive quality
The radiant and brave ones
to make a long loud breath
sighed, like

to produce a sound like a long s
serpents hissing in a lake. There were

able to easily learn or understand
those who were intelligent, indulging in

deserving trust
beautiful speech. There were faithful ones,

in the first position
foremost in the world. There were those

who possessed many kinds of beautiful

names. He also saw such yatudhanas in

to feel very happy
the city. He rejoiced when he saw the ones

with beautiful forms. They possessed

many qualities, qualities that were worthy

of them. They were radiant in those forms.

However, he also saw some who were

badly formed
malformed. Among them, there were

showing care
extremely generous women, extremely
an attitude or opinion
pure in their sentiments and best among
beautiful ones. They were devoted to their
to cause to become dependent
loved ones and addicted by nature to
having an attractive quality
drinking. He saw some extremely radiant
ones who were like stars. There were
having success by making money
prosperous women, blazing in their orna-
way to make a thing attractive
ments. In the middle of the night, they
sexual contact between people
were engaged in intercourse. He saw some
to hold firmly
women who clung to their loved ones, like
birds cling to flowers. There were yet
a large and impressive house
area between the hip and the knee
others who were seated on the floors of the
mansions, happily lying down in the laps
of their beloveds. They loved their hus-
bands and were devoted to dharma. The
able to easily learn or understand
intelligent one saw some who were in the
a severe movement of pain
not wearing any clothes
throes of love. There were naked women

the natural color of the skin

with golden complexions. There were

pure

some with complexions of refined gold,

meant for others.[50] There were also those

who were like the moon in complexion.

Some with beautiful complexions in their

a leg or arm

limbs were separated from their beloveds.

to get a thing by effort

He saw women who obtained their hand-

pleasing to look at

some beloveds and were filled with great

a type of animal

delight. The best among apes saw such

extremely beautiful women, happy in

a ring or rope made of leaves

their homes. There were garlands of faces

that were like the moon. There were gar-

the line of hair over the eye

lands of beautiful eyebrows and curved

a hair on the skin of the eye

a small fancy object

eyelashes. He saw garlands of ornaments

and beautiful garlands that were like

flash of light in a storm

having impressive qualities

lightning. However, the extremely noble

morally good

Sita, based on a virtuous path and born in

people from one's family
a royal lineage, wasn't there. Born in a
morally good
virtuous lineage, she was like a blossom-
plant that grows on a surface
being thin and attractive
ing creeper. But he did not see the slender
one, born through mental powers.[51] She
lasting forever
was established on the eternal path of
looking towards Rama, filled with desire
for him. The beautiful one was always
established in her husband's mind. She
highest in degree or quality
was supreme among women and special.
to cause pain to
She was afflicted by the heat[52] and her
to make one stop breathing
throat was choked with tears. Earlier, she
wore extremely expensive and excellent
fancy item made of rare stones
jewels around her throat. She was born
a hair on the skin of the eye
with beautiful eyelashes and a sweet voice.
a type of male bird
She was like a female peacock[53] that was
no longer dancing in the forest. It was as if
not easily seen or recognized
the marks on the moon were indistinct

marks. It was as if a mark made with gold

was covered with dust. It was like the mark

a long pointed weapon

left by an arrow in a deep wound. It was as

if the lines made by clouds had been dis-

to make a thing go away or end

pelled by the wind. He did not see Sita, the

a name for God highest in degree or quality

wife of Rama, lord of men and supreme

clearly showing feeling

among eloquent ones. For some time, the

a type of animal anxiety or pain

ape was therefore filled with distress and

to cause to be unable to feel

for some time, he was numbed.

Chapter 5(5)

The one who could assume any form at
to go to without a purpose
will roamed around the
a large and impressive house
mansions, but did
ability to use the hands well
not find what he desired. Full of dexterity,
a type of animal
the ape wandered around Lanka. He ap-
having success by making money
proached the prosperous residence of the

Indra among the rakshasas. It was sur-
a tall wall around an area
rounded by radiant ramparts that pos-
the natural color of the skin
sessed the complexion of the sun. It was

protected by terrible rakshasas, the way a
a large wild cat
great forest is protected by a lion. Having

looked at the residence, the elephant
to make more attractive
among apes climbed up. It was decorated

with silver and the colourful gates were

to make more attractive
adorned with gold. There were wonderful
a large room
chambers, surrounded by beautiful gates.
feeling no fear a person who rides something
There were brave elephant riders on ele-
the state of being too tired
phants, devoid of exhaustion. There were
a vehicle pulled by horses
horses with attendants and chariots with
protective clothing
drivers. There was armour for the body,
to see and identify a large wild cat
made out of the skins of lions and tigers
a hard white substance
and decorated with ivory, gold and silver.
to go to without a purpose
Chariots always roamed around, making

wonderful sounds. There were many
fancy item made of rare stones
jewels there and excellent seats and ves-
sels. There were maharathas there, giant

chariots and large seats. Here and there,

extremely beautiful animals and birds

could be seen. In every direction, the place

was full of many thousands of these. It was

protected well by rakshasas and the guards

to make one feel less proud

for the inner quarters were humble. In

every direction, the place was full of fore-

in the first position

most and excellent women. There were

a cut and shined stone

happy gems among women in the resi-

the place where someone lives

dence of the Indra among the rakshasas.

personal decorative objects

The sound made by excellent jewellery

was like the sound that arose in the ocean.

There was excellent and supreme sandal-

a wood with a pleasant smell

wood, possessing qualities that could be

used by a king. There were the sounds of

a small musical instrument

tambourines and drums. The noise of

a type of sea creature

conch shells resounded. The rakshasas

to honor God

always worshipped it[54] on every auspi-

suggesting future success

act of giving money to church

cious day of festivities, offering oblations.

It was as deep as the ocean and made a

sound like that of the ocean. The great-

souled one possessed a great residence. It

fancy item made of rare stones

was full of great jewels and garments. The great ape saw that it was filled with great people. Full of elephants, horses and cha-

a vehicle pulled by horses

riots, its form was radiant. The great ape thought that this was like Lanka's jewel.

to go to without a purpose

The ape roamed around from one house to

a small group of trees

another house and in the groves of the

to move around

rakshasas. Without any fear, he wandered

the official home of a king

around everywhere in that palace. With great force, he leapt on to Prahasta's resi-

the place where someone lives

dence. With another leap, he went to the

having courage

residence of the valiant Mahaparshva.

after that

Thereafter, the great ape leapt to Kumbhakarna's residence, which was like a cloud, and from there to Vibhishana's. He went to the houses of Mahodara, Virupaksha, Vidyutjihva and Vidyunmali. The

great ape then leapt to that of Vajradamsh-

tra. With great force, the intelligent (able to easily learn or understand) leader

of the apes (a type of animal) then went to the houses of

Shuka, Sarana and Indrajit. The leader of

the apes went to the houses of Jambumali,

Sumali, Rashmiketu and Suryashatru.

Hanumat, the son of the wind god went to

the houses of Dhumraksha, Sampati,

Vidyutrupa, Bhima, Ghana, Vighana,

Shukanabha, Vakra, Shatha, Vikata, Hras-

vakarna, Damshtra, the rakshasa

Romasha, Yuddhanmatta, Matta, Dv-

ajagriva, Nadina, Vidyutjihva, Indrajihva,

Hastimukha, Karala, Pishacha, Shonita,

Kramamana and Krama. In those ex-

tremely expensive houses, the great ape,

the son of the wind god, saw their prosper- (the state of being successful)

ity and wealth. In every direction, he passed through all their houses and ap-

having success by making money

proached the prosperous residence of the Indra among the rakshasas.

to move around

highest in degree or quality

As he wandered around, the supreme

a type of animal

among apes, tiger among apes, saw rak-

badly formed

shasis with malformed eyes sleeping

a weapon with a sharp tip

near Ravana. They held spears and clubs

a long pointed stick

in their hands. They wielded javelins

a thin pointed piece

a group with common qualities

and spikes. He saw many contingents of

one who has power and control

soldiers in the house of the lord of the

moving very fast

rakshasas.[55] There were extremely swift horses that were red, white and black.

pleasing to look at

There were handsome elephants born

people from one's family

to begin to deal with

in noble lineages, capable of taking on elephants of the enemy. These elephants were skilled and trained, Airavata's equal

an act of murder
in a battle. They were capable of slaying

the soldiers of the enemy and he saw

them in that house. Like clouds, they ex-

to show very clearly
a natural chemical substance
uded musth. They exuded minerals like

to make a sound like an animal
mountains. They roared like clouds and

not able to doubted
the enemy found them unassailable in a

battle. There were thousands of *vahinis*[56]

being made liquid by heat
there, decorated in molten gold. They were

covered in nets of gold and looked like

the rising sun. He saw these in the resi-

the place where someone lives
dence of Ravana, Indra among rakshasas.

a type of animal
The ape who was the wind god's son saw

a item to carry someone
palanquins of different shapes. There

plant that grows on a surface
were collections of colourful creepers and

a large room
chambers where paintings were kept.

There were other chambers for sporting,

to see and identify
with mountains made out of wood. There

was a beautiful chamber (a large room) for satisfying sexual desires and another chamber for the day. He saw these in the residence (the place where someone lives) of Ravana, Indra among the rakshasas. There was an excellent spot that was like the plains of Mandara and it was full of pens for peacocks (a type of male bird). He saw an excellent house that was filled with standards and staffs. There was an infinite (having no limits) quantity of jewels (fancy item made of rare stones) and everywhere, heaps of riches (good things that are available). Patient and attentive (very concerned for others) supervisors tended to these, like in the residence of the lord (one who has power and control) of the *bhutas*.[57] The rays (a visible line of light) of these jewels indicated Ravana's energy. Because of this, that residence was radiant (having an attractive quality), like the rays of the one with the rays.[58] There were couches (a long soft seat for people) and seats made out of molten (to change from solid to liquid)

gold. The leader of the apes saw sparkling (shining with bright light)
vessels. The bejewelled (decorated with jewels) vessels were moist (slightly wet)
with madhu and *asava.*[59] Delightful (very pleasant) and
without obstructions (a barrier), it was like Kubera's
residence (the place where someone lives). There was the tinkling (to make sounds like a bell) of ank-
lets and the sound of girdles (thing that wraps around). There was
the noise of drums (a musical instrument) and the clapping (a show of approval) of
hands. The many chambers (a large room) in the palace
were filled with hundreds of jewels (a valuable stone) among
women. Hanumat entered that large resi-
dence, with many extensive (large in size or amount) chambers.

Chapter 5(6)

The powerful one saw that network of houses.[60] They had windows that were

to make more attractive

decorated with lapis lazuli. It looked like a

a heavy rain

giant net of clouds during the monsoon,

to go through something

penetrated with lightning and mixed with

a net of birds. There were many kinds of

houses and halls. There were major ones

a type of sea creature

for storing conch shells and weapons, halls

a weapon used for shooting

for bows. He again saw pleasant and large

a large room

a space just below a roof

chambers above those houses, like attics.

good things that are available

There were many kinds of riches in those

to have great respect for

houses, extremely revered by gods and

asuras. They were devoid of all kinds of

a thing causing one to be thought of as bad
taints. The ape saw the strength they had
to gather slowly
accumulated for themselves. He saw the
one who has power and control
houses of the lord of Lanka, constructed
with a great deal of care and effort, as if by
Maya himself.[61] It possessed all the excel-
lent qualities on earth. He then saw an
excellent house that had no comparison. It
in a proud manner
rose up loftily, like a cloud. It was pleasant
to see and identify
to see, with a beautiful form made out of
to be a part of
gold. This belonged to the lord of the
rakshasas and was similar to his own
the place where God lives
strength. It was spread out like a heaven on
to shine brightly
earth. It blazed in prosperity and was filled
a valuable stone
with many kinds of jewels. It was covered
with flowers from many trees and was like
the highest point
the summit of a mountain, covered with
to impress or surprise
pollen. It dazzled, like an excellent woman.

to honor God

It was like a cloud, being worshipped by

to shine brightly

the lightning. It blazed with prosperity,

like a vimana in the sky meant for the

one who entertains

something that is done

performers of good deeds, being borne

a type of water bird

along by excellent swans. It was like the

the highest point

summit of a mountain, colourful with

a natural chemical substance

the sky

many minerals. It was like the firmament,

coloured with planets and the moon. He

saw it and it was like a colourful cloud. He

fancy item made of rare stones

saw the jewel among vimanas, coloured

a cut and shined stone

with many gems.[62] The earth was created

so that it could be full of mountain ranges.

The mountains were created so that they

a large group of things

could be full of arrays of trees. The trees

were created so that they could be full of

arrays of flowers. The flowers were created

a thin string or hair

so that they could be full of filaments and

the colorful part of a flower
petals. The white houses were also created

and so were the lakes, full of excellent

a type of flowering plant
flowers. There were also lotuses with

a thin string or hair
extremely good
filaments and colourful and superb groves.

The great ape saw a great vimana there,

having an attractive quality
radiant and named Pushpaka. It was large

a valuable stone
and radiant with jewels. It was taller than

the excellent houses. Birds made of lapis

lazuli were in it and also birds made of

a hard material in the sea
silver and coral. There were colourful

a large snake
good things that are available
serpents made out of many kinds of riches.

a horse that a person rides
There were steeds from noble breeds,

suggesting future success
a leg or arm
auspicious in their limbs. The wings of the

to change from solid to liquid
birds were of coral, molten gold and

flowers. Without any water, the wings

were curved. The wings were as radiant as

Kama[63] himself. These birds, with excel-

lent faces and excellent wings, were con-

a female god

structed. The goddess Lakshmi was

a type of flowering plant

fashioned,[64] seated on a lotus, with excel-

lent hands and with a lotus in her hand.

to honor God

She was worshipped by elephants with

the long nose of an elephant

excellent trunks, holding lotuses with

a thin string or hair

filaments in their trunks. The house was

beautiful in this way. He wondered at its

beauty, which was like that of a beautiful

mountain. He again looked at it, extremely

having a pleasant smell

fragrant and extremely beautiful, like a

a big space under the ground

mountain with beautiful caverns during

a type of animal

the spring. The ape approached and wan-

to move around

being deeply honored

dered around that revered city, protected

by the one with ten faces and arms.[65]

However, he did not see Janaka's extremely

to have great respect for

to defeat completely

revered daughter, vanquished by the force

of the qualities her husband possessed,

and became extremely miserable (very sad) because

of this. Therefore, the one with the

cleansed (to wash) soul thought in many ways. He

had made up his mind to search out

Janaka's daughter. Unable to see her, his

mind became extremely miserable. The

great-souled one roamed (to go to without a purpose) around, casting

his glance here and there.

Chapter 5(7)

the middle area or part

In the midst of those best among houses, Hanumat, the son of the wind god, saw an

the place where someone lives

extremely large and excellent residence. It was half a yojana long and one yojana wide. This was the residence of the Indra among the rakshasas and had many man-

a large and impressive house

sions inside it. He was searching for the

a person or thing's location

whereabouts of the large-eyed Vaidehi

someone who causes death

Sita. Hanumat, the slayer of enemies,

to move around

wandered around everywhere. There were

an animal's long large tooth

elephants with four tusks and with three

large in size or amount

tusks. It was extensive, without obstruc-

a barrier

tions, and was protected by rakshasas

wielding (to have and use) weapons. This was the residence (the place where someone lives) of Ravana and his rakshasi wives. It was full of princesses (a female from a royal family) whom he had abducted (to take someone by force), using his force. It was like an ocean, turbulent (moving in a violent way) filled with crocodiles (a type of large animal), makaras, fish and serpents (a large snake). The prosperity (the state of being successful) that existed with Vaishravana[66] and with Indra with the tawny (a type of brown color) steeds, all that always existed in Ravana's house, without any diminishing (to become less). Whatever prosperity existed with King Kubera, Yama or Varuna, such prosperity and more existed in the rakshasa's house.

In the midst (the middle area or part) of those mansions (a large and impressive house), there was a residence that was constructed very well. The son of the wind god saw this, filled with many chambers (a large room). It was divinely (by godly means)

the place where God lives
constructed, fashioned in heaven by Vish-

vakarma for Brahma. This was the vimana

to make more attractive
named Pushpaka and it was decorated

fancy item made of rare stones
with every jewel. After performing su-

a simple and plain thing to get a thing by effort
preme austerities, Kubera obtained this

from the grandfather. Through his energy,

one who has power and control
the lord of the rakshasas defeated Kubera

and obtained it. There were images of

a wild animal like a dog
wolves, fashioned out of silver and gold.

large post used as a support
The pillars were constructed extremely

to shine brightly the state of being successful
well and blazed in their prosperity. It was

to produce a design
like Meru or Mandara, etched out in the

sky. It was decorated everywhere and was

a large room
full of secret chambers that were auspi-

suggesting future success
cious in form. Vishvakarma had fashioned

it well and it blazed like the fire and the

to see and identify
sun. The stairs were made out of gold and

a place for giving offerings
the altars were beautiful and excellent.

a device that lets in air
There were windows and ventilators made

a clear hard rock
out of gold and crystal. The best of plat-

fancy item made of rare stones
forms were made out of jewels like blue

a clear deep blue jewel
sapphire and emeralds. The great ape

relating to God
climbed on to the divine vimana, Push-

a pleasant smell
paka. Fragrances arose from the drinks,

to guess
food and rice stored there. A divine and

a type of small fish
beautiful fragrance could be smelt, blown

along by the wind. Like a friend speaking

to an excellent friend, that fragrance

seemed to tell the great spirit,[67] 'Come

to order someone to come
here', summoning him to the spot where

Ravana was. Hanumat left in that direc-

suggesting future success
tion and saw a large and auspicious gallery,

loved by Ravana's mind, like an excellent

woman who is loved. The stairs were made

to make something attractive

out of jewels, embellished with golden

to see and identify a clear hard rock

nets. The floor was made out of crystal and

a hard white substance

there were images made out of ivory

inside. There were a large number of

large post used as a support

a hard material in the sea

pillars, decorated with pearls, coral, silver,

a cut and shined stone

positioned to be straight up

gold and gems. These were even, upright

to make more attractive

and extremely tall, ornamented all over.

Using those tall pillars, like a bird, it

to begin to fly

seemed to take off and leave for the sky. It

was covered with a huge carpet, marked

with all the signs of the earth.[68] The resi-

the place where someone lives

dence of the lord of the rakshasas was

marked by the calling of crazy birds, the

a pleasant smell

a pleasant smell

scent of divine fragrances and the spread-

highest in degree or quality

ing out of supreme carpets. It was thick

a plant with heavy leaves

with the smoke and incense of aloe. It was

shining with bright light

a type of water bird

as sparkling white as a swan. Colourfully

to make more attractive
decorated with flowers, it was as greatly
bright and shining relating to heaven pleasing
radiant as the celestial cow. The agreeable
colour generated delight in the heart. It
a feeling of being sad
destroyed sorrow and seemed to generate
the state of being successful
divine prosperity. Protected by Ravana, it
satisfied like a mother, using excellent
objectives of the five senses to cater to the
five senses. The son of the wind god
the place where God lives
thought, 'This is perhaps heaven, the
world of the gods. This is perhaps Indra's
highest in degree or quality
city. This is perhaps the supreme object-
ive.' While thinking in this way, he saw
a device that produces light
golden lamps. He thought, 'There is the
a warm soft light
radiance of the lamps, Ravana's energy and
the state of being very smart
the brilliance of the ornaments. It is as if in
the activity of betting money
an act of gambling, a skilled gambler is

one betting money on games
being defeated by a gambler who possesses

greater skills.'

He saw thousands of beautiful women,

to put on attractive clothes
piece of clothing
attired in many kinds of garments. With

a ring or rope made of leaves
garments and garlands of many shades,

they were seated on many kinds of seats.

one who is easily harmed
Midnight was over. They had fallen prey to

drinking and sleep. After having sported,

in the second half of the night, they were

sleeping even more deeply. As they slept,

a small fancy object
having an attractive quality
their inner ornaments were radiant, but

a type of plant
silent. It was like a great grove full of lilies,

a type of water bird
an insect
where the swans and the bees were quiet.

The son of the wind god saw that their eyes

were closed and their teeth were covered

by their lips. He saw the faces of those

a pleasant smell
excellent women, covered with the fra-

a type of flowering plant
grance of lotuses. The faces were like

to produce flowers
lotuses that had bloomed during the day,

but now that it was night and day was

the colorful part of a flower
over, the petals of the lotuses had closed. It

an insect without being stopped
seemed as if crazy bees were incessantly

to stay very close
hovering around those faces, which were

like lotuses, as if seeking out blooming

pleasing to look at
lotuses. The handsome and great ape

reasoned it out in this way. He thought, 'In

qualities, these faces are the equal of

lotuses that bloom in the water.' With the

a warm soft light a building in a park or garden
radiance of those women, that pavilion

was like the clear sky during the autumn,

to make more attractive one who has power and control
decorated by stars. The lord of the rak-

having an attractive quality
shasas was surrounded by those radiant

ones and was like the handsome lord of the

a type of animal
stars, surrounded by the stars. The ape

a good quality extremely tired
thought, ‘When their merit is exhausted,
to remove with force
stars are dislodged from the sky. All these
to gather
assembled ones are like that.’ From the
a warm soft light
radiance of the women, there was an
suggesting future success the official home of a king
auspicious complexion in the palace. They
clearly seemed to be like large stars with
a visible line of light a ring or rope made of leaves
auspicious rays. Their excellent garlands
piece of clothing to cause to separate
and garments were scattered around and
their heavy breasts were revealed. After
physical or mental effort
drinking and exertions, sleep had taken
to remove
away their senses. For some, the marks on
part of a face above the eyes to make a dirty mark
the foreheads were smudged. For some,
jewelry worn above the foot
the anklets had fallen off. For some other
highest in degree or quality an item worn around the neck
supreme women, the necklaces had been
placed to one side. Some wore necklaces
a white ball used as jewelry
made of pearls. For some, the garments
to take one's job
were displaced. Like young female horses,

a loop at the end of a rope
for some, the noose of the girdle had been
to make less tight
loosened. There were some with excellent
jewelry that's worn on the ear
earrings, but their garlands were torn.
plant that grows on a surface
They were like creepers in a great forest,
to press out of shape
crushed by an Indra among elephants.
a type of water bird
Some women slept like swans and be-
important and famous
tween their breasts, there were prominent
an item worn around the neck
necklaces, with a hue like that of the
a line of light from a source
moon's beams. Others had necklaces made
of lapis lazuli and these looked like
a long thin line of something
kadamba birds. The golden threads of
others looked like chakravakas. Their
bright and shining
radiant hips were like the banks of a river,
to make more attractive
decorated by flocks of swans, karandavas
and chakravakas. They slept like the banks
admired for past achievements
a type of large animal
of an illustrious river, full of crocodiles,
with the large nets of gold like radiant

a type of flowering plant
suggesting future success
lotuses. On some, the auspicious marks
a small fancy object
left by the ornaments were themselves like
attractive with fine parts
ornaments on their delicate limbs and on
a round part on one's chest
their nipples. The inhalation of breath by
piece of clothing
some disturbed the ends of the garments
of others and they repeatedly breathed on
each other's faces. There were many kinds
extremely impressive
of dazzling and golden ornaments around
having an attractive quality
the necks of those wives, and radiant in
a visible line of light
form, they rose up like flags. As if with rays
jewelry that's worn on the ear
that are auspicious, the earrings of some
moved around, because of the breath that
to breathe out
was gently exhaled by those excellent
women. The breath was pleasant and
having a pleasant smell
a pleasant smell
alcohol
fragrant because of the scent of liquor
a thick sweet liquid
made from molasses.[69] The breath from
their faces seemed to serve Ravana. Some

of Ravana's women repeatedly inhaled (to breathe in) the fragrance (a pleasant smell) from the mouths of their co-wives, mistakenly (in a wrong manner) taking those to be Ravana's face. The minds of those supreme (highest in degree or quality) women were excessively (to an extraordinary degree) attached to Ravana. They were not completely independent, and therefore, acted agreeably (in a pleasant manner) towards their co-wives. Some were ornamented (to make more attractive) and slept using their own arms as pillows. (bag filled with soft material) Those beautiful women were decorated (to make more attractive) with garments (piece of clothing) and bracelets (a piece of jewelry for the arm). Some slept on the bosom (a person's chest) of another, some in the arms of another. Some slept in the lap (area between the hip and the knee) of another, some on the thighs (part of the leg above the knee) of another. They embraced (to accept with pleasure) the thighs, flanks (the side of something), waists (the middle part of one's body) and backs of others. Others were intoxicated (to make one unable to think) and overcome by affection (a feeling of liking someone),

to hold firmly
clung to each other. Some slender-waisted

ones were delighted at being able to touch

a leg or arm
the limb of another. The women slept with

to twist together or around
their arms entwined with each other. It

a ring or rope made of leaves
was as if a garland of women had been

fashioned out of each other's arms. It was

having an attractive quality
an insect
as radiant as a garland, with crazy bees

to stay very close
hovering around it. Clinging to each other,

to see and identify
they were like a garland made out of

to stick to something
flowers adhering to each other, or like a

plant that grows on a surface
blossoming creeper during a spring

a gentle wind
month, tended to by the breeze. As their

shoulders clung to each other, they were

a small group of trees
like a grove, frequented by bees. Ravana's

women were like a grove. Even if one tried,

a small fancy object
piece of clothing
the ornaments, limbs, garments and

garlands of those women couldn't clearly

to notice a difference between
be distinguished from those of others.

the natural color of the skin
With many kinds of complexions, Ravana's

women slept happily. When one looks

opening and closing of eyes
to shine brightly
without blinking, they were like blazing

a device that produces light
golden lamps. Those women were the

a person who is very wise
daughters of royal sages, daityas and

to hand over control
gandharvas, forced to surrender to the

rakshasa's desire. There was no woman

to take someone by force
who had not been abducted, obtained

determination in facing danger
through the qualities of valour. There was

no one who had desired another man, or

sexual contact between people
had indulged in intercourse with another.

highest in degree or quality
The only exception was the supreme lady,

Janaka's daughter. There was no one who

having impressive qualities
was not of noble birth. There was no one

who was ugly. There was no one who was

unaccomplished. There was no one who

did not know how to serve. None of his wives was weak in spirit. There was no one who was not desired and loved. The lord (one who has power and control) of the apes (a type of animal) thought, 'Just as the rakshasa king's wives are with their husband, it would have been good had Raghava's noble-born wife by dharma been with her husband.' Greatly distressed (to worry or upset one), he again thought, 'It is certain that Sita is superior (of high quality) to them in qualities. Though the lord (a name for God) of Lanka is great-souled, he has performed an extremely ignoble (not deserving respect) act.'

Chapter 5(8)

Hanumat looked around and saw excel-
a long soft seat for people
lent couches that were like
relating to God
divine ones,
to make more attractive
decorated with crystal and
a valuable stone
jewels. In one
a device to protect from rain
spot, he saw a white umbrella that was like
one who has power and control
the lord of the stars, decorated with gar-
a ring or rope made of leaves
lands at the top. In every direction, there
cooking tool used to stir
were whisks made of hair in their hands.[70]
a pleasant smell
There were many kinds of fragrances and
a pleasant smell
substance in religious services
the scent of excellent incense. It[71] was
covered with an excellent spread and the
best of sheep hide was spread over it. In
to make something attractive
every direction, it was embellished with
a strong thick string
to complete a form
ropes that were made out of garlands. On

that, he[72] was like a cloud, with blazing

and excellent earrings. The mighty-armed

one's eyes were red and his garments were

made out of gold. His limbs were smeared

with fragrant red sandalwood paste. He

was like a cloud in the sky, with the qual-

ities of lightning and as red as the evening.

He wore divine jewellery and he was

extremely handsome, capable of assuming

any form at will. He was asleep and was

like Mandara, with its trees and creepers.

Having sported in the night, he was

adorned in supreme ornaments. He was

loved by the rakshasa maidens and

brought happiness to the rakshasas. The

great ape saw him lying down there, after a

bout of drinking. The brave lord of the

sleeping having an attractive quality
rakshasas was asleep on a radiant couch.
to make a long loud breath a large snake
Ravana was sighing like a serpent. The
a type of animal
supreme among apes approached him, and
afraid or nervous people who have gone back
then, anxious and scared, retreated. He
to go up
ascended and resorted to another platform
and from there, the great ape looked at the
a kind of wild animal
tiger among rakshasas, who was asleep.

Lying down on that excellent couch, the

Indra among the rakshasas was resplen-
very bright and attractive a place where water falls down
dent. He was like a giant waterfall, with a
having a pleasant smell
fragrant elephant inside it. The great-
souled one saw that the Indra among

rakshasas had spread out his arms, with
a band worn around the arm
golden armlets on them. They looked like

Indra's standard. There were wounds from
an animal's long large tooth
the tips of the tusks, created when Airavat

had attacked him. His thick shoulders bore

marks of being struck with the vajra and

Vishnu's chakra. The shoulders were

suited for a purpose
appropriate for such a strong one, thick

and developed well. It was seen that the

hard covering at a finger's end the inside part of the hand
nails, thumbs, fingers and palms bore

excellent marks. The arms were round, like

the thick main stem of a tree
the trunks of elephants. They were round,

like clubs, with well-formed joints. As he

shining with bright light
slept on that sparkling couch, they were

a large snake
spread around, like five-headed serpents.

to spread over a surface
The upper part of his body was smeared

a wood with a pleasant smell
with sandalwood paste that was extremely

having a pleasant smell
cool and extremely fragrant, with a hue

a kind of animal
like that of a hare's blood.[73] He was the one

who made yakshas, serpents, gandharvas,

gods and danavas scream. Excellent

to rub or press a body part
women had massaged him and smeared

substance applied on the skin a type of animal
those excellent unguents on him. The ape
a long soft seat for people
saw him lying there on that couch, with
his arms spread out. He was like a giant
a large snake sleeping
and angry serpent, asleep inside Mandara.
one who has power and control
The full arms of the lord of the rakshasas
having an attractive quality
were as radiant as a mountain, or like
a large wild cat
Mandara with its peaks. As the lion among
to breathe out
the rakshasas lay down and exhaled, the
a pleasant smell a type of fruit
excellent fragrance of mangoes, punnagas
highest in degree or quality to rise from a hidden place
and supreme bakula emerged from his
large mouth and filled that house. How-
a pleasant smell alcohol
ever, the scent of liquor dominated all this,
liquid of fruits or vegetables
mixed with juices from sweet rice. He had
to remove fancy hat worn by a king
taken off his golden and radiant crown,
extremely impressive a white ball used as jewelry
dazzling with many kinds of pearls and
a valuable stone jewelry that's worn on the ear
jewels. Because of the earrings, his face
to shine brightly an item worn around the neck
blazed. He was ornamented by a necklace

to spread over a surface a wood with a pleasant smell

smeared with red sandalwood paste. It

to impress or surprise

dazzled on his thick, broad and large chest.

to put on attractive clothes a smooth soft material

He was attired in a white silk garment and

his eyes were like wounds.[74] An extremely

expensive and yellow garment was tied

a large amount of something

well around him.[75] He was like a pile of

a seed that can be eaten a large snake

black beans and sighed like a serpent. He

was like an elephant sleeping in the great

to supply with light

waters of the Ganga. He was illuminated

from the four directions with four golden

to shine brightly by that means a leg or arm

and blazing lamps. Thereby, all his limbs

to give a slight quality

were like clouds tinged with lightning.

one who has power and control

In the house of the lord of the rakshasas,

at his feet, the extremely great-souled one

very much loved

saw his wives and his beloved wife. Their

faces were like the moon and they were

to make more attractive jewelry that's worn on the ear

ornamented with the best of earrings. The

leader of the apes (a type of animal) saw that they were adorned (to make more attractive) with garlands and ornaments (way to make a thing attractive) that did not fade. They wore excellent ornaments (a small fancy object) and were accomplished (to succeed in doing) in dancing and the playing of musical instruments. The ape saw them sleeping, on the arms and lap (an act of going around a track) of the Indra among the rakshasas. The tips of the ears of those women were embedded (to place in a thing) with diamonds. He saw their earrings and armlets (a band worn around the arm), made out of molten (to change from solid to liquid) gold. Their faces were like the moon and the delicate earrings sparkled (to make small flashes of light). The mansion was resplendent (very bright and attractive), like the sky with a large number of stars. The women of that Indra among the rakshasas were exhausted (to tire out completely) and tired from drinking and exertions (physical or mental effort).[76] As soon as they found a

chance, those slender-waisted ones fell

sleeping
asleep. One could be seen to be asleep,

to hold in one's arms
embracing her veena. She was like a lotus

a type of flowering plant

floating away on a great river and clutch-

to hold onto something
ing to a boat. Like an affectionate mother

showing love

a very young child
attached to her infant child, another black-

eyed and beautiful one slept embracing a

a musical instrument
drum. Another lovely one who was

a leg or arm
beautiful in all her limbs and possessed

beautiful breasts embraced a war drum, as

if she had got back her lover after a long

time. Another lotus-eyed one slept while

a musical instrument
embracing a flute, as if a beautiful lady was

embracing her lover and had been over-

come by sleep. Another one possessed soft,

thick and beautiful golden breasts. With

to make one unable to think
intoxicated eyes, she slept while embra-

a musical instrument
cing a drum.[77] There was another unblem-
free from spots and stains
extremely tired
ished one, with a flat stomach. Exhausted
a feeling of sexual desire
to hold onto something
from lust, she slept while clutching a
a musical instrument
cymbal next to her arms and sides. An-
to hold in one's arms
other embraced a small drum, as if she was
attached to that small drum. The beautiful
one slept, as if embracing her young child.
to make one unable to think
Another lotus-eyed woman, intoxicated
by desire, slept while clutching on to a
to make a steady beating sound
a severe movement of pain
drum with her arms, as if in the throes of
having an attractive quality
passion. Another radiant and beautiful
lady fell down in her sleep, while clutching
shining with bright light
a pot. She looked like a sparkling and
covered with many small marks
speckled garland made out of flowers
during the spring. Another clutched her
own breasts, which were like golden pots,
to defeat completely
with her hands. Vanquished by the power

of sleep, that weak one slept while embra-

to accept with pleasure

cing herself. There was another one with

a type of flowering plant

eyes like lotus petals, with a face that was

like the full moon. The one with the beau-

done for no reason

tiful hips was senseless with desire and

slept while embracing another one. Those

highest in degree or quality

supreme women embraced different kinds

of unknown musical instruments. While

to press out of shape

they slept, they crushed them with their

to hold in one's arms

breasts, like women full of desire embrace

men full of desire.

sleeping

Among all those women, asleep and

spread out on a beautiful bed and alone,

a type of animal

the ape saw another lady who was full of

to make more attractive

beauty. She was excellently adorned in

a small fancy object

fancy item made of rare stones

ornaments made out of pearls and jewels.

She seemed to be adorning that excellent

the place where someone lives
residence with her own beauty. She was

the desired one, with a golden complex-
the natural color of the skin
ion and fair. She was the mistress of the
a woman kept by a married man

a type of animal
inner quarters. The ape saw Mandodari,

beautiful in form, lying down on that bed.

The mighty-armed son of the wind god
to make more attractive
saw that ornamented one and reasoned

that this one, full of the wealth of beauty

and youth, could be Sita. The leader of the

apes was filled with great delight and re-
to hit with one's open hand
joiced. He slapped his arms and kissed his

tail. In his joy, he played, sang and walked
large post used as a support
around. He climbed pillars and fell down
to show or reveal
on the ground. He exhibited the nature of

apes.

Chapter 5(9)

While he was there, the great ape dismissed such thoughts.[78] Thinking about Sita, he thought of something else. 'Separated from Rama, the beautiful one should not be able to sleep. She will not eat, decorate (to make more attractive) herself with ornaments (a small fancy object) or drink. If another man approaches, even if that happens to be the lord (one who has power and control) of the gods, she will not approach him. Even among the gods, there is no one who is Rama's equal.' He decided that the person who was there in that drinking hall must be someone else. Some were exhausted (to tire out completely) from sporting,

others from singing. Others were exhausted from dancing and intoxicated with liquor. Some were resting on tambourines, drums and seats. There were other women who were lying down on the best of spreads. There were thousands of women who were adorned in ornaments. They possessed good conduct and could speak about beauty. They could converse about the meanings behind the songs. They were accomplished about the time and the place. They knew how to speak appropriate words. The leader of the apes saw them sleeping, after their sexual pursuits. Amidst them, the lord of the rakshasas was radiant. He was like a bull amidst a large herd of cattle. The Indra

extremely impressive

among the rakshasas was dazzling, him-

self surrounded by all of them. He was like

a giant male elephant in the forest, sur-

rounded by female elephants. In the

the place where someone lives

residence of the lord of the rakshasas, the

a kind of wild animal a type of animal

great-souled tiger among the apes saw a

hall for drinking, filled with all the objects

of desire. In that hall for drinking, he saw

a wild animal

pieces of flesh from deer, buffaloes and

wild boar, laid out. In large golden vessels,

the tiger among the apes saw half-eaten

a type of male bird

bits of peacocks and cocks. Hanumat saw

the meat of wild boar, *vardhanasakas*,[79]

a type of animal to keep in an original state

porcupines, deer and peacocks, preserved

something used to make cheese

in curds and salt. Many kinds of *krikaras*[80]

had been cooked. There were half-de-

voured *chakora* birds. The flesh of buffa-

loes, porcupines (a type of animal) and goats had been pre-
pared. There were many kinds of superior (of high quality)
and inferior (of less importance) lehya, *peya* and *bhojya*.[81]
There were sour and salty (containing salt) sauces and
many kinds of sweetmeats (a sugar sweet).[82] Extremely
expensive necklaces, anklets (jewelry worn above the foot), armlets,
vessels for drinking and eating, diverse (different from each other)
types of fruits and garlands (a ring or rope made of leaves) made of
flowers were strewn (to spread over a surface) around, making the
place look even more prosperous (having success by making money). Here and
there, couches (a long soft seat for people) and seats were laid out (to place in a careful way)
properly. Even without a fire, the drinking
hall was seen to blaze (to shine brightly). Meat had been
prepared exceedingly (extremely) well, seasoned
properly and was separately (not together) laid out in
that drinking hall. There were many kinds
of divine (to guess) and sparkling (shining with bright light) *sura*,[83] as if they

had been prepared by the gods. There was

alcohol

liquor made from sugar, asava, liquor

having a yellow brown color

made from honey, liquor made from

flowers and liquor made from fruits. They

not together to give or add taste to

had separately been flavoured with many

dry matter made of tiny pieces

kinds of powders. The floor was covered

a ring or rope made of leaves

with many kinds of garlands and these

bright and shining

made it radiant. The vessels and smaller

handled metal bowl for cooking a clear hard rock

pans were made out of gold and crystal.

There were other smaller vessels that were

to change from solid to liquid a type of animal

made out of molten gold. The ape saw pots

very large in amount

and these were filled with copious quan-

tities of excellent liquor. He saw golden

to cover with a hard layer

pots that were encrusted with gems. The

great ape saw silver vessels that were full.

He saw some vessels from which the

being influenced by alcohol
drinks had been half drunk, others from

which the drinks had been completely

one who has had excess alcohol
drunk. There were some from which

nothing had been drunk. In some places,

there were many kinds of food. In other

distinct places, there were many kinds of

to go to without a purpose
drink. As he roamed around, in some

places, he saw half-eaten food. The smaller

to suddenly break into pieces
vessels had been shattered in some places.

to disturb or excite
In others, the pots had been agitated. In

a ring or rope made of leaves
some places, garlands, water and fruits

a long soft seat for people
were together. In some places, the couches

were empty. In others, many women,

highest in degree or quality
sleeping
supreme in beauty, were asleep, embracing

each other. Some women were asleep,

overcome by the strength of sleep. As they

piece of clothing
slept, they stole the garments of others

and covered themselves with these. The

wind from their breaths gently made the

piece of clothing
a ring or rope made of leaves
colourful garments and garlands on their

shaking caused by an emotion
a gentle wind
bodies quiver, as if a gentle breeze was

blowing. The wind blew in different direc-

tions, bearing along many kinds of scents

a pleasant smell
a wood with a pleasant smell
—from the cool sandalwood, liquor, honey,

liquid of fruits or vegetables
juices and different kinds of flowers. Many

having a pleasant smell
kinds of fragrant scents blew everywhere

in Pushpaka vimana then, from accom-

thing that supplements another
paniments used in baths, sandalwood and

substance in religious services
incense fumes. Some extremely beautiful

women were not dark, others were dark. In

the place where someone lives
that residence of the rakshasa, others were

the natural color of the skin
done for no reason
golden in complexion. They were senseless

from acts of desire and had come under

state of forcing to submit
the subjugation of sleep. As they slept,
a type of flowering plant
their forms were like those of lotuses.
having or showing a lot of energy
In this way, the extremely energetic
a type of animal
ape searched everywhere in Ravana's
inner quarters, but did not see Janakee.

The great ape looked at all the women.
However, a great thought came over him,
moral behavior
about what was virtue and dharma. 'In the
inner quarters, I have looked at the wives
sleeping
of someone else, while they were asleep.
This will indeed make my dharma suffer
a country ruled by a king
severely. In this kingdom, I have looked
at the wives of someone else. I have thus
seen someone else's wives.' After this the
spirited one again had a different thought.
He was clear about what needed to be done
and was single-mindedly devoted to that

task. He decided, 'All of Ravana's wives were trusting and I could have looked at them with eyes of desire. However, there was not the slightest bit of agitation (a state of emotional stress) in my mind. The mind is the reason behind what all the senses do, be it in a fortunate (having good luck) situation or an unfortunate (having bad luck) one. I am extremely well controlled. I am incapable (not able to do something) of searching out Vaidehi somewhere else. When one searches for women, they are always found amidst (in or into the middle of) other women. A creature can only be found among those who are similar in birth. One is capable of finding a lost woman amidst female deer (a wild animal). With a pure mind, I have searched everywhere in Ravana's inner quarters for Janakee, but have not found her.' The valiant (having courage)

girl who is not married

Hanumat searched among the maidens of

a large snake

the gods, the gandharvas and the serpents,

a type of animal

but did not see Janakee. The ape did not

see her there, but saw the other beautiful

having courage

women. The valiant one seriously thought

about going elsewhere.

Chapter 5(10)

the place where someone lives

That residence was full of colourful chambers (a large room) covered with creepers (plant that grows on a surface) and chambers for sleeping. Anxious (wanting to do something) to see Sita, he wandered (to move around) around inside it. However, he did not see the one who was beautiful to behold (to look). Unable to see the one who was loved by the descendant (someone related to one in the past) of the Raghu lineage (people from one's family), the great ape thought,

‘Wishing to see Maithilee, I have searched, but not seen her. It is certain that Sita is dead. The child, supremely (highest in degree or quality) interested in protecting herself and her good conduct, has remained on the noble (having impressive qualities) path. There

in the first position

is no doubt that the foremost among the rakshasas, extremely evil in conduct, has killed her. The women of the king of the

badly formed

rakshasas are malformed. They are disfig-

to ruin or damage

a quality of happiness

ured and are without radiance. They pos-

sess large faces and long and malformed eyes. On seeing them, the daughter of King Janaka has been destroyed from

sudden fear

fright. I have spent a long period of time

a type of animal

with the apes, but have not been able

having typical male features

to see Sita, or establish my manliness.

There is no way I can go to Sugriva. That

to criticize badly

powerful ape will chastise me with sharp

the act of giving a penalty

punishment. I have searched everywhere in the inner quarters. I have seen all of Ravana's women. However, I have not

morally good

physical or mental effort

seen the virtuous Sita. My exertions have

been in vain. When I return and approach all the other apes, what will they say? "O brave one! Having gone there, what did you do? Tell us." Having not seen Janaka's daughter, what will I say? The time has passed. It is certain that they will ask me to resort to praya. I have come to the other shore of the ocean. When I return and meet the other apes, what will the aged Jambavat and Angada say? However, being indifferent[84] is the source of prosperity. Indifference is supreme happiness. Therefore, I must again search where I have not searched before. Indifference always accomplishes the objective in every possible way. A creature who acts ensures success from that action. Therefore, re-

a type of animal

feeling no fear

a kind of water animal

not interested or concerned

lack of interest or concern

sorting to indifference, I will again make

highest in degree or quality

supreme efforts. In this region, protected

by Ravana, I will search places I have not

seen earlier. The drinking hall has been

a large room

searched and the chamber full of flowers.

The chambers with paintings have been

searched and so have the chambers for

sporting. All the paths in gardens and all

the vimanas have been searched.'

Having thought this, he started to

search again, in houses that were under-

a secret group

a place where one is protected

ground, in houses that were in sanctuaries

and in houses that were far away from

the main houses. He again started to leap

up and leap down, stay and proceed. He

opened doors and opened windows. He

to rise from a hidden place

entered and emerged, climbed up and

climbed down. The great ape roamed (to go to without a purpose) around in all the spaces. The ape (a type of animal) went everywhere in Ravana's inner quarters and did not leave out any space that was more than four fingers in width. (the distance from side to side) He searched the paths between the ramparts (a tall wall around an area) and went to the platforms and sanctuaries. (a place where one is protected) He looked in all the wells. Hanumat saw many kinds of rakshasas there, malformed (badly formed) and disfigured. (to ruin or damage) But he did not see Janaka's daughter. He saw excellent women from among the vidyadharas. Their beauty was unmatched (better than all others) in the world. However, Hanumat did not see the one who brought delight to Raghava. There were beautiful women from among the nagas. Their faces were like the full moon. Hanumat saw

them there, but he did not see the slender-

waisted Sita. The Indra among rakshasas

to press out of shape

in a manner with strength

had crushed naga maidens and forcibly

to take someone by force

abducted them. Hanumat saw them there,

but did not see Janaka's daughter. The

mighty-armed one saw those other excel-

lent women there, but did not see her. The

mighty-armed Hanumat, the son of the

wind god, became depressed. The Indra

a type of animal

among the apes, the son of the wind god,

saw that his act of leaping across the ocean

not having success

had become unsuccessful and was again

to make one fully involved

immersed in thoughts. Hanumat, the son

of the wind god, descended from the man-

to cause pain to

a deep sadness

sion. His senses afflicted by grief, he was

immersed in thoughts.

Chapter 5(11)

The leader of the apes crossed the man-
sion and the ramparts. Hanumat resorted
to a force that was like that of lightning in
the clouds. Hanumat went beyond Ra-
vana's residence. However, unable to see
Janakee Sita, the ape spoke these words.
'Looking for Rama's beloved, I have again
wandered around Lanka. However, I have
not seen Vaidehi Sita, who is unblemished
in all her limbs. I have searched every-
where on earth—pools, ponds, lakes,
rivers, groves, marshes, impenetrable
spots and mountains. But I have not seen

Janakee. Sampati said that Sita is here, in Ravana's residence (the place where someone lives). That is what the king of the eagles (a large bird) said, but I have been unable to see her. How can Sita, Vaidehi, Maithilee, Janaka's daughter, even though she has been incapacitated (unable to function), serve Ravana, evil in conduct? I think that the rakshasa must have been scared of Rama's arrows (a long pointed weapon). When he abducted (to take someone by force) Sita and was flying swiftly, he must have dropped her down somewhere. Or perhaps, as she was being abducted along the path followed by the siddhas, I think the noble (having impressive qualities) one must have seen the ocean and fallen down inside it. Her arms were crushed (to press out of shape) by the force of Ravana's thighs (part of the leg above the knee). Therefore, I think that the large-eyed and noble one has given up (to stop having or doing) her life. As

she was being progressively carried across the ocean, Janaka's daughter must have struggled and fell down in the ocean. Alas! While the ascetic Sita was trying to protect her chastity without a relative, has the inferior Ravana devoured her? The dark-eyed one is without any taints. Has she been eaten by the wives of the Indra among the rakshasas, who are wicked in their intent? She is like the full moon. Her eyes are like lotus petals. While she was meditating on Rama's face, she may have been distressed and has died. "Alas, Rama! Alas, Lakshmana! Alas, Ayodhya!" Lament-ing in this way, Vaidehi Maithilee may have cast aside her body. Otherwise, in Ravana's residence, lamenting like a

kept in a locked place

sharika bird that has been caged, she must certainly have died. Rama's slender-waisted wife has been born in Janaka's people from one's family lineage. How can the one with eyes like a type of flowering plant lotus petals remain in Ravana's subjuga-state of forcing to submit tion? Janaka's daughter has been destroyed or killed and is dead. How can one inform very much loved Rama about his beloved wife? What is an action considered to be bad better? There is a sin in informing him. There is a sin in not informing him. What should indeed be done? This seems to me to be a difficult choice. The time for performing the task is over. What is a better course of action?' In this way, Hanumat started to think again. 'If I go to the city of a type of animal the Indra among the apes without having having typical male features seen Sita, how will my manliness have

an act that shows strength

been established? My feat of leaping across the ocean will be in vain. And so will the act of entering Lanka and seeing the rak-

a type of animal

shasas. When the apes return to Kish-kindha, what will Sugriva and the two sons of Dasharatha say? If I go to Kakut-stha and give him this extremely disagree-

not pleasing

able news that I have not been able to see

to stop having or doing

Sita, he will immediately give up his life.

severe or mean causing suffering

These will be harsh, terrible, cruel, sharp

too bad to be accepted

and extremely intolerable words about

to burn the surface of

Sita. They will scorch the senses. Having heard them, he will no longer exist. On

pain and suffering

seeing him face this great hardship and

to combine to produce able to easily learn or understand

making up his mind to die, the intelligent Lakshmana, who is extremely devoted to him, will also no longer exist. Hearing that

the two brothers have been destroyed, Bharata will also die. On seeing that Bharata is dead, Shatrughna will no longer exist. There is no doubt that on seeing their sons dead, the mothers, Kousalya, Sumitra and Kaikeyee, will no longer exist.

Sugriva, the lord of the apes (a type of animal), is grateful and fixed (to focus on) on the objective of truth. On seeing Rama face this state, he will give up (to stop having or doing) his life. The ascetic (leading a strict simple life) Ruma will be distressed (upset) in her mind and will grieve (to feel sad). She will be miserable (very sad) and unhappy. On account of sorrow over her husband, she will be afflicted (to cause pain to) and will give up her life. Afflicted by sorrow on account of Vali and afflicted by grief (a deep sadness) on account of the king[85] having died, Tara will also no longer exist. When his mother and

father have been destroyed, and on ac-

count of hardship (pain and suffering) over Sugriva, how will

Prince Angada be able to sustain (to provide what is needed) his life?

The residents of the forest[86] will be over-

come by sorrow (a feeling of being sad) on account of their

master. They will strike their heads with

their palms (the inside part of the hand) and their fists. The apes (a type of animal) have

been comforted, favoured and respected

by the illustrious (admired for past achievements) king of the apes. They

will give up (to stop having or doing) their lives. The elephants

among the apes will no longer assemble (to gather)

and sport in the forests, the mountains

and the canopied (being covered) areas. They will suffer

hardship on account of their master. With

their sons, wives and advisers, they will

assemble on the summits (the highest point) of mountains

and fall down on uneven (not even) terrain.[87] The

a type of animal
to cause to die
apes will resort to poison, hanging, enter-

ing the fire, fasting and weapons.[88]

Because of the destruction of the Ikshvaku
people from one's family
lineage and because of the destruction of

the residents of the forest, I think that
expression of being very sad
there will be terrible lamentations. There-

fore, I will not leave this place and go to the

city of Kishkindha. Without Maithilee, I
not able to do something
am incapable of meeting Sugriva. As long

as I do not leave this place, the two great-

souled maharathas and the spirited apes
to provide what is needed
will sustain their lives on hope. As long as I

am unable to see Janaka's daughter, I will
to exist or be present
reside in this region near the ocean. There

are roots, fruits and water here. I will

control myself and live near the root of a

tree. I will resort to vanaprastha. I will

material used to start a fire

generate a fire through the use of kindling

wood for burning a dead body

sticks and enter that pyre. I will sit down

to succeed in doing

and accomplish the task of fasting to

a black bird

death. My body will be eaten by crows and

living by eating animals

predatory beasts. It is my view that this

the act of leaving

kind of departure is approved of by the

rishis. If I do not see Janakee, I will enter

having impressive qualities

deep water. I have been born from a noble

having good luck

foundation. I am extremely fortunate. I

admired for past achievements

a ring or rope made of leaves

am illustrious and possess a garland of

something that is done

deeds. If I do not see Sita, all these will be

destroyed and it will be like a night that

lasts for a long period of time. Perhaps I

leading a strict simple life

will become an ascetic, controlling myself

and resorting to the foot of a tree. Without

having seen the dark-eyed one, I will not

leave this place. If I leave this place with-

out knowing about Sita, Angada and all the

a type of animal

other apes will no longer exist. However,

a thing causing one to be thought of as bad

there are many kinds of taints associated

with dying. A person who is alive may be

having good luck

to provide what is needed

fortunate. Therefore, I should sustain my

life. If one is alive, it is certain that a meet-

ing may take place.' In this way, he

a feeling of being sad

repeatedly bore many kinds of sorrows in

his mind. The elephant among the apes

was not able to cross over to the other

a deep sadness

shore of this ocean of grief. 'I will kill the

to a great extent

immensely strong Ravana Dashagriva. He

to take someone by force

abducted Sita because of his desire and

act of hurting one in return

this will be some kind of revenge. Perhaps

to take quickly

happening gradually over time

I will seize him and progressively drag him

across the ocean, presenting him to Rama,

to cause to be in a condition

like an animal rendered to Pashupati.'[89]

Having been unable to see Sita, he was filled with these kinds of thoughts. With his soul overcome by sorrow, the ape (a type of animal) reflected. 'As long as I do not see Sita, Rama's illustrious (admired for past achievements) wife, I will continue to repeatedly search the city of Lanka. If I convey (to communicate) Sampati's words to Rama, and Raghava does not see his wife, he will burn down all the apes. I will reside (to exist or be present) here, controlling my food and controlling my senses. Because of what I have done, all the men and all the apes should not be destroyed. There is the large grove (a small group of trees) of Ashoka, filled with giant trees. I will go to that. That has not been searched by me. I will bow (to bend to greet or show respect) to the Vasus, the Rudras, the Adityas, the Ashvins and the Maruts and go there,

increasing the sorrow of the rakshasas. I will vanquish the rakshasas and give the queen, the delight of the Ikshvaku lineage, to Rama, like the fruits of asceticism.' With his senses afflicted, Hanumat thought in this way for some time.

After this, the mighty-armed son of the wind god arose. 'I bow down before Rama, together with Lakshmana. I bow down before the queen who is Janaka's daughter. I bow down before Rudra, Indra, Yama and Vayu. I bow down before the moon, the sun and the large number of Maruts.' The son of the wind god bowed down to them and to Sugriva. He glanced in all the directions and headed towards Ashokavana.[90] He first made up his mind to go to the

suggesting future success

auspicious Ashokavana. The ape, the son

a type of animal

of the wind god, later thought about what

a small group of trees

was to be done. 'It is certain that the grove

will be full of many rakshasas. Many kinds

of excellent arrangements for Ashokavana

will have been thought of. There is no

to set aside for a purpose

doubt that guards have been earmarked

and they will protect the trees. The illus-

admired for past achievements

trious one who is inside all creatures[91] will

the benefit of one

not blow very strongly there. For the sake

of Rama and Ravana, I have contracted

my size. The gods and the large number of

rishis will bring me success here. The il-

lustrious Svayambhu Brahma, the gods of

all the directions, Agni, Vayu, Puruhuta,[92]

the wielder of the vajra, Varuna, with

a loop at the end of a rope

the noose in his hand, Soma, Aditya, the

great-souled Ashvins and all the Maruts

admired for past achievements

will grant me success. The illustrious

one who has power and control

lord of all beings who ensures success for

all creatures will grant me success. The

not seen or able to be seen

others, who are unseen along the path,[93]

will also grant me that. She has a high

nose. She has white teeth. She is without

any injuries. She has a beautiful smile and

a type of flowering plant

possesses eyes like lotus petals. She has a

pleasing appearance and is like the lord

to look

of the stars[94] to behold. When will I see

of less importance

evil

her? He is inferior and wicked, cruel in his

to make more attractive

a small fancy object

deeds. He adorns himself with ornaments

piece of clothing

and garments that are extremely terrible.

to take someone by force

He abducted the ascetic lady with force.

When will she come within my range of

vision?’

Chapter 5(12)

The immensely energetic one thought for an instant. Making up his mind, he then leapt on to the wall of that residence.[95] With joy writ all over his limbs, the great ape based himself on the wall and looked at all the different kinds of blossoming trees at the advent of spring—salas, ashokas, beautiful blooming champakas, uddalakas, nagavrikshas and mangoes that had the colour of a monkey's face. Like an iron arrow shot from a bowstring, he then leapt into that grove of trees, which was full of mango trees and

to completely cover — plant that grows on a surface

enveloped by hundreds of creepers. He entered that wonderful place, surrounded everywhere with silver and gold trees and

producing a lasting sound

resounding with the calls of birds. The

a small group of trees

grove was colourful because of the many

a group of animals

kinds of birds and herds of animals.

a type of animal

Hanumat, the ape, saw that it was like the rising sun. It was surrounded by many kinds of trees that yielded flowers and

to live in

fruits. It was always populated by mad-

very angry — a type of bird

dened cuckoos and bhringarajas. There were these animals and birds and it was

a group of birds or animals

also full of happy men. There were flocks

a type of male bird

of maddened peacocks and many other

different from each other

birds of diverse kinds. While the ape searched for the beautiful and unblem-

free from spots and stains

ished princess, he woke up birds that were

sleeping
happily asleep. As the many birds flew up,
the trees were struck by their wings and
released showers of flowers of many differ-
a shade of a color
ent hues. Hanumat, the son of the wind
having an attractive quality
god, was himself radiant, covered with
flowers. In the middle of Ashokavana, he
to see and identify
looked like a mountain made out of
a type of animal
flowers. The ape rushed around in all the
in or into the middle of
directions, having advanced amidst the
trees. On seeing him, all the creatures
thought that spring[96] had arrived. The
very bright and attractive
earth was resplendent, separately covered
by flowers that had showered down from
to make more attractive
the trees, and looked like an ornamented
to shake slightly due to force
woman. The trees trembled because of the
force of that spirited one. Thus, the ape
lead to the showering down of many kinds

not having a covering
of flowers. The tops of the trees were bare,
to cut the hair off
flat green part of a plant
shorn of flowers, fruits and leaves. They
one betting money on games
looked like defeated gamblers, who had
to move with force
way to make a thing attractive
flung away their garments and ornaments.
to shake slightly due to force
The best of trees trembled because of
Hanumat's force. Full of flowers, they
moving very fast
swiftly shed their flowers, leaves and
fruits. The birds on the trees were left with
shelter from danger
only the branches as refuge. It was as if all
the trees had been stirred by the wind. The
girl who is not married
trees looked like a young maiden with her
not neat
a wood with a pleasant smell
hair dishevelled and her sandalwood paste
to make a dirty mark
being influenced by alcohol
smudged. It was as if someone had drunk
from her lips, leaving teeth marks, as if she
hard covering at a finger's end
had been injured from nails and teeth.
to press out of shape
Crushed by his tail, hands and feet,
Ashokavana itself looked like an excellent

to suddenly break into pieces
tree that had been shattered. With his

a type of animal
plant that grows on a surface
force, the ape tore at the large creepers that

were like bonds. He was like the wind

to make a thing go away or end
during the monsoon, dispelling masses of

to go to without a purpose
clouds over the Vindhyas. As he roamed

around there, the ape saw beautiful floors

to cover with a hard layer
encrusted with jewels and silver. There

were golden floors too. There were many

a small body of water
kinds of ponds filled with excellent water.

Here and there, there were flights of stairs,

being surrounded firmly
embedded with extremely expensive

a cut and shined stone
gems. There were golden trees along the

to see and identify
colourful banks—the sand was made out

a hard material in the sea
of pearls and coral and the bottoms were

very valuable or important
made out of crystal and precious stones.

a small mass of something
a type of flowering plant
There were clumps of blooming lotuses

a type of plant
and lilies, with the sound of chakravakas.

living in or near water a type of water bird

Flocks of aquatic birds, swans and cranes,

called. In every direction, the river had tall

next to long passage filled with water

trees alongside it. The canals were tended

suggesting future success

to properly, with auspicious water like

amrita in them. There were hundreds of

plant that grows on a surface to cover or hide

creepers and the region was shrouded with

to completely cover

santanaka trees. The grove was enveloped

a plant having woody stem

with many kinds of shrubs and the inter-

ior had karavira trees. He saw a mountain

rising to a great height

with a lofty peak and it was like a cloud. In

every direction, it was surrounded by

peaks. There were caves in the mountain

and it was enveloped with many kinds of

a kind of wild animal a type of animal

trees. The tiger among apes saw one of the

earth's beautiful mountains. The ape saw

the mountain, with the river descending

very much loved

from it, like a beloved one arising from her

very much loved
beloved's lap and leaping down. Descend-
to go down
ing into the water, the tops of the trees
were beautiful. They looked like an angry
to keep under control
woman, being restrained by her beloved
relatives. The great ape looked at the water
in the river again. It was like a beloved who
was happy, having reached her beloved
again. Not very far from this,[97] Hanumat,
a type of animal
tiger among apes, the son of the wind god,
a small body of water
a type of flowering plant
saw ponds filled with lotuses and with
a group of birds or animals
flocks of many kinds of birds. Though
not natural or real
artificial, the pond was full of cool water.
to place in a thing
The steps were embedded with the best of
a cut and shined stone
to see and identify
gems and the beautiful sand was made out
a white ball used as jewelry
a small group of trees
of pearls. There was a colourful grove,
a group of animals
filled with many kinds of wonderful herds
of animals. With the extremely large

a large and impressive house
mansions, Vishvakarma had constructed

a small group of trees not natural or real
this. Though the grove was artificial, it was

to make more attractive
ornamented everywhere. All the trees

there yielded flowers and fruits. There

a device to protect from rain
were umbrellas and large platforms. All

to see and identify
the smaller platforms were made out of

gold. The great ape saw a single golden

shimshupa tree.[98] It was covered with

plant that grows on a surface to cover or hide
many kinds of creepers and shrouded in a

flat green part of a plant
large number of leaves. In every direction,

it was surrounded by platforms made out

of gold. He saw parts of the ground where

device that sends water up
fountains welled out from holes and many

to shine brightly
other golden trees that blazed like the fire.

The brave and great ape thought, 'The

a warm soft light
radiance of these trees is like that of Meru.

a type of animal
Though an ape, I have become golden in

the natural color of the skin
complexion.' Those large number of golden trees were fanned by the wind and there was the sound of hundreds of bells. On seeing this, he was overcome by wonder. With great force, he climbed up the

flat green part of a plant
shimshapa tree, which was full of leaves. The top was covered with beautiful young shoots and leaves.

He thought, 'From here, I will be able to see Vaidehi, who desires to see Rama.

to cause pain to a deep sadness to go to without a purpose
Afflicted by grief, she will roam here and there and come here, as she wills. The Ashokavana of the evil-souled one is firm

to make more attractive
and beautiful. It is ornamented with

a wood with a pleasant smell
champaka, sandalwood and bakula trees.

a small body of water a group of birds or animals
This beautiful pond is frequented by flocks of birds. It is certain that Janakee, Rama's

wife, will come here. For Raghava, Rama's beautiful queen (a woman who rules a country) is always beloved (very much loved). Skilled in roaming (to go to without a purpose) around in the forest, Janakee will certainly come here. She is the one with eyes like a fawn (a young deer) and is knowledgeable (having knowledge) about this forest. Afflicted (to cause pain to) by thinking of Rama, she will come to this grove (a small group of trees). Because of Rama, the beautiful-eyed queen is tormented (to cause to feel extreme pain) by grief. She has always been attached to residing (to exist or be present) in the forest. The one who wanders (to move around) around in the forest will come here. In earlier times, Rama's beloved wife, Janaka's daughter, always desired those who roamed around in the forest. The young Janakee, who is attached to the performance of sandhya rites (a religious act), will certainly come here. The one with the

beautiful complexion (the natural color of the skin) will want the aus-

picious (suggesting future success) waters of the river for the sake (the benefit of one) of

sandhya rites (a religious act). This auspicious Ashoka-

vana is worthy of her. Everything that is

auspicious is revered (to have great respect for) by the one who is the

wife of Rama, Indra among kings. If the

queen (a woman who rules a country), whose face is like the lord (one who has power and control) of the

stars, is alive, she will certainly come here

for the sake of the auspicious waters of

the river.' This was the view of the great-

souled Hanumat. He waited for the wife of

the Indra among men. He hid himself in

the leaves (flat green part of a plant), thick with blossoming (to produce flowers) flowers,

and looked at everything there.

Chapter 5(13)

Searching for Maithilee, he looked around. He looked at everything that was on the ground. The trees were beautifully adorned with santanaka creepers. They adorned everything there and were full of divine fragrances and juices. Enveloped with animals and birds, it was like Nandana. The ponds were decorated with golden lotuses and lilies. There were many seats and carpets and many underground houses. The trees were full of flowers from all the seasons and beautiful fruit. The radiance of the blossoming ashokas was

like the shine of the rising sun. Maruti saw

shining with light or color

that everything there seemed to be ablaze.

flat green part of a plant

Denuded of leaves, the branches were

not ready to deal with

unprepared for the birds that repeatedly

to go down to sit on something high

descended and perched there. However,

the trees were covered with hundreds of

colourful flowers. All the way down to

one that ruins something

the roots, the ashokas, the destroyers of

a cause of being sad

sorrow,[99] were covered with flowers. The

great burden of flowers made the trees

bend down, as if to touch the ground.

There were flowering karnikaras and

kimshukas in bloom. Because of their radi-

a warm soft light

ance, everything in that region seemed to

in the process of burning

be ablaze. There were punnagas, saptapar-

nas, champakas and uddalakas. These had

many large and extended roots and were

having an attractive quality
radiant with flowers. Some possessed the
being made liquid by heat
complexion of molten gold. Some were
the hot glowing gas of a fire
like the flames of fires. Some were like
solution for cleaning the eye
blue collyrium. There were thousands

of ashoka trees there. It was like many
a small group of trees
colourful groves—Nandana and Chaitrara-
of high quality
tha. It was superior to all of them and was
impossible to imagine
relating to God
unthinkable. It was divine and beautiful,
the state of being successful
surrounded by prosperity. It was like a

second sky, with the flowers like a large
very good
number of stellar bodies. With hundreds
decorate with valuable stones
of colourful flowers and jewels, it was like
in the number five position
the fifth ocean.[100] The trees were full of

flowers from all the seasons, with sweet
having a pleasant smell
and fragrant scents. In that beautiful

grove, sounds arose from many kinds of
a group of birds or animals
animals and flocks of birds. Many kinds

suggesting future success
of auspicious scents were borne along
a pleasant smell
and these fragrances were pleasant. There
a large amount
was a heap of fragrances that was like an
Indra among mountains, like a second
Gandhamadana. Not very far from there,
a male animal a type of animal
in Ashokavana, the bull among apes saw
very high and good
a lofty place of worship.[101] It was as white
large post used as a support
as Kailasa and thousands of pillars stood
to see and identify
in its centre. The stairs were made out of
of giving up something
coral and the sacrificial altars were made
to change from solid to liquid to shine brightly
out of molten gold. It blazed in its prosper-
the state of being successful
ity and its end could not be seen with the
to become bright and excited to produce a design
eyes. Sparkling and tall, it seemed to etch
out a painting in the sky.

He then saw her, like the trace of the
the curved shape of the moon
pure crescent moon at the beginning of
to put on attractive clothes
shukla paksha. She was attired in a soiled

piece of clothing
garment and was surrounded by rak-

upset
shasis. She was distressed and lean from

to make a long loud breath
fasting. She was sighing repeatedly. Her

a quality of happiness
beautiful form and radiance could only be

to understand
discerned slightly. She was like the flame

the hot glowing gas of a fire
of the fire when it has been enveloped in

to completely cover
a net of smoke. She was attired in a single

to put on attractive clothes
and excellent garment that was yellow in

colour. She was without ornaments. She

a small fancy object
was like a lotus pond, covered in mud and

a type of flowering plant
without lotuses in it. The ascetic one was

soft and wet soil
faded and ashamed, tormented by grief.

leading a strict simple life
She was like Rohini, afflicted by the planet

to cause pain to
Mangala. Her miserable face was full of

very sad
tears. The fasting had made her emaci-

ated. She was immersed in her thoughts.

to grow weak
She was extremely miserable and always

to make one fully involved

a feeling of being sad
full of sorrow. She was unable to see her dear ones and only saw the large number of rakshasis. She was like a doe separated one's relatives
from her own kin and surrounded by a a hair style
pack of dogs. A single braid of hair, with a a shade of a color a large snake
hue like that of a dark serpent, hung down, joint between the waist and leg
up to her hips. She deserved happiness, to cause to feel extreme pain
but was tormented by grief. She was not to succeed in doing pain and suffering
accomplished in handling hardships. He saw the large-eyed one, more faded and lean than normal. Because of various reasonable
logical reasons, he decided that this must be Sita.

Her form, when she had been seen being to take someone by force
abducted by the rakshasa who could assume any form at will, had been de-scribed and this woman's form was like

that. Her face was like the full moon and her eyebrows (the line of hair over the eye) were excellent. Her beautiful breasts were round. Through her radiance, (a quality of happiness) the queen dispelled (to make a thing go away or end) darkness from all the directions. Her hair was dark. Her lips were like *bimba* fruit.[102] She possessed a firm and slender (being thin and attractive) waist. With eyes like lotus (a type of flowering plant) petals, (the colorful part of a flower) Sita was like Manmatha's Rati.[103]

She was desired by the entire world, like the radiance of the full moon. With her excellent body, she was seated on the ground, controlling herself like an ascetic. (leading a strict simple life)

The timid (showing fear) one sighed a lot, like the terrified (to cause to be very scared) wife of an Indra among serpents. (a large snake) Since she was immersed (to make one fully involved) in an extensive (large in size or amount) and large mass of grief, (a deep sadness) she was no longer radiant. (having an attractive quality)

She was like the flame (the hot glowing gas of a fire) of a fire, when it has

to completely cover
been enveloped in a mass of smoke. She

was like a memory that has been lost, or a

the state of being successful
prosperity that has been thrown away. She

to suddenly break into pieces
was like faith that has been shattered, like

to cause to feel angry
a hope that has been frustrated. She was

a barrier
like obstructions in the path of success,

to damage the condition of
like an intelligence that has been tainted.

something that is done
She was like deeds that have suffered

a false statement
through calumny, though the act has not

been done.[104] She was suffering because of

the obstruction caused to Rama and was

to cause pain to
to take someone by force
afflicted at having been abducted by a

not able to be controlled
rakshasa. With eyes like those of a helpless

a light brown color
fawn, she glanced around here and there.

not causing happiness
Her face was cheerless and her eyelashes,

made to the side
with sidelong glances, were filled with

very sad
tears. With a miserable face, she sighed

upset
repeatedly. She was distressed and was
very dirty conditions
covered in filth and dust. Though she
to make more attractive
deserved to be ornamented, she was with-
way to make a thing attractive
a warm soft light
out ornaments. She was like the radiance

of the king of the nakshatras[105] at a time

when it is covered by dark clouds. After

having repeatedly glanced at Sita, his mind
not certain
was unsure about the course of action. She
not careful enough
was like learning that has turned lax

because it has not been studied and used.
a feeling of being sad
With great sorrow, Hanumat accepted that
a small fancy object
this person without ornaments, like words
thing used to smooth a surface
that have meaning but are without polish,

was indeed Sita. He looked at the large-
free from spots and stains
eyed and unblemished princess. Because
to discuss different opinions
of various reasons, he debated and deter-
to make a decision
mined that this was Sita. Rama had

described Vaidehi's limbs (a leg or arm) and hers were like that. The ornaments (way to make a thing attractive) that should have enhanced (to improve) the beauty of her body could not be seen. There used to be well-crafted earrings (jewelry that's worn on the ear), in the shape of a dog's teeth, on her ears. There used to be colourful orna-ments (a small fancy object), made out of jewels (fancy item made of rare stones) and corals, on her hands. However, because she had worn these for a long time, there were dark marks where these used to be. He thought, 'I think these are the ones Rama described. I cannot discern (to understand) the ones that are missing. But there is no doubt that the ones that are not missing are the ones that were de-scribed. She had flung (to move with force) aside her auspicious upper garment (piece of clothing), with a yellow complexion (the natural color of the skin) like that of a golden plate. It had adhered to

a tree and the apes had seen it there. Her excellent ornaments had been dropped on the ground. There were others that had been dropped, making a great sound. Having been worn for a long time, this garment has faded a lot. Even then, it is clear that this one's complexion and radi-ance are identical to those of the other one. This one with the golden complexion is Rama's beloved queen. She has not been destroyed. Nor has she been destroyed in his mind. She is the one because of whom Rama has been tormented in four ways—compassion, non-violence, sorrow and desire. The compassion was because his wife had disappeared,[106] the non-violence because she was one who sought refuge,[107]

a feeling of being sad

the sorrow because a wife had disappeared

very much loved

and desire because of a beloved. This dark-

a woman who rules a country showing good manners

eyed queen's form and the elegance of her

a leg or arm

major and minor limbs are exactly like

to give one legal power

Rama's. This queen's mind is vested in him

and his is vested in her. It is because of her

that the one with dharma in his soul is able

to provide what is needed a very short time period

to sustain his life even for an instant.

Rama is mad with desire for her and has

performed an extremely difficult task.

Without Sita, the mighty-armed one has

been able to remain alive for more than an

instant.' Thus, seeing Sita, the son of the

wind god was delighted. Mentally, he

praised Lord Rama.

Chapter 5(14)

Sita deserved to be praised and the bull among apes praised her. He also praised Rama's delightful qualities and started to think again. For a short while, the spirited Hanumat reflected on Sita. He lamented and his eyes filled with tears. 'She is revered by Lakshmana. She is humble towards her seniors. She loves her seniors. If Sita is afflicted by grief, destiny is indeed very difficult to cross. However, like the Ganga at the onset of the monsoon, because of the efforts of Rama and the intelligent Lakshmana, the queen is not

having troubled emotions
excessively agitated. She is his equal in

good conduct, age and character. She is his

the state of having honor
equal in nobility of birth and signs.

Raghava deserves the dark-eyed Vaidehi

and she deserves him.' He saw her, golden

the natural color of the skin
in complexion, like Shri,[108] loved by the

worlds. In his mind, he went to Rama and

addressed him in these words.[109] 'It is for

the benefit of one
the sake of this large-eyed one that the

to a great extent
being killed
immensely strong Vali has been slain, and

Kabandha, who was Ravana's equal in

determination in facing danger
valour, has been brought down. In the

to kill
forest, Rama used his valour to slay the

rakshasa Viradha, terrible in his valour, in

to cause to become lower
a battle, like the great Indra bringing down

Shambara. There were fourteen thousand

something that is done
rakshasas who were terrible in their deeds.

a long pointed weapon
the hot glowing gas of a fire
With arrows that were like the flames of

the fire, they were killed in Janasthana.

Khara was killed in the battle and Trishira

was brought down. Rama, who knows

having or showing a lot of energy
about his soul, killed the greatly energetic

a type of animal
Dushana. The wealth of the apes is ex-

to get a thing by effort
tremely difficult to obtain and was

the benefit of one
protected by Vali. It is for her sake that

Sugriva obtained it and is honoured by the

world. It is for the sake of the large-eyed

pleasing to look at
one that I have crossed the handsome

one who has power and control
ocean, the lord of the male and female

rivers, and have examined this city. For her

to turn quickly and suddenly
sake, if Rama whirls around this earth,

a border between two countries
with its frontiers in the ocean, and even

does it to the entire universe, it is my view

that this would be proper. If there is a

land that one controls

comparison between the dominion of the three worlds and Sita, Janaka's daughter, all the *kala*s of the dominion of the three worlds falls short of one kala of Sita.[110] She is the daughter of the great-souled Janaka, the king of Mithila who follows dharma in

to make a serious promise

his conduct. Sita is firm in her vows to-

wards her husband. When the field was

being broken and turned over

being ploughed, she split the earth and rose up, from the mouth of the plough. She

suggesting future success

was then covered by the auspicious dust from the field and these were like the

yellow dust produced by plants

pollen from lotuses. Dasharatha was

having courage

valiant and noble in conduct. He never

to move back to avoid danger

admired for past achievements

retreated from a battle. This illustrious

oldest

queen is his eldest daughter-in-law. Rama knows his soul. He knows about dharma

feeling or showing thanks very much loved
and is grateful. This is his beloved wife,
state of forcing to submit
who has now come under the subjugation
of the rakshasis. Because of the strength of
a feeling of liking someone
affection towards her husband, she gave
to stop having or doing
up all the objects of pleasure and not
extreme suffering
thinking about the miseries, entered the
empty of living things thinking or watching with care
desolate forest. She was attentive towards
serving her husband and content with
to get a thing by effort
fruits and roots. She obtained great happi-
ness in the forest, as if she was in her own
a leg or arm
residence. Her limbs are golden in com-
the natural color of the skin
plexion and she always smiles when she
having bad luck
talks. This unfortunate one has to undergo
too bad to be accepted
this intolerable misery. She is good in
conduct and Raghava desires to see her.
to press out of shape feeling a need to drink
Ravana is crushing her, like a thirsty
person does to a store of water. Through

getting her back again, Raghava will cer-

tainly find joy. That will be like a king, who

to remove with force a country ruled by a king

has been dislodged from the kingdom,

getting the earth back again. She has given

to stop having or doing

up desire and the objects of pleasure. She

has been separated from her relatives. She

to provide what is needed

is sustaining her body only because she

desires to meet him. She does not see the

rakshasis, or these trees with their flowers

and fruits. It is certain that single-

mindedly, she only sees Rama. Among all

a small fancy object

ornaments, the husband is the greatest

ornament for a woman. This one is separ-

ated from him. Though she deserves to be

having something to add beauty

adorned, she is not adorned. Separated

from her, Lord Rama is performing an

extremely difficult task. He is sustaining

his own body and is not sinking down in

a feeling of being sad

sorrow. The tips of her hair are black. Her

a type of flowering plant

eyes are like lotuses. She deserves happi-

very sad

ness, but is miserable. Knowing this, my

to worry or upset one

mind is also distressed. She is like the earth

the act of forgiving

in her forgiveness. Her eyes are like lo-

tuses. She used to be protected by Raghava

and Lakshmana. At the foot of the tree, she

is now being guarded by rakshasis with

badly formed

malformed eyes. She is like a lotus whose

beauty has been destroyed by ice. One after

pain and suffering

another, she has suffered from hardships.

She is like a female chakravaka, separated

a friend

from her companion. Janaka's daughter

an event causing harm

has faced this calamity and is miserable.

The ashoka trees are bending down under

the burden of flowers on the tips of their

a feeling of being sad

branches and are generating sorrow in her.

The winter is over and the one with thou-

a long heavy support piece

a type of animal

sands of cool beams[111] has arisen.' The ape

looked at all this, considered and made up

his mind that this was indeed Sita. The

spirited one, strong among the apes and

the bears, was seated on that tree.

Chapter 5(15)

shining with bright light

The sparkling moon arose in the spark-

the natural color of the skin

ling sky, with a complexion like that of a

a small mass of something

a type of water bird

clump of lotuses, as if a swan was entering

a warm soft light

the blue water. The radiance of the one

whose radiance is sparkling seemed to

a visible line of light

help him. The cool rays of the moon

drop or spread small amounts

seemed to sprinkle the son of the wind

to look or be like

god. He saw Sita, with a face resembling

to make one fully involved

the full moon. She was immersed in a

a feeling of being sad

loaded heavily

burden of sorrow, like a heavily laden boat

to go under water

submerged in water. Hanumat, the son of

the wind god, wished to see Vaidehi. Not

very far from her, he noticed rakshasis

to look
who were terrible to behold. There were

those with one eye, many ears, with ears

covering the body, without ears, with ears

pointed thing with a round end
like cones and with high noses that

stretched up to the head. There were those

extremely large
whose heads were gigantic, others whose

necks were long and thin. There were

not neat
those with dishevelled hair, without hair

a cover to keep one warm
and hair that was like blankets. There were

to make something longer
those with elongated ears and foreheads

and with breasts that hung down. There

were those with long lips and with lips

part of a face below the mouth
that began at the chin. There were those

whose faces hung down and those whose

knees hung down. They were short, tall,

suffering from a bent back a person who is very small
hunchbacked, malformed and dwarfs. The

to stick out
teeth jutted out and the mouths were

badly formed
malformed. There were those with green
having a damaged appearance
eyes and disfigured faces. They were
the natural color of the skin
malformed and dark in complexion. They
ready to argue
were black, angry and quarrelsome. They
to hold so one is ready to use a thin pointed piece
wielded giant spears, spikes and clubs
to see and identify
made out of black iron. There were those
a wild animal
with faces like wild boar, deer, tigers,
a big wild animal a wild dog
buffaloes and jackals. There were those
a large animal
with feet like elephants, camels and horses
and others with heads that were drawn in.
There were those with a single hand or
foot and those whose ears were like those
of donkeys and horses. Some others pos-
sessed ears like cows, elephants and
a type of animal
monkeys. Some had no nose, others had
parallel to the ground
large noses. Some had horizontal noses,
others were with malformed noses. Some

had noses like elephants. For others, the nose was affixed (to attach) to the forehead (part of a face above the eyes). Some had feet like elephants, others possessed gigantic (extremely large) feet. Some possessed feet like cows, others had hair on their feet. Some possessed large heads and necks, others large breasts and stomachs. Some possessed large mouths and eyes, others long tongues and nails (hard covering at a finger's end). There were those with faces like goats (animal related to the sheep), elephants, cows and pigs. There were those with faces like horses, camels (a large animal) and donkeys. The rakshasis, terrible to behold, wielded (to have and use) spears and clubs in their hands. They were angry and quarrelsome (ready to argue). Their teeth jutted (to stick out) out and their hair was the colour of smoke. The rakshasis possessed malformed (badly formed) faces. They were

always drinking. They always loved flesh (the soft parts of the body) and drink. Their limbs (a leg or arm) were smeared (to spread over a surface) with flesh and blood. They subsisted on flesh and blood. The best among apes (a type of animal) saw them. Their sight was such that it made the body hair stand up.

They were seated around a large tree with a large trunk. The prosperous (having success by making money) Hanumat noticed the unblemished (free from spots and stains) queen and princess (a female from a royal family), Janaka's daughter, seated under the tree. She was tormented (to cause to feel extreme pain) by grief and her radiance had faded. Her hair was covered in filth (very dirty conditions). She was like a star that had fallen down on the ground after its merit (a good quality) had been exhausted. The greatness (an extraordinary property) of her character made her prosperous, but she was unable to see her husband

an event causing harm
and was in the midst of a calamity. She
a small fancy object
was without her excellent ornament, the
to take quickly
ornament of her husband's love. Seized by
one who has power and control
the lord of the rakshasas, she was without
her relatives. She was like the wife of an
a group of animals
elephant, separated from her herd and
a large wild cat
captured by a lion. She was like the marks
a heavy rain
of the moon at the end of the monsoon,
when it is covered by autumn clouds. Her
form was suffering, like that of a veena
that is not touched. She should be with
her husband, but was separated from him
state of forcing to submit
and was under the subjugation of the
rakshasas. In the midst of Ashokavana,
to make one fully involved
a deep sadness
she was immersed in an ocean of grief. She
was surrounded by them, like Rohini by
plant that grows on a surface
the planets. The queen was like a creeper

without flowers and Hanumat saw her

a leg or arm very dirty conditions

there. Her limbs were smeared in filth

way to make a thing attractive

and her body was devoid of ornaments.

a type of flowering plant

She was like a lotus in mud. She shone,

but did not shine. The beautiful one was

having small lines or folds piece of clothing

attired in a wrinkled and dirty garment.

a type of animal

The ape Hanumat saw the one with eyes

a light brown color

like those of a fawn. There were marks of

anxiety or pain a woman who rules a country

distress on the queen's face. Without her

husband's energy, she was faded. Sita, the

dark-eyed one, protected herself through

her own good conduct. Hanumat saw Sita,

a young deer

with eyes like those of a fawn. As terrified

as a fawn, she glanced around in differ-

ent directions. The trees, bearing shoots,

to make a long loud breath

seemed to be burnt down by her sighs.

thing that increases over time

She was in a tide of sorrow, with a fresh

a feeling of being sad

wave of sorrow rising up. The son of the

greater than anyone else

wind god obtained unsurpassed delight

having an attractive quality

on seeing Maithilee. She was radiant even

way to make a thing attractive

without her ornaments. Her well-propor-

a leg or arm

the act of forgiving

tioned limbs were full of forgiveness. On

very bothersome

seeing the one with the maddening eyes,

delight was generated in him. However,

to bend to greet or show respect

having bowed to Raghava, Hanumat also

having courage

shed tears. The valiant one bowed down to

Rama and Lakshmana. Delighted at hav-

ing seen Sita, Hanumat composed himself.

Chapter 5(16)

While he was searching for Vaidehi in that grove (a small group of trees) full of trees in blossom (a flower of a fruit tree), a little bit of the night was still left. Towards the end of the night, he heard chants (words repeated in a pattern) of the brahman (member of the highest social class) being uttered by the *brahmarak-shasas*[112] who were excellent as officiating priests (perform duties at a ceremony; leader of a religious ceremony) at sacrifices, knowledgeable (having knowledge) in the six Vedangas.[113] The mighty-armed and immensely (to a great extent) strong Dashagriva was woken up by the auspicious (suggesting future success) sounds of musical instruments that were pleasant to hear. The powerful Indra among the rakshasas was woken up at the right time. With his

a ring or rope made of leaves
garlands and garments to make out of order dishevelled, he

thought of Vaidehi. to make one unable to think Intoxicated by desire,

he was severely to cause pain to afflicted by his desire

for her. The rakshasa was not capable of

to not allow oneself to feel
suppressing this desire in himself. He

to make more attractive
adorned himself in all kinds of excellent

way to make a thing attractive
ornaments and went to the spot where

there were many trees filled with all kinds

of flowers and fruits. It was surrounded

by lakes and adorned with many kinds

highest in degree or quality
of flowers. It was supremely extraordin-

ary and was always full of colourful and

very angry
maddened birds. He saw the a wide street avenues, with

to see and identify
gates made out of gold and a cut and shined stone gems. It was

pleasant to the eye and was full of many

a wild animal
kinds of deer.[114] There were many kinds

of deer and fruit that had fallen down.

Ashokavana was always full of trees and he entered it. As he proceeded, only one hundred women followed Pulastya's des-
someone related to one in the past
cendant, like the women of the gods and the gandharvas following the great Indra.
a device that produces light
Some of those women held lamps made
cooking tool used to stir
out of gold. Others held whisks and fans
to complete a form
the inside part of the hand
made out of hair and palm leaves in their hands. Some walked ahead, with golden vessels filled with water. Others proceeded
a soft pillow or pad
at the rear, holding round cushions. To the right walked a beautiful woman with
decorated with jewels
a golden and bejewelled plate full of drink in her right hand. Another one proceeded at the rear, holding a golden staff with an
a device to protect from rain
a type of water bird
umbrella that was like a swan and as radi-
having an attractive quality
ant as the full moon. The eyes of Ravana's

excellent women were still full of sleep.

feeling no fear
But they followed their brave husband,

flash of light in a storm
a type of animal
like lightning follows a cloud. The ape

who was the son of the wind god heard

thing that wraps around
the sound from the girdles and anklets of

these excellent women.

The ape Hanumat saw the one who was

impossible to imagine
unthinkable in his strength and manli-

having typical male features
better than all others
ness, the performer of unmatched deeds,

approach the area around the entrance.

to supply with light
All the directions were illuminated by the

a device that produces light
many lamps that were carried. These were

being carried ahead of him and were wet

having a pleasant smell
with fragrant oil. He was full of desire and

the quality of being mean
to not be level
insolence and his large eyes were slanted.

a weapon used for shooting
He was like Kandarpa,[115] without a bow

piece of clothing
being carried. His excellent upper garment

to impress or surprise
dazzled with the froth from crushed am-

treated to have a folded look

a band worn around the arm
rita.[116] When it got attached to his armlet,

happy and full of energy
he playfully freed it. He[117] was hidden in

flat green part of a plant
the thick mass of leaves, surrounded by

flowers. It was as if he[118] was approaching

a type of animal
him. The elephant among apes looked

everywhere and saw Ravana's excellent

women, full of youth and beauty. The

pleasing to look at
extremely handsome and extremely il-

admired for past achievements
lustrious king was surrounded by them.

a small group of trees
With these women, he entered the grove

that was full of the sounds of animals

to a great extent
and birds. The immensely strong one was

to make one unable to think
intoxicated. His ears were like cones and

pointed thing with a round end

a small fancy object
his ornaments were colourful. He saw

one who has power and control
Vishravasa's son, the lord of the rakshasas.

He was surrounded by those excellent

women, like the moon by the stars. The great and spirited ape (a type of animal) saw the immensely (to a great extent) energetic (having or showing a lot of energy) one. The ape thought, 'This is the mighty-armed Ravana.' The immensely energetic Hanumat, the son of the wind god, leapt down. Though he was fierce (very violent) in his energy, he was surpassed (to be greater than) by the other one's energy.[119] Hanumat hid himself behind the leaves (flat green part of a plant).[120] Ravana desired to see the one whose limbs (a leg or arm) were fair, with excellent hips (joint between the waist and leg) and well-formed breasts, with hair that was dark at the tips.

Chapter 5(17)

free from spots and stains

At that time, the unblemished princess,

one who has power and control

Vaidehi, saw Ravana, the lord of the rak-

shasas. He was full of youth and beauty

to make more attractive

and was adorned with excellent orna-

way to make a thing attractive

to shake slightly

ments. The beautiful one trembled, like a

a kind of fruit

plantain tree in a storm. The large-eyed

the natural color of the skin

one, beautiful in complexion, covered her

part of the leg above the knee

stomach, thighs and breasts with her

to cry

hands. She sat down and wept. Dashagriva

saw Vaidehi, protected by a large number

very sad

of rakshasis. She was miserable and

to cause pain to

to go under water

afflicted by grief, like a boat submerged in

a serious promise

the ocean. Firm in her vows, she was

seated on the bare (not having a covering) ground. She was like the branch of a tree, severed (to cut off) and fallen down on the ground. Her beautiful limbs (a leg or arm) were adorned (to make more attractive) with filth. Though she deserved to be ornamented (to make more attractive), there were no ornaments (a small fancy object) on her. In her wishes and with horses that were her own resolution (a promise to oneself), she seemed to be going towards Rama, the lion (a large wild cat) among kings who knew about his soul. Full of her thoughts and sorrow (a feeling of being sad), she was weeping (to cry) alone, as if dried up. Devoted to Rama, the beautiful one did not see an end to her miseries (extreme suffering). Seated there, she seemed to writhe (to twist from side to side) like the wife of an Indra among the serpents (a large snake). She was like Rohini, invaded (to enter with military force) by the smoke of the planet that is like a comet (a moving object in space).[121] She possessed good conduct and

people from one's family
was born in a noble lineage. Her conduct
widely accepted behaviour
was in conformity with dharma. In add-
ition, she was full of good conduct.
However, she seemed to have been born in
evil
a wicked lineage.[122] She was like great
something that is done
deeds that were now suffering, like respect
loss or lack of honor
suffering from dishonour. She was like
to slowly lose strength
wisdom that had decayed and hopes that
to destroy or ruin
had been dashed. She was like expect-
to give a false idea of
ations that had been belied, like com-
mands that had been countered. She was
to shine brightly
like a direction that blazes at the time of
the act of praying to a god
destruction, like worship that has been
to cause extreme pain
taken away. She was like a devastated
a type of flowering plant
one who fights in battles
lotus, like an army with the brave warriors
a warm soft light
killed. She was like the radiance of
a simple and plain thing
austerities when it has been destroyed, like

to become dry and weak
a river that has withered away. She was
of giving up something
like a sacrificial altar that has been greatly
to damage a religious thing
desecrated, like the flame of a fire that has
to cause to become calm
been pacified. She was like the night of a
relating to the moon
full moon when the lunar disc has been
to destroy completely
a type of flowering plant
devoured by Rahu. She was like a lotus
a small body of water
pond when it has suffered severely from an
the colorful part of a flower
elephant's trunk, with the petals of the

lotuses destroyed and with the birds
to cause to become afraid
to cause pain to
frightened away. Afflicted by sorrow on

account of her husband, she was like a

river where the flow of water has dried up.
to wash
She seemed to be devoid of good cleansing,

like a night in krishna paksha. She was
being attractive and gentle
extremely delicate. She was born with
a leg or arm
excellent limbs. She deserved a house that
fancy item made of rare stones
was full of stores of jewels. But like the

a type of flowering plant — to make one leave home

stalk of a lotus that has just been uprooted,

to burn the surface of

she was being scorched by the heat. She

was like the wife of a king among ele-

a group of animals

phants, separated from the herd, seized

large post used as a support

and tied to a pillar, sighing in her great

a deep sadness — a hair style

grief. She wore a single long braid in her

hair. But though she took no care, she was

having an attractive quality

still radiant. She was like the earth covered

with a wealth of trees, blue at the end of

the rainy season. Because of fasting, sor-

a feeling of being sad — to grow weak

row, thoughts and fear, she was emaciated

a simple and plain thing

and lean. The store of austerities ate little

very bad

and was miserable. Miserable with grief,

a word used to begin a letter

she joined her hands in salutation, as if

before a god, and sought Dashagriva's

in the first position

defeat at the hands of the foremost among

people from one's family

the Raghu lineage. He[123] saw that the

free from spots and stains
unblemished one, with white eyes with
hair growing on the eyelid
with a red brown color
excellent lashes that were coppery red at
having branches that hang down
the ends, was weeping, for the sake of his
death. Maithilee was extremely devoted to
to cause to do a bad thing
Rama. Ravana tempted her.

Chapter 5(18)

not feeling happiness

leading a strict simple life

The joyless and miserable ascetic lady was surrounded by them.[124] On seeing this, Ravana addressed her in sweet words that were full of meaning. 'O one with part of the leg above the knee thighs like the trunk of an elephant! On seeing me, you have hidden your breasts and stomach. Because of your fear, you desire that you might yourself disappear. very much loved O large-eyed one! I desire you. O beloved one! Show me great respect. You possess a leg or arm qualities in all your limbs. All the worlds find you to be pleasant. O Sita! No men, or rakshasas who can assume any form at

to make a thing go away or end

will, can harm you. Dispel the fear that has

showing fear

arisen on account of me. O timid one!

There is no doubt that when rakshasas use

to take someone by force sexual contact between people

force to abduct and have intercourse with

the wives of others, in every way, this is

their own dharma.[125] O Maithilee! There is

desire in my body and with that desire

coursing through, I desire you. But despite

this, if you do not desire it, I will not touch

very much loved

you. O queen! O beloved one! Trust me. You

have nothing to fear on this account. I

truly love you. You should not become

to cause to become dependent

addicted to this sorrow. Your hair is in a

a hair style

single braid. You are sleeping on the

ground. You are thinking and your gar-

piece of clothing

ment is faded. You are fasting at the wrong

times. These will bring no benefit to you. O

Maithilee! When you get me, you will obtain (to get a thing by effort) wonderful garlands, sandalwood (a wood with a pleasant smell), aloe (a plant with heavy leaves), many kinds of garments (piece of clothing), divine and other ornaments (a small fancy object), extremely expensive drinks, beds and seats, songs, dances and musical instruments. You are a jewel (one highly valued) among women. Do not behave in this way. Have ornaments on your body. O one who is excellent in form! On obtaining me, how can you not become beautiful to behold (to look)? This birth is beautiful and your youth is ebbing away (to flow from the land). It is like the swift flow of water. Once it has passed, it does not return again. O one who is auspicious (suggesting future success) to behold! I think that after creating you, the one who has created all forms, the creator (god) of the universe,[126] did not create any other

form like you. O Vaidehi! You possess beauty and youth. On approaching you, which man, even if it is the grandfather himself,[127] is capable of withdrawing? O one whose face is like the one with the cool beams! O wide-hipped one! Whichever part of your body I look at, my eyes become affixed to that. O Maithilee! Give up this confusion and become my wife. Among the many excellent women here, become my chief queen. O timid one! All the jewels that have been forcibly seized from the worlds, this kingdom and I myself belong to you. O beautiful one! For your sake, I will conquer the entire earth with its garland of many cities and give it to Janaka. I do not see anyone else on earth who can counter

a long heavy support piece
to attach
to stop having or doing
showing fear
in a manner with strength
a country ruled by a king
to be a part of
the benefit of one
to take control of
a ring or rope made of leaves

to look
me in strength. Behold my great energy in
a fight between two people
a battle, when I engage in a duel. The
an enemy or opponent
armies of adversaries, gods and asuras,
not able to do something
were incapable of withstanding me. They
not having success
were unsuccessful in encounters and were
to cause to separate
scattered by me. Their standards were

routed. Desire me today and I will perform
something that is done
an excellent good deed for you in return.
a leg or arm
having an attractive quality
Let your limbs be extremely radiant with
way to make a thing attractive
ornaments. I will do this good deed for you

and behold your excellent form. O one

with the beautiful face! In return for my
the quality of being kind
generosity, do a good deed for me. As you

desire, enjoy these objects of pleasure. O
showing fear
timid one! Drink and sport. Give away all
good things that are available
the riches on earth, as you wish. You can

confidently do whatever you want. You

can command without any fear. Because of my favours, you can sport and your relatives can also sport. O fortunate (having good luck) one! Behold (to look) my prosperity (the state of being successful). That prosperity and fame (state of being well known) will become yours. O extremely fortunate one! Rama's garments (piece of clothing) consist of tattered (old and cut up) rags. What will you do with him?

Rama will be defeated. Bereft of prosperity, he will roam (to go to without a purpose) around in the forest. He will resort to the vow (a serious promise) of sleeping on the bare (not having a covering) ground. There will be a doubt about whether he will remain alive or not. O Vaidehi! Even if he so wishes, Rama will not be able to see you. You will be like the moonlight (the light of the moon) when it is covered by dark clouds with flocks (a group of birds or animals) of cranes in the front.

From my hands, Raghava does not deserve

to get you. That would be like Hiranyaka-

something that is done

shipu's deeds passing into Indra's hands. O

one with the beautiful smiles! O one with

the beautiful teeth! O one with the beauti-

showing fear

ful eyes! O charming one! O timid one! Like

to remove a large snake

Suparna takes away a serpent, you are

made of a soft smooth fabric

stealing my mind. Your silken garments

have faded. You are lean and without

way to make a thing attractive

ornaments. On seeing you, I am no longer

interested in desiring my own wives. All

my other women who are in the inner

quarters possess all the qualities. O Jana-

kee! Rule over all of them. O one whose hair

is black at the tips! These women are

highest in degree or quality

supreme in the three worlds. They will

serve you, like the apsaras serve Shri. O one

the line of hair over the eye

with the excellent eyebrows! O one with

joint between the waist and leg
the beautiful hips! As it pleases you, enjoy
large amounts of money
me and all the riches and wealth in the
to be a part of
worlds, those that belong to Vaishra-
a woman who rules a country
vana.[128] O queen! Rama is not my equal in
a simple and plain thing determination in facing danger
austerities, strength, valour, riches, energy
state of being well known
or fame. Drink. Sport. Pleasure. Enjoy the
objects of the senses. There are stores of
riches from the directions. There is the
entire earth. O one who should play! As
you wish, sport with me. Let your relatives
showing fear
meet you and sport too. O timid one! Along
the shores of the ocean, there are always
nets of flowering trees. Sport with me in
to make more attractive a leg or arm
those groves. Adorn your limbs with
shining with bright light
golden and sparkling necklaces.'

Chapter 5(19)

Sita heard the words of the terrible rakshasa. Her tone was miserable (very sad) and afflicted (affected by great suffering). She replied slowly, in a miserable (very bad) voice. Sita was afflicted (to cause pain to a deep sadness) by grief and weeping (to cry). The ascetic (leading a strict simple life) lady was trembling (to shake slightly). The beautiful one, devoted in vows (to make a serious promise) to her husband, thought about her husband. The one with the beautiful smiles placed a blade (a single piece of grass) of grass between them and replied.[129] 'Withdraw your crazy mind from me. Turn your mind towards those who are your own. You should not crave (to have a desire for) me, like those who are the performers (one who entertains) of

evil
to want something
wicked deeds should not aspire for suc-

cess. My duty is to have a single husband. I

very bad
will not perform the reprehensible task of

to do something different
deviating from this. I have been born in a

suggesting future success
great and auspicious lineage and have also

having impressive qualities
got a noble lineage.'[130] Having said this, the

admired for past achievements
illustrious Vaidehi turned her back to-

wards Ravana. Then she again spoke these

words. 'I am the wife of another person

not right for a situation
and it is inappropriate that I should be

morally good
your wife. It is virtuous to have an eye

towards dharma. O virtuous one! Follow

to make a serious promise
to go to without a purpose
the vows of the virtuous. O one who roams

around in the night! The wives of others

should be protected, just as you protect

your own ones. Treat others like your own

self and find pleasure in your own wives. A

person who is not satisfied with his own

changing often

wives is fickle. His senses are fickle. For

of less importance

someone whose wisdom is inferior in this

to transport

way, the wives of others will convey him to

morally good

his defeat. Are there no virtuous people

here? Or do you not follow those virtuous

ones! That is the reason your words and

mind have turned towards what is false

a substance to treat diseases

and do not accept the medication pre-

to treat people differently

scribed by the discriminating. After

to get a thing by effort

to wash

having obtained a king who is not cleansed

to cause to become dependent

in soul and is addicted to bad policy, pros-

having success by making money

perous kingdoms and cities are destroyed.

a large amount

In that way, Lanka, full of heaps of jewels,

has obtained you. Because of the crimes of

a single person, it will soon be destroyed. O

the ability to see the future

Ravana! O one who lacks foresight! The

creatures will rejoice (to feel very happy) at the destruction of a perpetrator (someone who does wrong) of wicked (evil) deeds who has brought about his destruction because of what he himself has done. People who have been slighted (to treat without respect) by your wicked deeds will be delighted and will say, “It is good fortune (a lucky state) that this terrible one has faced this calamity (an event causing harm).” I am incapable of being tempted (to cause to do a bad thing) through prosperity (the state of being successful) or wealth. Like radiance (a warm soft light) cannot be separated from the sun, I cannot be separated from Raghava. He is the greatly revered (to have great respect for) protector of the worlds. After having used his arm as a pillow (bag filled with soft material), how can I use the arm of another one as a pillow? I am an appropriate (suited for a purpose) wife for that lord (one who has power and control) of the earth. I am his, like learning and bathing (the act of washing) at the end of a vow (a serious promise) belong to a

brahmana who knows about his soul. O Ravana! I am miserable (very sad) and it is best that you should take me to Rama, like a female elephant that lives in the forest meets with a lord (one who has power and control) of elephants. It is appropriate (suited for a purpose) that you should wish to have Rama, bull (a male animal) among men, as your friend. That is unless you desire a terrible death for yourself. The wielder of the vajra may let you go. The Destroyer may let you go for a long time. However, when he is enraged (very angry), Raghava, the lord of the worlds, will not let someone like you escape. You will hear a great roar (a loud low sound) from the sound of Rama's bow (a weapon used for shooting). It is like the thunder (the loud sound during storms) of the vajra, when released by Shatakratu. Marked with the signs of Rama and Lakshmana, those well-jointed

and swift arrows, shafted with the

feathers of herons, will soon descend here,

like flaming serpents. They will slay the

rakshasas and envelop everything every-

where, without leaving any space any-

where. Like Vinata's son[131] plucking out a

serpent with force, Rama will be the great

Garuda and the Indra among the rakshasas

will be a great serpent. My husband is the

destroyer of enemies and will quickly take

me away from you. Like Vishnu with the

three strides, he will take away the blazing

prosperity from the asuras. Because of the

wicked deeds you performed, the army of

the rakshasas was slain in Janasthana and

it became a killing field. You were incap-

able of protecting them. You entered the

a place where one lives alone
a large wild cat
lonely hermitage when the two lions

of less importance
among men weren't there. O inferior one!

to take someone by force
You abducted me when the two brothers

had gone out. Like a dog smells out the

not able to do something
scent and is incapable of remaining in a

a kind of wild animal
spot when there is a tiger present, you

smelt out Rama and Lakshmana. In a

a strong disagreement
conflict with them, you will be unable to

to deal with successfully
withstand both of them together, just as in

a struggle
the conflict, one of Vritra's arms was

to make one unable to move
incapacitated by Indra's arms. Swiftly,

one that keeps from harm
with Soumitri, the protector Rama will

to remove
a long pointed weapon
take away your life with his arrows, just as

to become completely dry
the sun dries up a little bit of water.

Whether you go to Kubera's mountain or

the place where someone lives
his residence, or whether you go to King

group that has gathered
Varuna's assembly hall, there is no doubt

that Dasharatha's son will free you,[132] just

to remove completely

like a great tree is uprooted by a bolt of

the loud sound during storms

thunder that is its destiny.'

Chapter 5(20)

The lord of the rakshasas heard Sita's harsh words. He replied to Sita in words that were disagreeable, though they seemed to be agreeable. 'In whatever form women are sought to be assured, that is exactly the way a person becomes subservient. A person who speaks pleasantly is rebuffed in exactly the same way.[133]

Because my desire for you has been awakened, I have controlled my rage. This is like an excellent charioteer controlling the horses, even when they are striding along a smooth road. Among men, desire

bad and harmful
is undesirable, since it binds them down.

a desire to help others
Among people, compassion indeed leads

a feeling of liking someone
to affection. O one with the beautiful face!

That is the reason I have not killed you.

to cause to become dependent
Since you are addicted to someone who is

being barred from a country
on a false exile,[134] you should be

to kill
slain and

should not be shown respect. O Maithilee!

being hard to deal with
Because of the harsh and terrible words

you have spoken to me, you deserve to be

one who has power and control
killed.' Ravana, the lord of the rakshasas,

after that
spoke to Vaidehi in this way. Thereafter,

violent anger
full of rage and fury, he again spoke to Sita.

'I will protect you for two months. After

that, you will be killed by me. O one who

the natural color of the skin
is beautiful in complexion! By then, you

must climb on to my bed. After those two

months, if you do not desire me as your

husband, you will be cooked in the great kitchen as my breakfast.' On seeing that the Indra among the rakshasas was thus censuring (criticize strongly in public) Janakee, the large-eyed maidens (girl who is not married) of the gods and the gandharvas grieved (to feel sad).

When she was censured by the rakshasa, some used their lips and others used their faces and eyes to somehow comfort her.

Reassured (to make one feel less afraid) by them, Sita, encased (to completely cover) in the pride and strength of her good conduct, spoke these beneficial (producing good results) words to Ravana, the lord (one who has power and control) of the rakshasas. 'Your deeds (something that is done) are reprehensible (very bad) and it is certain that there is no one who is able to restrain (to keep under control) you from adhering (to stick to something) to something that is not beneficial. Like Shachi is to Shachi's lord (a name for God),

I am the wife of the one with dharma in

his soul. In the three worlds, who other

than you will desire me in his mind? O

worst among rakshasas! I am the wife

of the infinitely (without limit) energetic Rama. Having

spoken these wicked (evil) words, who will

free you from your destination (place where one is going)? This is

like a proud elephant and a hare (a kind of animal) who are

together in the forest. Rama is said to be

the elephant and you are said to be the

inferior (of poor quality) hare. You have abused (to treat in a mean way) the pro-

tector (one that keeps from harm) of the Ikshvaku lineage (people from one's family) and are not

ashamed. You will not be able to approach

his dominion (land that one controls), not even with your eyes. O

ignoble (not deserving respect) one! These eyes of yours are cruel (causing suffering),

malformed (badly formed) and black and tawny (a type of brown color). Since

you have looked at me with these, why

have they not fallen down on the ground?

I am the wife of the one with dharma in his soul and Dasharatha's daughter-in-law. Since you spoke about me, why has your tongue not shrivelled (to become dry and twisted) away? You ought (should) not to speak about the austerities (a simple and plain thing) Rama has observed. O Dashagriva! You deserve to be burnt down. Yet, I am not burning you down with my energy. I belong (to be a part of) to the intelligent (able to easily learn or understand) Rama and you are incapable (not able to do something) of abducting (to take someone by force) me. There is no doubt that this has been ordained (to make official) by destiny for the sake (the benefit of one) of you being killed. You used your bravery against your brother, the lord of riches (good things that are available),[135] who possessed strength. However, for Rama, why did you resort to stealing his wife?'[136]

Ravana, the lord (one who has power and control) of the rakshasas, heard Sita's words. He dilated (to become larger or wider) his cruel eyes and looked towards Janakee. He was like a blue cloud. His arms and head were huge. His stride (a long step) possessed the spirit of a lion (a large wild cat). He was handsome (pleasing to look at) and the tips of his tongue and eyes blazed (to shine brightly). He was attired (to put on attractive clothes) in red garlands and garments (piece of clothing). The ornaments (a small fancy object) on his body were made out of molten (to change from solid to liquid) gold. With colourful garlands and pastes (a soft and wet mixture), he looked like a mountain covered with dust that was moving. A long dark blue *shronisutra*[137] extended around his body. It looked like the serpent (a large snake) around Mandara, at the time of extracting amrita.[138] He was adorned (to make more attractive) with earrings (jewelry that's worn on the ear) that had the complexion (the general appearance) of the rising sun. He was like a mountain

with ashoka trees that were full of red blossoms (a flower of a fruit tree) and shoots. His eyes red with rage (a strong feeling of anger), he looked at Vaidehi. Like a serpent (a large snake) that was sighing (to make a long loud breath), Ravana spoke to Sita.

‘You are pointlessly (having no meaning) following someone who follows bad policy.[139] I will destroy you today, like the sun destroys sandhya with its energy.’[140]

Having told Maithilee this, King Ravana, who made his enemies scream, commanded all the rakshasis, who were (to look) terrible to behold. Some had a single eye, others had a single ear. For some, the ear covered the body. There were those with ears like cows and elephants, others with long ears or no ears. There were those with feet like elephants, horses or cows,

others with hair on the feet. There were those with single eye, or a single foot. There were those with thick feet, or no feet. Some possessed gigantic (extremely large) heads and necks, others possessed gigantic breasts and stomachs. There were those with gigantic faces and eyes, long tongues, or no tongues. There were those without noses. There were those with mouths like those of lions (a large wild cat), cows or pigs. 'O rakshasis! All of you collectively (combined) act so that Sita Janakee swiftly (moving very fast) comes under my subjugation. Act favourably (producing feelings of approval) and unfavourably, use sama, dana and bheda. Raise the prospect (chance of a thing to happen) of danda and make Vaidehi comply (to do what is expected).' The Indra among the rakshasas repeatedly in- (to give an order)

structed his rakshasis. Overcome by desire and anger, he censured Janakee.

criticize strongly in public

A rakshasi named Dhanyamalini quickly approached Dashagriva. She embraced him and spoke these words. 'O great king! Sport with me. What use will this Sita be to you? As a vehicle for desire, if someone uses a person who is not interested in desire, that only torments his body. A greater pleasure is obtained from a person who wishes to use herself as a vehicle of desire.'

to hold in one's arms

to cause to feel extreme pain

to get a thing by effort

Thus addressed, the powerful one flung that rakshasi away. With a complexion like that of the blazing sun, he entered his residence. The maidens of the gods, the gandharvas and the nagas were all around him, surrounding Dashagriva as

to move with force

the general appearance

to shine brightly

girl who is not married

he entered that excellent house. Maithilee

highest in degree or quality

based herself on supreme dharma and

to shake slightly

trembled because of her fear for Ravana.

to surprise and confuse

to leave and never return

Confounded by desire, he abandoned Sita

having an attractive quality

and entered his own radiant residence.

Chapter 5(21)

King Ravana, who made his enemies scream, spoke to Maithilee in this way.

Having instructed (to give an order) all the rakshasis, he departed (to leave a place). The Indra among the rakshasas left and went to his inner quarters again.

The rakshasis, terrible in form, rushed towards Sita. The rakshasis, senseless (done for no reason) with rage (a strong feeling of anger), reached Sita. They addressed Vaidehi in these extremely harsh (severe or mean) words. 'The great-souled Ravana is the excellent descendant (someone related to one in the past) of Pulastya. O Sita! However, you are showing great disrespect (action showing lack of respect) to the idea of being Dashagriva's wife.'

After this, a rakshasi named Ekajata spoke these words to Sita, addressing her as one whose waist could be clasped (to hold with the hands) in the hands.[141] Her eyes were coppery (with a red brown color) red in anger. ‘Among the six Prajapatis, the fourth Prajapati is a son born through Brahma’s mental powers.[142] He is renowned (known and admired by many) as Pulastya. Through his mental powers, the energetic (having or showing a lot of energy) maharshi Pulastya had a son. His name was Vishravasa and he was like Prajapati in his radiance (a quality of happiness). O large-eyed one! His son is Ravana, the one who makes his enemies scream. You should become the wife of that Indra among rakshasas. O one who is beautiful in her limbs! (a leg or arm) Why are you not showing due respect to the words I have spoken?’

At this, a rakshasi named Harijata spoke these words. Her eyes were like those of a cat and she widened them in her anger.

to become wide or wider

'The thirty-three gods[143] and the king of the gods have been vanquished by him.

to defeat completely

You should become the wife of that Indra among rakshasas. He is immersed in valour. He is brave. He does not retreat from the field of battle. He is strong and brave.

to make one fully involved

determination in facing danger

to move back to avoid danger

a Native American soldier

Why don't you wish to become his wife? The immensely strong king will give up his wives, the ones he respects the most. Ignoring all those immensely fortunate ones, Ravana will serve you. In the prosperous inner quarters, full of many kinds of jewels, there are one thousand women. Abandoning all of them, Ravana will serve

to a great extent

to stop having or doing

having good luck

having success by making money

fancy item made of rare stones

to leave and never return

to take weapons from

you. In battles, he has disarmed the gods,

a large snake

the serpents, the gandharvas and the dan-

avas. The one who has defeated them in

battles has come to your side. The great-

large amounts of money

souled Ravana possesses all the riches.

evil

O wicked one! Why don't you want to

become the wife of that Indra among rak-

to burn the surface of

shasas? The sun does not scorch him. The

to cause to be very scared

wind god is terrified of him and does not

blow. O long-eyed one! Why aren't you by

his side? Scared of him, the trees shower

down flowers. O one with the excellent

the line of hair over the eye

eyebrows! The mountains and clouds

yield the water that he desires. O beautiful

a country ruled by a king

one! He is king of kings in the kingdom

of the nairittas. Why don't your thoughts

turn towards becoming Ravana's wife? O

a woman who rules a country

queen! O beautiful one! This is the truth

producing good results

and I have spoken beneficial words to you.

O one with the beautiful smiles! Accept

them. Otherwise, you will no longer exist.'

Chapter 5(22)

having a damaged appearance

The rakshasi women, with disfigured faces, approached Sita. Harshly, those women addressed her in these disagree-able and harsh words. ‘O Sita! The inner quarters are pleasing to all creatures. It is full of expensive couches. Why don’t you show due respect to the idea of residing there? You are a human and you should not show a great deal of respect to the idea of being a human’s wife. Withdraw your mind from Rama. Otherwise, you will no longer exist. O unblemished one! He has

in a manner not kind

not pleasing

a long soft seat for people

to exist or be present

free from spots and stains

to remove with force
a world ruled by God
been dislodged from his kingdom. He has
lacking power or strength
failed in his objective. He is impotent.'
a type of flowering plant
Sita, whose eyes were like lotuses, heard
the words of the rakshasis. Her eyes over-
to be completely filled
flowing with tears, she spoke these words.

'All of you have come together and have
to strongly say a thing is bad
spoken words that are condemned by the
worlds. In your minds, why aren't these
to think of in a certain way
words regarded as sin? A human lady
should not become the wife of a rakshasa.
If you want, all of you can eat me. But I will
upset
may be distressed and he may have been
separated from his kingdom. But he is my
a teacher
husband and my preceptor.'

Hearing Sita's words, the rakshasis
done for no reason
to force to do something
became senseless with rage. Goaded by

criticize strongly in public severe or mean
Ravana, they censured her in harsh words.

Hanumat was silent, hidden in the shim-

a type of animal
shapa tree. The ape heard the rakshasis

official strong criticism to shake slightly
censure Sita. As she trembled, they angrily

surrounded her from all directions. They

to pass the tongue over
licked their blazing lips in a horrible way

to make something longer
and bit their elongated teeth. Extremely

angry, they quickly grabbed their battle-

axes and said, 'This one does not deserve

one who has power and control
to be the wife of Ravana, the lord of the

rakshasas.' The one with the beautiful face

was censured in this terrible way by the

to cause to flow off
rakshasis. Shedding tears, she approached

the shimshapa tree. Near the shimshapa

tree, Sita was surrounded by the rakshasis.

The large-eyed one reached the spot and

to affect very strongly looking sick or pale
was overwhelmed by sorrow. She was wan

with ashoka trees that were full of red

a flower of a fruit tree

blossoms and shoots. His eyes red with

a strong feeling of anger

rage, he looked at Vaidehi. Like a

a large snake

serpent

to make a long loud breath

that was sighing, Ravana spoke to Sita.

having no meaning

‘You are pointlessly following someone

who follows bad policy.[139] I will destroy

you today, like the sun destroys sandhya

with its energy.’[140]

Having told Maithilee this, King

Ravana, who made his enemies scream,

commanded all the rakshasis, who were

to look

terrible to behold. Some had a single eye,

others had a single ear. For some, the ear

covered the body. There were those with

ears like cows and elephants, others with

long ears or no ears. There were those

with feet like elephants, horses or cows,

to shout very loudly
roared, raised her fists and angrily spoke

to Sita. ‘O extremely evil-minded one!

to say
You have uttered many words that are

not pleasing
disagreeable in form. O Maithilee! Because

comfortable weather
of our mildness and our

a desire to help others
compassion

to allow to exist
towards you, we have tolerated them.

But you are not acting according to our

producing good results
suited for a purpose
beneficial words, which are appropriate

for the time. You have been brought to

this shore of the ocean, which is extremely

difficult to reach. O Maithilee! You have

entered Ravana’s terrible inner quarters.

to put someone in prison
You are imprisoned in Ravana’s house and

extremely
are protected exceedingly well by us. Even

Purandara himself will find it impossible

to save you. O Maithilee! Act in accordance

with my beneficial words. There has been

to cause to flow off
enough of shedding tears. Cast aside this

having no result a feeling of liking someone
futile grief. Serve affection and delight.

to give up completely not stopping
Abandon this incessant misery. O Sita! As

you wish, sport happily with the king of

showing fear
the rakshasas. O timid one! You know that

the youth of women is not permanent.

Until it is over, enjoy the happiness. O one

very bothersome
with the maddening eyes! With the king

to go to without a purpose
of the rakshasas, roam in the beautiful

a small group of trees
gardens, mountains and groves. O beau-

tiful one! Seven thousand women will

remain under your control. Serve Ravana

one who has power and control
as your husband. He is the lord of all the

rakshasas. O Maithilee! If you do not act in

accordance with the words I have spoken, I

to pull quickly to remove
will pluck out your heart and eat it.'

There was a rakshasi named Chandodari and she was cruel (causing suffering) to behold. She twirled (to turn around and around) around a giant spear (a weapon with a sharp tip) and spoke these words. 'The eyes of this one are as agitated (to disturb or excite) as that of a deer (a wild animal). Because of her fear, her breasts are trembling (to shake slightly). On seeing her, abducted (to take someone by force) by Ravana, a great desire arises in me. It is my view that I will eat her liver (having a red brown color), spleen (an internal body part), the flesh above the heart, the heart and its muscles, the entrails (internal organs of an animal) and the head.'

At this, a rakshasi named Praghasa spoke these words. 'Let us crush this cruel one's neck. Why are we delaying? Let us then inform the king that the woman has died. There is no doubt that he will then tell us to eat her up.'

Chapter 5(23)

The cruel rakshasis uttered many harsh and terrible words. Janaka's daughter wept. She was greatly terrified and her voice was indistinct because of her tears.

Thus addressed, the spirited Vaidehi told the rakshasis, 'A woman should not become the wife of a rakshasa. I will not act in accordance with your words. If all of you so wish, you can eat me up.' Sita was like the daughter of a god and was in the midst of the rakshasis. She had been censured by Ravana. Afflicted by grief, she could not find any peace. She trembled a

lot and seemed to sink into her own body.

She was like a doe in the forest, separated

from her herd and oppressed by wolves.

Because of her great sorrow, she clung on

to a blossoming branch. Grieving and with

her mind shattered, she thought about her

husband. Her large breasts became wet

from the tears that were flowing from her

eyes. She reflected, but could not see an

end to her miseries. She trembled and fell

down, like a plantain tree in a storm.

Because she was frightened and scared of

the rakshasis, her face turned pale. Sita's

long braid of hair was also seen to tremble,

as if it was a wriggling snake. She sighed,

afflicted by grief. The sorrow robbed her of

her senses. Afflicted, Maithilee shed tears

to cause pain to a deep sadness

and lamented. Afflicted by grief, she ex-

to say in a strong way

claimed, ‘Alas, Rama!’ The beautiful one

again said, ‘Alas, Lakshmana! Alas, my

mother-in-law Kousalya! Alas, Sumitra!

phrase expressing a wise idea to mention

The aphorism that learned people cite is

indeed true. “If it is the wrong time, for a

woman or a man, it is extremely difficult

to treat in a mean way

to come by death.” I am being oppressed by

causing suffering very sad

these cruel rakshasis. I am miserable and

a thing was or is happening

without Rama. But even then, I am alive,

a very short time period

for more than an instant. I am miserable

a good quality

and have a limited store of merit. I will

to disappear or be destroyed one that keeps from harm

perish, like one without a protector. I am

loaded heavilyto move back and forth

like a laden boat tossed around in the

ocean, struck by the force of the wind. I am

unable to see my husband and am under

the control of the rakshasis. I am indeed

a feeling of being sad
suffering because of my sorrow, like a bank
to give a large amount at once
deluged by the water. His eyes are like
a type of flowering plant
a long step
lotus petals and his brave stride is like that
a large wild cat
of a lion. He is grateful and pleasant in
one who has power and control
speech. Those who are able to see my lord
having good luck
are fortunate. Rama knows about his soul
and I have been separated from him in
very violent
every way. It is as if I have tasted a fierce
a thing that is very harmful
poison. It is extremely rare that I should
an action considered to be bad
still be alive. Earlier, what kind of great sin
have I committed in a different life? That is
to get a thing by effort
the reason I have obtained this extremely
very bad or not pleasant
terrible and dreadful misery. Surrounded
to stop having or doing
by this great sorrow, I wish to give up my
life. When I am protected by these rak-
shasis, I cannot reach Rama. Indeed,
loss of honor
shame on being a human. Shame on being

under someone else's control. I am incap-

not able to do something

not comfortable

able of giving up this uneasy life.'

Chapter 5(24)

Her lowered face was overflowing with tears. The child, Janaka's daughter, lamented and started to speak. She seemed to be mad and crazy. She grieved and her senses were in a whirl. Like a young mare, she writhed and rolled around on the ground. 'When Raghava was distracted, the rakshasa Ravana, who can assume any form at will, crushed me and brought me here by force, though I was crying. I am under the control of the rakshasis and I am being censured in an extremely terrible way. Suffering from great grief, I am think-

ing. I am not interested in remaining alive.

There is no point to my remaining alive.

There is no point to ornaments. Without

maharatha Rama, I am residing amidst

these rakshasis. Since I have been separ-

ated from him, shame on an ignoble

person like me. Since I am able to sustain

my life for more than an instant, my life

must be a wicked one. Without the beloved

one, what respect do I have for life? What

is the point to happiness? He is the lord of

the earth, up to the frontier of the ocean.

He is pleasant in speech. I will cast aside

my body. Let it be sliced up and eaten.

Abandoned by my beloved, I cannot with-

stand this sorrow for a long time. I will not

touch Ravana, the roamer in the night,

with my left foot. Where is the question of doing something reprehensible (very bad), like desiring him? He does not know a refusal (act of saying one will not do). He does not know me. He does not know my lineage (people from one's family). His nature is cruel (causing suffering) and he wishes to obtain (to get a thing by effort) me. I will be cut, sliced, divided and burnt in a blazing (to burn brightly) fire, but I will not serve Ravana. What is the point behind this long prattling (to talk for a long time)? Raghava is famous, wise, grateful (feeling or showing thanks) and compassionate (feeling concern for others). He is good in conduct. I suspect that because of my misfortune (bad luck), I may suffer and he may turn hard-hearted. He single-handedly disabled (unable to do normal activities) fourteen thousand rakshasas in Janasthana. Why should he not be able to reach me? I have been imprisoned (to put someone in prison) by the rakshasa Ravana, who is limited in valour (determination in facing danger).

an act of murder
Indeed, my husband is capable of slaying Ravana in a battle. In a battle in Danda-
a large number of
a male animal
karanya, Rama slew Viradha, bull among rakshasas. Why should he not be able to reach me? Lanka is in the middle of the
to attack in a violent way
ocean and is extremely difficult to assail.

However, should he so desire, there will be
a barrier
no obstruction in the path of Raghava's
very much loved
arrows. His beloved wife has been ab-
to take someone by force
ducted by a rakshasa. What is the reason
determination in facing danger
why Rama, firm in his valour, has still not reached her? I suspect that Lakshmana's
of greater age
elder brother does not know that I am

here. Had he known it, the spirited one
state of being annoyed easily
would have shown his intolerance towards
a person who burdens others
a large bird
the oppressor. The king of the eagles would

have gone to Raghava and told him about

a crime of capturing by force
to cause to become lower
the abduction. But he was brought down

by Ravana in an encounter. Though he was

something that is done
aged, Jatayu performed a great deed in

a fight between two people
protecting me. In a duel, he stood before

Ravana. If Raghava knows that I am here

a long pointed weapon
now, he will use his arrows and angrily

remove rakshasas from all the worlds. He

will blow away the city of Lanka. He will

to become completely dry
dry up the great ocean. He will destroy

of less importance
Ravana's name and his inferior deeds. The

one that keeps from harm
to kill
protectors of the rakshasis will be slain in

to cry
house after house and they will weep, just

as I am now. There is no doubt about this.

Rama and Lakshmana will search out the

Lanka of the rakshasas. When the two of

them see an enemy, he will not be able to

a very short time period
remain alive even for an instant. Lanka

the burning of a dead body
will soon become like a cremation ground,

with the roads filled with the smoke from

wood for burning a dead body
funeral pyres. There will be flocks of vul-

a bird that eats dead animals
tures everywhere. In a short while, my

to start to produce
wish will be fructified. This evil course of

action is telling me about the destruction

not showing a successful future
that all of you will face. Inauspicious

a sign of a future event
portents are being seen in Lanka. In a short

to steal from an exciting quality
while, it will be robbed of its lustre. There

is no doubt that Ravana, worst among the

to kill impossible to defeat
rakshasas, will be slain and the invincible

Lanka will be destroyed and dried up, like a

a woman whose husband has died
woman who has become a widow. It is

suggesting future success
auspicious and prosperous now. But its

one who has power and control
lord and the rakshasas will be destroyed.

The city of Lanka will become like a

woman whose husband has been des-

troyed. There is no doubt that rakshasa

girl who is not married

maidens will weep in house after house. In

a short while, I will hear the sounds of

to cause pain to a deep sadness

those who are afflicted by grief. It will be

a warm soft light

dark and the radiance will be destroyed.

a male animal

The bulls among the rakshasas will be

killed. The city of Lanka will be burnt

a long pointed weapon

down by Rama's arrows. When the brave

Rama knows that I am now in Ravana's

the place where someone lives

residence, the ends of his eyes will turn

causing suffering evil

red. The cruel and wicked Ravana has set a

time period for me. But it is actually his

time that is over. The nairittas perform

something that is done

wicked deeds and do not know what

should not be done. Because of their ad-

a terrible disaster

harma, a great catastrophe now presents

the soft parts of the body

itself. The rakshasas who eat flesh do not

know about dharma. It is certain that the rakshasa is thinking of me as breakfast. What will I do without Rama? He is pleasant to behold (to look). His eyes are red at the ends. Unable to see him, I am extremely miserable (very sad). If there is someone here who can give me some poison (a thing that causes one to die) now, without my husband, I wish to quickly see the god Vaivasvata.[146] Rama, Lakshmana's elder (of greater age) brother, does not know that I am alive. Had they known this, they would have searched out my route above.[147] There is no doubt that on account of sorrow (a feeling of being sad) over me, Lakshmana's brave (feeling no fear) elder brother has gone to the world of the gods. He has given up (to stop having or doing) his life on earth. The gods, the gandharvas, the siddhas and the supreme (highest in degree or quality) rishis are

blessed. They are able to see Rama, my

one that keeps from harm

lotus-eyed protector. Perhaps the intelli-

able to easily learn or understand

gent one is observing dharma and kama

the benefit of one

for their sake. I am the wife of the royal

a person who is very wise

sage Rama. He is the *paramatman*.[148] There

a feeling of liking someone

is affection towards someone who can be

seen. There is no affection towards some-

one who cannot be seen.[149] But those who

not showing appreciation

are ungrateful destroy affection and Rama

will not destroy it. Do I not possess any

bad luck

qualities? Why am I suffering misfortune

in this way? I am the beautiful Sita who

deserves the best. But I am without Rama.

Without the great-souled one, it is better

free from spots and stains

to be dead than alive. Rama is unblemished

feeling no fear

in his character. He is brave and is the

one that ruins something

destroyer of enemies. Or perhaps the two

to bend to greet or show respect

themselves from either. I bow down before

to leave and never return

them. I have been abandoned by my be-

very much loved

loved Rama, who knows about his soul.

state of forcing to submit

Having come under the subjugation of the

evil

wicked Ravana, I will cast aside my life.'

Chapter 5(25)

When Sita said this, the terrible rak-
shasis became senseless (done for no reason) with rage. Some
of them went to the spirited Ravana to
tell him about this. The rakshasis, terrible
to behold (to look), approached Sita. They again
addressed her in harsh (severe or mean) words, the purport (the main meaning of)
of which was a single objective. 'O ignoble (not deserving respect)
one! O Sita! O one who has made up his
mind to be wicked (evil)! The rakshasis will hap-
pily devour (to quickly eat everything) your flesh now.' Sita was thus
censured (criticize strongly in public) by those ignoble ones.

An aged rakshasi named Trijata was
lying down. On seeing this, she spoke

not deserving respect

these words. ‘O ignoble ones! Eat your own

to quickly eat everything

selves. Do not devour Sita. This is Janaka’s

very much loved

beloved daughter. She is Dasharatha’s

daughter-in-law. Today, I have seen a

terrible dream that makes the body hair

stand up. This is about her husband’s

existence and the destruction of the rak-

shasas.’ When Trijata said this, the rak-

done for no reason

shasis became senseless with rage. All of

to cause to be very scared

them were terrified and addressed Trijata

in these words. ‘What kind of night was it

and what dream have you seen? Tell us.’

to rise from a hidden place

Hearing the words that emerged from

the mouths of the rakshasis, at that time,

Trijata addressed them in words that

described what she had seen in the dream.

a item to carry someone

‘There was a divine palanquin made out of

ivory and it was in the sky. It was yoked to

one thousand horses and Raghava was

himself in it. In my sleep, I saw Sita, attired

in white garments. I can see her now, on

Mount Shveta, surrounded by the ocean.

Sita joined Rama, like the radiance at-

tached to the sun.[150] I also saw Raghava

astride a gigantic elephant with four tusks.

It was as large as a mountain and with

Lakshmana, he[151] wandered around on it.

Those two tigers among men blazed in

their own energy. Wearing white garlands

and garments, they presented themselves

before Janakee. Janakee was on the summit

of the mountain. Her husband grasped her

and placed her on the shoulder of the

tusker in the sky. After this, the lotus-eyed

move against something often
one arose from her husband's lap. I saw
that she used her hands to wipe the moon
after that male member of a royal family
and the sun. Thereafter, those two princes
were on that excellent elephant. With the
large-eyed Sita, they stationed themselves
above Lanka. Kakutstha came here him-
a vehicle pulled by horses
self, with his wife, Sita. He was on a chariot
to connect by a bar a male animal
that was yoked to eight white bulls. Wear-
piece of clothing
ing white garments, Lakshmana ap-
proached. He was with his brother,
Lakshmana, and his wife, Sita. From the
Pushpaka vimana, Ravana fell down on
the ground. He was seen to be dragged
having had the hair removed
along by a woman, with his head shaven
to put on attractive clothes
and attired in black garments. He was on a
chariot that was yoked to donkeys. His
substance applied on the skin
garlands and unguents were red. He

headed in the southern direction and entered a lake full of mud. A woman dressed in red garments tied Dashagriva by the throat. She was dark and her limbs were covered with mud. She dragged him in the southern direction. Dashagriva rode a wild boar, Indrajit rode a porpoise and Kumbhakarna rode a camel. They left for the southern direction. I saw an assembly hall that was filled with the sounds of singing and the playing of musical instruments. Rakshasas attired in red garlands and red garments were drinking there. The beautiful city of Lanka, filled with horses, chariots and elephants, was seen to be plunged in the ocean, with its arches and gates shattered. In Lanka, all the rakshasa

women were smeared (to make dirty) with ashes (dust left after burning). They were drinking oil and dancing, laughing in loud voices. All the bulls (a male animal) among rakshasas, Kumbhakarna and the others, grasped (to hold with the hands) a red garment (piece of clothing) and entered a lake filled with cowdung. Go away.[152] You will be destroyed. Raghava will obtain (to get a thing by effort) Sita. With the rakshasas, he will kill you in his great rage (a strong feeling of anger). His beloved (very much loved) and extremely revered (being deeply honored) wife followed him on his exile (being barred from a country) to the forest. Raghava will not condone (to permit a wrong) the act of her being terrified (to cause to be very scared) and censured. Therefore, enough of these cruel (causing suffering) words. One must resort to reassurances (thing done to raise confidence). The idea of requesting Vaidehi appeals (quality that causes one to like) to me. In the midst (the middle area or part) of miseries (extreme suffering), if a woman sees this kind of a dream, she will be freed from all her varied

extreme suffering highest in degree or quality
miseries and obtain supreme pleasure. O

rakshasis! Why do you want to address her

official strong criticism
in words of censure? A terrible fear for the

rakshasas has presented itself from

to bend to greet or show respect
Raghava. Bow down and please Maithilee,

Janaka's daughter. She will certainly save

the rakshasis from this great fear. The

a leg or arm
signs on this large-eyed one's limbs are

opposite to something else
such that nothing contrary, however

hard to notice or see
subtle, can be seen. There is only the

shadow of a bad quality, arising out of

a feeling of fear
dread and misery.[153] She does not deserve

emotion of not feeling glad a woman who rules a country
unhappiness. This is the queen who pre-

sented herself in the sky. I can see that the

chance of a thing to happen to succeed in doing
prospect of Vaidehi accomplishing her

objective has presented itself. Raghava will

having won a victory
be victorious and the Indra among the

rakshasas will be destroyed. I can see that her eyes, which are as large as lotus petals, are throbbing. There is a reason for this and hear from me about this great joy.

Suddenly, one of Vaidehi's arms is trembling. The left arm of this accomplished one has become a trifle erect. Her excellent left thigh is like an elephant's trunk. It is trembling, indicating that Raghava will stand before her. A bird is entering its nest on a branch and repeatedly uttering words of comfort, that happiness will arrive. It is calling repeatedly, as if cheerfully urging her.'

a type of flowering plant
instance of fast strong movement
to shake slightly
highly trained or skilled
to build
part of the leg above the knee
the long nose of an elephant
shaking slightly
place where a bird lays eggs
to say
in a happy manner

Chapter 5(26)

not pleasant

Sita heard the unpleasant words spoken by Ravana, Indra among the rakshasas.

to cause pain to | difficult to deal with | news

Afflicted by these disagreeable tidings, she

to cause to be very scared

was terrified, like the daughter of a king of

a large wild cat

elephants attacked by a lion along the

the farthest limit | showing fear

extremities of a forest. The timid one was

in or into the middle of

amidst the rakshasis and was severely

criticize strongly in public

censured by Ravana's words. Sita was like a young girl released in the middle of a

empty of living things | to express sadness

desolate forest and lamented. 'In this world, the learned do speak the truth. Death does not come before the appointed

to tire out completely

time. With my merits exhausted, I am

being threatened here and am able to

to provide what is needed — a very short time period

sustain life for more than an instant. I am

not feeling happiness

joyless and am filled with many kinds of

extreme suffering — to suddenly break into pieces

misery. Since it has not been shattered into

a broken part of something — the highest point

one thousand fragments, like the summit

the loud sound during storms

of a mountain struck by a bolt of thunder,

my heart must indeed be extremely hard.

very small in degree or amount

However, not the slightest bit of sin can be

attributed to me. The one who is disagree-

not pleasing

able to behold[154] can kill me. I am not

to cause to want to do a thing

inclined to give myself to him, any more

a repeated word or phrase

than a brahmana can give a mantra to

someone who is not a brahmana. Before

not deserving respect

long, the ignoble Indra among the rak-

shasas will certainly use sharp weapons to

to cut off — a leg or arm — a small knife used in surgery

sever my limbs, like a scalpel is used to

a developing baby — one who has power and control

slice a foetus, unless the lord of the

worlds[155] comes here. For a miserable (very bad)

person like me, these two months of misery (extreme suffering) will seem to be like a long time. I will be

like a thief (a person who steals something) who has committed a crime

against the king, and at the end of the

night, has been bound up before being

killed. Alas, Rama! Alas, Lakshmana! Alas,

Sumitra! Alas, Rama's mother and my

mother! I am limited in fortune (a thing that happens by chance) and face

this calamity (an event causing harm), like a boat in the great ocean,

tossed (to move back and forth) around in a strong storm. Those

two spirited sons of the king sought to

capture the creature that was in the form

of a deer (a wild animal). They will certainly be killed

because of me, like two bulls (a male animal) among lions (a large wild cat)

struck by a bolt of lightning (flash of light in a storm). I am limited

in fortune and it is certain that Destiny

to cause to do a bad thing
a wild animal
tempted me then, in the form of a deer.
having impressive qualities
Thus, the son of a noble one abandoned a
stupid person like me and Rama's younger
of greater age
brother abandoned Lakshmana's elder
telling the truth
brother. Alas, Rama! O one who is truthful
to make a serious promise
in his vows and long-armed! O one whose
face is like the full moon! Alas! O one who
loves to bring benefit to the world of the
living! Alas! You do not know that I will be
killed by the rakshasas. I have had no
the state of being a god
the act of forgiving
divinity other than you. My forgiveness,
sleeping on the ground, control, dharma
and vows towards my husband have
having no result
proved to be futile, like an act done for men
not showing appreciation
who are ungrateful. The dharma that I
not having success
followed has been unsuccessful. The
a feeling of strong love
devotion towards a single husband is

having no result
futile. Lean and pale, I am unable to see

you. I am without you and have no hope of

to do a command
meeting you. You obeyed the rule of fol-

lowing your father's command. Having

a serious promise
followed this vow, you will return from the

forest. You will be without fear and will

to succeed in doing
have accomplished your objective. I think

that you will find pleasure with large-eyed

women. O Rama! There is desire in me for

a feeling of liking someone
you. I am tied to my affection for you.

However, before long, I will be destroyed.

a simple and plain thing
My austerities and vows have been futile

to leave and never return
and I abandon them. I am limited in for-

loss of honor
tune. Shame on this life. Someone like me

to stop having or doing a thing that is very harmful
must quickly give up life, through poison

or sharp weapons. But in this house of the

rakshasa, there is no one here who will give

a thing that causes one to die — to cause to feel extreme pain

me poison or a weapon.' Tormented by

to take quickly

thought, she thought a lot. She seized her

a hair style

braid of hair and thought, 'I will hang

myself with this braid and quickly go to

the place where one lives — to express sadness

Yama's abode.' In this way, Sita lamented a

lot. She remembered Rama in all her soul.

to shake slightly

She trembled, with her mouth dry, and

approached that excellent tree which was

being attractive and gentle — a leg or arm

full of flowers. Delicate in all her limbs, she

approached it and seized a branch of that

suggesting future success

tree. The one with the auspicious limbs

thought of Rama, Rama's younger brother

people from one's family

and her own lineage. Many kinds of por-

a sign of a future event

tents presented themselves before her—

a feeling of being sad

many that did not indicate sorrow,

the quality of never giving up

indicating that perseverance ensures

victory in this world. Those are portents (a sign of a future event) that had earlier been seen, as signifying (to be a sign of) success.

Chapter 5(27)

free from spots and stains

The unblemished one was there, dis-

to worry or upset one

tressed. Her hair was beautiful. Her joy

to disappear

had vanished and her mind was suffer-

suggesting future success

ing. But auspicious omens presented

themselves before the auspicious one, like

to gather to form a group

dependents cluster around a man who is

having success by making money

prosperous. Her auspicious left eye had

a hair on the skin of the eye

long eyelashes. It was bright, large and

dark, set in a white disc. That single eye

to feel a pain

started to throb, like a red lotus when it is

a type of flowering plant

struck by a fish. Her beautiful left arm was

to spread over a surface

round and thick. It deserved to be smeared

a plant with heavy leaves

with excellent aloe and sandalwood paste.

a soft and wet mixture

very much loved
For a long time, her beloved had used it as
bag filled with soft material
an excellent pillow. That started to quickly
to shake
quiver. She had been born with two excel-
part of the leg above the knee
lent thighs. They were close together and
to hit to make softer
plump, like the trunk of an Indra among
to shake slightly
elephants. The left one started to tremble,
as if indicating that Rama was standing
the natural color of the skin
in front of her. Her excellent complexion
was like that of gold, but was slightly
to become bright and excited
soiled because of dust. Her eyes sparkled.
a leg or arm
Her limbs were excellent and the tips of
piece of clothing
her teeth were sharp. Her garment was
to remove with force
the line of hair over the eye
slightly dislodged.[156] Her eyebrows were
excellent. These and other signs seemed to
speak and tell her that her objective would
to cause extreme pain
be successful, just as a seed is devastated
and destroyed by the wind and the sun,

to give new strength to
but is rejuvenated with delight when it

rains. Her lips were like the bimba fruit.

the line of hair over the eye
Her eyes, eyebrows and the tips of her hair

a hair on the skin of the eye
were excellent. Her eyelashes were curved.

Beautiful white teeth could be seen inside

her mouth. She was like the moon, freed

a feeling of being sad
from Rahu's mouth. Her sorrow was

to make a thing go away or end
dispelled. Her exhaustion vanished. Her

to disappear

to make quieter or calmer
fever was quietened. She was like a crea-

having impressive qualities
ture who wakes up in delight. The noble

having an attractive quality
one's fair face was radiant. It was as if the

a long heavy support piece
one with the cool beams has arisen in the

night.

Chapter 5(28)

The brave Hanumat heard the truth about everything—Sita, Trijata and the official strong criticism censure of the rakshasis. He looked at the a woman who rules a country queen, who was like a god in Nandana. a type of animal After this, the ape had many different kinds of thought. ‘Many thousands and tens of thousands of apes have searched for her route in all the directions and I have one who gets data in secret found her. I am a well-appointed spy who not seen or noticed is capable of remaining unnoticed by the to move around enemy. I have wandered around in secret and have not been detected by them. In particular, I have examined this city of the

rakshasas and the power of Ravana, the

one who has power and control

lord of the rakshasas. I should comfort the

very great in size or amount

wife of the one who is immeasurable and is

feeling concern for others

compassionate towards all beings. She

desires to see her husband. I will comfort

the one whose face is like the full moon.

something that causes pain suffering or loss

She confronts a hardship that she has not

faced earlier and sees no signs of it coming

a woman who rules a country

to an end. The senses of this queen are

a deep sadness

overcome by grief. If I return without

a thing causing one to be thought of as bad

reassuring her, a taint will be attached to

the act of leaving

that act of departure. If I leave, this illustri-

admired for past achievements lacking knowledge

ous princess will be unaware about her

act of saving one from evil to stop having or doing

salvation. Janakee will give up her life. The

mighty-armed one's face is like the full

very excited and interested

moon and he is eager to see Sita. He de-

serves to be comforted by me. However, in

to go to without a purpose

the presence of the ones who roam around

not able to do something

in the night, I am incapable of speaking to

her. Indeed, how should I set about my

task? That is the reason I face a difficulty. If

I do not comfort her during whatever is

left of the night, there is no doubt that, in

to stop having or doing

every way, she will give up her life. If I do

not speak to this slender-waisted one,

when Rama asks me what words did Sita

complete and total

utter about him, what will I say in reply? If

I quickly leave this place, without Sita's

very violent

message, with his angry and fierce eyes,

Kakutstha will burn me down. For Rama's

the benefit of one

sake, even if I urge my master[157] to come

here, his arrival with his soldiers will be

not having success

unsuccessful. I will remain among the

rakshasis who are here and watch out for

an opportunity. She is in a great deal of

to cause to feel extreme pain

torment and I will slowly comfort her. I am

respect for one who succeeds

extremely small in stature. In particular, I

a type of animal

am an ape. I can speak the language of

humans, such as Sanskrit.[158] But if I speak

the language of humans, such as Sanskrit,

Sita will think that I am Ravana and will be

to cause to become afraid

frightened. I must certainly speak in the

language of humans, in words that are full

of meaning. Without that, this unblem-

free from spots and stains

ished one is incapable of being comforted

by me. Because of the rakshasas, she is

already scared. If she sees my form and I

speak to Janakee, she will again be over-

a very strong feeling of fear

come by terror. When that fear is engen-

to be the cause of

dered, this spirited one will make a sound.

The large-eyed one knows that Ravana can

assume any form at will. When Sita sud-

denly makes a sound, the large number of

rakshasis, who are like the Destroyer, will

to have and use

wield many kinds of terrible weapons and

to gather

having a damaged appearance

assemble. The ones with the disfigured

faces will then surround me from all sides.

They will use their strength to try and kill

me and capture me. They will see me run

the thick main stem of a tree

around on the branches, the trunks and

a small branch of a tree

twigs of these excellent trees. Conse-

quently, they will be filled with fear and

a feeling of doubt

suspicion. They will see my giant form

to move around

a small group of trees

wandering around in the grove. The rak-

shasis with the disfigured faces will be

a feeling of fear

filled with dread and fear. The rakshasis

to order someone to come

will summon the rakshasas whom the

Indra among rakshasas has appointed in

the place where someone lives
the residence of the Indra among rak-
fear of what might happen
to go down
shasas. Causing anxiety, they will descend
to hold so one is ready to use
here with force to crush me, wielding
a weapon with a sharp tip
many weapons like spears, arrows and
a type of weapon
swords in their hands. They will angrily
surround me. Even if I destroy that army
of rakshasas, I will not be able to reach the
other shore of the great ocean. Many swift-
to completely cover
acting ones will envelop me and capture
me. This one[159] will not know whether I
have been captured or have not been
captured. Wishing to harm, these violent
ones may cause injury to Janaka's daugh-
ter. Rama and Sugriva's task will face a
danger. She is surrounded by rakshasas
to disappear
and signs of her trail have vanished.
to exist or be present
Janakee resides here, surrounded and

protected by the ocean. If I am killed or captured by the rakshasas in the encounter, I do not see anyone else who can help in accomplishing (to succeed in doing) Rama's task. When I am killed, even when I think about it, I do not see any other ape (a type of animal) who can leap one hundred yojanas across this large and extensive (large in size or amount) ocean. If I so wish, I am capable of killing thousands of rakshasas. But then, I will not be able to reach the other shore of the great ocean. The outcome of a battle is uncertain (not certain) and in doubt. The idea does not appeal (to be liked by someone) to me. Which wise person will embark on an uncertain act, when he is himself unsure (not certain)? There is a great sin (an action considered to be bad) in my speaking to Sita. However, if I do not speak to her, Vaidehi will give up (to stop having or doing) her life. Accom-

plished objectives are lost if one acts

against the time and the place, like dark-

to make a thing go away or end

ness is dispelled at the rising of the sun,

one who delivers a message

especially if the messenger is confused.

to notice a difference between

Even if the intelligence has distinguished

what must be done from what must not be

done, if the messenger prides himself on

being learned, the task may be destroyed

and is not successful. How can the task not

be destroyed? How can I avoid confusion?

How can my leaping across the ocean not

not having success

be rendered unsuccessful? How can she

having troubled emotions

hear my words and not be agitated?' Intel-

ligent among intelligent ones, Hanumat

free from spots and stains

thought in this way. 'Rama is unblemished

something that is done

in his deeds and is my friend. If I think

to tell one about

about him in my mind and recount those

an exciting action
a disturbed state
exploits, there will be no agitation. Rama is
highest in degree or quality
people from one's family
supreme among the Ikshvaku lineage and
knows about his soul. I will offer words
suggesting future success
about him, auspicious words that are in
the state of agreeing with
conformity with dharma. I will make her
hear all those sweet words that I speak. I
able to be understood
will make everything intelligible, so that
she trusts me.' Hidden among the
branches of the tree and glancing towards
having good luck
the lady, the greatly fortunate one spoke
one who has power and control
many sweet words about the lord of the
world.

Chapter 5(29)

The great ape reflected thus, in many kinds of ways. He spoke sweet words and made Vaidehi hear those. 'There was a king named Dasharatha and he possessed chariots, elephants and horses. He was auspicious in conduct and performed great deeds. He was upright and immensely illustrious. He was born in a lineage of emperors and was like Purandara in his strength. He was devoted to non-violence. He was not inferior. He was compassionate and truth was his valour. He was foremost among those of the Ik-

a vehicle pulled by horses
suggesting future success
positioned to be straight up
admired for past achievements
people from one's family
a person of low rank
feeling concern for others
determination in facing danger
in the first position

having success by making money
shvaku lineage. He was prosperous and
the state of being successful
extended his prosperity. He possessed all
large in size or amount
the qualities of a king. He was extensive in
a male animal
prosperity and was a bull among kings. He
was famous in the four corners of earth.
to give as a reward
He was happy and conferred happiness.
oldest
He loved his eldest son, whose face was
one who has power and control
like the lord of the stars. His name was
Rama and he was especially best among
one who uses a bow and arrow
all archers. He protected his own conduct
and protected his people. He protected
the world of the living. Dharma repre-
a simple and plain thing
sented supreme austerities for him. The
to move back and forth
brave one did not waver from the truth.
Following his aged father's command,
with his wife and his brother, he went on
being barred from a country
an exile to the forest. In the great forest

there, while on hunts, he killed Khara and Dushana. On hearing that they had been slain (to kill) in Janasthana, Ravana was angry and abducted (to take someone by force) Janakee. I have heard about her from Raghava and have found her, with the beauty, complexion (the natural color of the skin) and prosperous signs that were described.' After saying this, the bull (a male animal) among apes (a type of animal) stopped for a while. Hearing this, Janakee was filled with great wonder. Her excellent hair curved at the tips. The timid (showing fear) one's face was covered with her hair. But she raised it and looked at the shimshapa tree. Not knowing what to think, she looked diagonally (in a crosswise way), up and down. She then saw the adviser of the lord (one who has power and control) of the apes. The son of the wind god resembled (to look or be like) the rising sun.

Chapter 5(30)

a type of animal

Her mind awhirl, she saw the ape, hum-

ble and pleasant in speech, hidden inside

the branches. Seeing the best among apes

in a way without pride

present himself humbly, the beautiful

Maithilee thought that this was a dream.

Seeing him, she was struck severely and

lost her senses, as if she had lost her life. In

to get again

a short while, the large-eyed one regained

her senses and started to think. 'Today, I

badly formed

have seen a malformed ape in my dream

to order one not to use relating to religion

and this is prohibited by the sacred texts.

I hope that Rama, Lakshmana and my

father, King Janaka, are well. This is not a

to cause pain to
a deep sadness
dream. Afflicted by sorrow and grief, there is no sleep for me. Since I am without the one whose face is like the full moon, there is no happiness for me. In all my senti-
to cause to feel extreme pain
ments, I am tormented by his thoughts. I have felt my desire for him today. Since I am always thinking about him and seeing him, I must have heard this. Perhaps I have been thinking about my wishes and
to discuss different opinions
debating them with my intelligence. What is the reason why he possesses this kind of
able to be seen
form? The form is clearly manifest and it
to bend to greet or show respect
is speaking to me. I bow down before the
one who has power and control
lord of speech, the wielder of the vajra, Svayambhu and the fire god. This resident of the forest is in front of me. Let what he

has spoken come true and let there be no violation of this.'

Chapter 5(31)

to a great extent

The immensely energetic Hanumat, the son of the wind god, joined his hands in a word used to begin a letter salutation, holding them above his head.

He addressed Sita in sweet words. 'Your a type of flowering plant to put on attractive clothes eyes are like lotus petals. You are attired made of a soft smooth fabric in a silken garment that is faded. Who are free from spots and stains you? O unblemished one! You are stand- to hold something firmly ing, holding on to a branch of the tree for a feeling of being sad support. Why are tears of sorrow flowing from your eyes? This looks like water that is spreading along the petals of two lotus flowers. O beautiful one! Who are you? Have you been born among the gods, the

asuras, the serpents (a large snake), the gandharvas, the rakshasas, the yakshas or the kinnaras? O one with the beautiful face. Who are you? Have you been born among the Rudras, the Maruts, or the Vasus? O beautiful one! To me, you seem to be a divinity (the state of being a god). Are you Rohini, best among stellar (very good) bodies and best among those who possess all the qualities? Abandoned (to leave and never return) by the moon, have you fallen down from the abode (the place where one lives) of the gods? O dark-eyed one! Are you the fortunate (having good luck) Arund-hati and have you angered your husband, Vasishtha, through some confusion?[160] O extremely slender-waisted one! Are you grieving (to feel sad) because your son, father, brother or husband has left this world and gone to that world?[161] Marks can be discerned (to understand)

on your body and it is my view that you

a woman who rules a country a female from a royal family

must be the queen of a king or a princess.

If it pleases you, tell me what I am asking.

in a manner with strength

Are you the Sita who has been forcibly ab-

ducted by Ravana from Janasthana?'

Vaidehi spoke these words to Hanumat,

shelter from danger

who was still in his refuge on the tree.

'I am the daughter of the great-souled

Janaka of Videha. My name is Sita and I am

able to easily learn or understand

the intelligent Rama's wife. I spent twelve

the place where someone lives

years in Raghava's residence, a place that

can satisfy all the objects of desire. I en-

joyed all human objects of pleasure. In

the thirteenth year, the king and his pre-

a teacher someone related to one in the past

ceptor prepared to instate the descendant

people from one's family

of the Ikshvaku lineage in the kingdom.

When arrangements were being made

a commitment to a purpose

for Raghava's consecration, the queen named Kaikeyee spoke these words to her husband. "From today, I will not consume the daily drink and eat the daily food. If

to make holy

Rama is consecrated, that will be an end to

highest in degree or quality

my life. O supreme among kings! You had gladly given me your word earlier. If that is

to cause to be in a condition

not going to be rendered false, let Raghava

telling the truth

go to the forest." The king was truthful

causing suffering

in speech. Hearing Kaikeyee's cruel and

difficult to deal with

disagreeable words, he was confused. He

something helpful

remembered the boon he had granted to the queen. The aged king was established

to cry

in the dharma of truth. Weeping, he

admired for past achievements

sought the kingdom from his illustrious

oldest

pleasing to look at

eldest son. In his mind, the handsome one thought that his father's words were

a commitment to a purpose

dearer than the consecration. He accepted

those words. He does not receive without

giving. He never speaks anything disagree-

not pleasing

determination in facing danger

able. Rama has truth as his valour and he

does these even at the expense of his life.

admired for past achievements

The immensely illustrious one cast aside

piece of clothing

his immensely expensive upper garment.

to stop having or doing

He mentally gave up the kingdom and

to give the responsibility

entrusted me with his mother. Without

to exist or be present

him, the thought of residing in heaven

to be liked by someone

does not appeal to me. I was quickly ready

to leave for the forest, ahead of him. The

having good luck

immensely fortunate Soumitri, the delight

to make more attractive

of his friends, was ahead of us. Adorning

the outer cover of a tree

himself in the bark of trees, he followed

of greater age

his elder brother. We were firm in our

to make a serious promise

vows and showed a great deal of respect to

one who has power and control

the command of our lord.[162] We had not

to look

seen the forest, severe to behold, earlier.

without limit

But we entered it. The infinitely energetic

to exist or be present

one resided in Dandakaranya and I, his

to take someone by force

wife, was abducted by the rakshasa, the

evil-souled Ravana. He has shown me the

favour of letting me live for two months.

When that period of two months is ex-

to stop having or doing

ceeded, I will give up my life.'

Chapter 5(32)

Hearing her words, Hanumat, the leader of the apes, transited from one kind of sorrow to another kind of sorrow. Comforting her, he replied, 'O queen! I am Rama's messenger and have come to you with his message. O Vaidehi! Rama is well and has asked about your welfare. He knows about the *brahmastra* weapon.[163] He is supreme among those who know the learning of the Vedas. O queen! He is Rama, Dasharatha's son, and he has asked about your welfare. The immensely energetic Lakshmana is loved by him and follows his master. He

to cause to feel extreme pain
to meet a new arrival
is tormented by grief and greets you, with
to bend to greet or show respect
his head bowed down.'
a woman who rules a country
The queen heard about the welfare of
a large wild cat
those two lions among men. Delight and
to spread through all parts of
a leg or arm
joy pervaded through all her limbs and she
having good luck
told Hanumat, 'This is a fortunate account
phrase expressing a wise idea
and seems to me like a common aphorism.
"Even if it is one hundred years, as long as
a man is alive, joy comes to him."' Meeting
showing love
each other, they were greatly affectionate
towards each other. They confidently
to talk
started to converse with each other. Sita
very sad
was miserable with grief. Hearing her
a type of animal
words, Hanumat, the leader of the apes,
attempted to approach her. But as soon as
Hanumat sought to inch closer to her, Sita
suspected that he might be Ravana. 'Alas!

a feeling of regret
Shame. Shame on what I have done. Why have I told him this? Having assumed a different form, it is Ravana who has come
to cause pain to a deep sadness
to me.' Afflicted by grief, she let go of the branch of the ashoka tree. The one with
free from spots and stains
the unblemished limbs sat down on the ground. The mighty-armed one spoke to Janaka's daughter. However, scared and
extremely afraid
terrified, she did not look at him again.

Sita, with a face like the moon, saw
to honor God
that he was worshipping her. With a long
to make a long loud breath a type of animal
sigh, she addressed the ape in a sweet tone. 'O one who uses maya! Even if you
to make one fully involved
are Ravana himself and have immersed yourself in maya, you have again given
to cause to feel extreme pain
rise to torment in me. This is not right.
to give up completely
You are indeed the Ravana who abandoned

his own form and assumed the form of a

one who survives by asking

mendicant. I have seen that in Janasthana.

someone who wanders in life

O roamer in the night! O one who can

very sad

assume any form at will! I am miserable

very thin

and emaciated because of fasting. You

to cause to feel extreme pain

are again giving rise to torment in me.

This is not right. If you have indeed come

one who delivers a message

here as Rama's messenger, may you be

having good luck

a type of animal

fortunate. O best among the apes! I love

accounts about Rama and I am asking you

about them. O ape! Tell me about Rama's

friendly and pleasant

qualities. I love them. O amiable one! Steel

to gradually destroy

my mind, just as water erodes the bank

to take someone by force

of a river. I was abducted a long time ago.

O resident of the forest! Sleeping happily,

I am seeing this dream where Raghava

has sent someone. Even if I see the brave

Raghava and Lakshmana in a dream now,

I will not suffer. But even the dream is

criticize strongly in public

censuring me. I do not think that I have

a type of animal

seen this ape in my dream, because pros-

not able to do something

perity is incapable of arising from that.[164]

the middle area or part

I am now in the midst of prosperity. How

have my senses been confused in this

way? Is this because of the movement of

wrong enough to be strange

the wind?[165] Has this perverse condition

something seen but not real

arisen from madness? Is this a mirage?

Perhaps I am mad and confused and this

to find out

is a sign of madness. I must ascertain the

nature of my own self and about this resi-

dent of the forest.' Thus, in many kinds of

to discuss different opinions

ways, Sita debated the pros and the cons.

Since rakshasas can assume any form at

will, she then thought that this must be

one who has power and control
the lord of the rakshasas. Having decided this, the slender-waisted Sita, Janaka's daughter, did not reply to the ape.

a type of animal

Hanumat, the son of the wind god, understood what Sita was thinking. He spoke words that were pleasant to the ear and delighted her. 'He is as energetic as the sun. Like the moon, he is loved by the world. Like the god Vaishravana, he is the king of all the worlds. He is full of valour, like the immensely illustrious Vishnu.

having or showing a lot of energy

determination in facing danger

admired for past achievements

He is truthful and pleasant in speech, like the god Vachaspati.[166] He is handsome, extremely fortunate and beautiful, like the embodied form of Kandarpa. He is angry and strikes at the right place. He is the best maharatha in the world. The world rests

telling the truth

pleasing to look at

happening because of good luck

to represent

on the arms of the great-souled one. The

a wild animal

form of a deer drew Raghava away from

a place where one lives alone

to take someone by force

the hermitage and you were abducted

from that deserted spot. You will witness

a result

the consequences of that. Before a long

having courage

to kill

period of time, the valiant one will slay

Ravana in a battle. He will angrily release

to shine brightly

arrows that blaze like the fire. I am a mes-

one who delivers a message

senger sent by him and I have come here

before you. Because he has been separated

to cause pain to a deep sadness

from you, he is afflicted by grief and has

to a great extent

asked about your welfare. The immensely

having or showing a lot of energy

energetic Lakshmana is one who extends

Sumitra's delight. The mighty-armed

to meet a new arrival

one has greeted you and has asked about

a type of animal

your welfare. O queen! The ape named

Sugriva is Rama's friend. He is the king of

in the first position
a type of animal
the foremost among the apes and he has
a government program to help poor
asked about your welfare. Rama, Sugriva
and Lakshmana always remember you. O
Vaidehi! Despite being under the control
a lucky state
of the rakshasis, it is good fortune that
you are still alive. You will soon see Rama,
without limit
maharatha Lakshmana and the infinitely
in or into the middle of
energetic Sugriva, amidst crores of apes.
I am Sugriva's adviser and I am an ape
named Hanumat. Leaping across the great
ocean, I entered the city to come here to
a woman who rules a country
see you. O queen! I am not the one you
to leave and never return
a feeling of doubt
take me to be.[167] Abandon your suspicion.
Trust my words.'

Chapter 5(33)

Vaidehi heard that account of Rama from the bull among the apes. She replied in words that were gentle and sweet. ‘How did you come into contact with Rama? How did you get to know Lakshmana? How did this meeting between apes and men take place? O ape! What are the signs on Rama and Lakshmana? If you again tell me these, I will not be immersed in sorrow. Where was he? What is Rama’s form like? How were his thighs? How were his arms? Tell me about Lakshmana.’

Hanumat, the son of the wind god, was addressed by Vaidehi in this way. At this, he started to recount (to tell one about) the truth about Rama. 'O Vaidehi! O lotus-eyed one! You know this. But it is good fortune (a lucky state) that you are asking me about your husband's appearance and that of Lakshmana. O large-eyed one! I will tell you about the marks and signs Rama and Lakshmana possess. Listen. Rama's eyes are like the petals (the colorful part of a flower) of a lotus (a type of flowering plant). All creatures find him to be pleasant. O Janaka's daughter! He was born with beauty and accomplishments (an achievement). He is like the sun in energy, like the earth in forgiveness (the act of forgiving), like Brihaspati in his intelligence and like Vasava in his fame (state of being well known). He protects the world of the living. He protects his own

people. The scorcher (a very hot day) of enemies protects his own conduct and dharma. O beautiful one! In the world, Rama is the protector (one that keeps from harm) of the four varnas. He is the one who ensures that ordinances (a law made by a city govt) are observed in this world. He is radiant (having an attractive quality). He is worshipped (to honor God). He is exceedingly (extremely) devoted to the vow (a serious promise) of brahmacharya. He does good deeds (something that is done) for the virtuous (morally good). He knows how to implement (an object used to do work) tasks. He knows about royal skills. He is humble (not proud). He is revered (to have great respect for) by the brahmanas. He is learned and possesses good conduct. The scorcher of enemies is modest (not too proud or confident). He knows about the Yajur Veda. He is humble. He knows the rites (a religious act) of the Vedas. He is greatly worshipped. He is knowledgeable (having knowledge) about *dhanurveda*, the Vedas and the

Vedangas. The mighty-armed one pos-

sesses broad shoulders. His neck is like a

a type of sea creature

conch shell and his face is auspicious. His

suggesting future success

a type of bone

collarbone is hidden. His eyes are coppery

with a red brown color

a woman who rules a country

red. O queen! Rama is famous among

people. His voice is like the sound of a

a type of musical instrument

kettledrum. The powerful one's complex-

the natural color of the skin

ion is soothing. His limbs are symmetric

having sides that are same

having parts related in size

and well proportioned. His complexion is

dark. He is firm in three places.[168] He is

long in three places.[169] He is even in three

places.[170] He is tall in three places.[171] He

has three lines.[172] There are three spots

that are depressed.[173] There are four parts

that aren't too long.[174] There are three

to turn around and around

twirls in his hair. He has four lines.[175] He

a former unit of length

has four lines.[176] He is four cubits tall.[177]

having sides that are same
He is symmetric in four parts.[178] There are fourteen parts that are symmetric.[179] He possesses four teeth.[180] He possesses four
particular way of walking
the bone below the eye
kinds of gait.[181] His lips, cheekbones and nose are large. He is smooth in five parts.[182]

He has excellent joints in eight places.[183]
a type of flowering plant
He has ten lotuses.[184] Ten parts are large.[185]
large in size or amount
He is extensive in three ways.[186] He is pure in two ways.[187] Six parts of the body are high. He is fine in nine places.[188] Raghava
to get a thing by effort
having success by making money
obtains three things.[189] He is devoted to the dharma of truth. He is prosperous. He
to gather slowly
to give or provide
accumulates and dispenses favours. He knows about the time and the place. He speaks pleasantly to everyone. His step-
son of one's stepparent
brother, Soumitri, cannot be defeated. He
a feeling of liking someone
is like him in affection, form and qualities.

to go to without a purpose

Those two roamed around the earth,

one who has power and control

searching for your trail. They saw the lord

to remove with force

of the animals,[190] who had been dislodged

of greater age

by his elder brother. He was on the slope of

Rishyamuka, in a region that was full of

to look

many trees. Sugriva, pleasant to behold,

to cause to be very scared

was seated there, terrified of his brother.

We are the ones who serve Sugriva, the

a type of animal

king of the apes who is devoted to the

truth. His elder brother had dislodged him

a country ruled by a king highest in degree or quality

from the kingdom. Those two, supreme

to have and use

among those who wield bows and attired

the outer cover of a tree

in bark, came to the beautiful region in

a male animal

Mount Rishyamuka. The bull among apes

a kind of wild animal

saw the two tigers among men, wielding

bows. His fear confused him and he leapt

the highest point

down from the summit of the mountain.

Stationed on the summit, the Indra among the apes soon sent me to those two. Because of the command of the lord Sugriva, I went to those two tigers among men, who possess beauty and the signs. I joined my hands in salutation and stood there. Ascertaining the nature of the truth, those two were delighted with me. Taking those two tigers among men on my back, I went to that spot.[191] I told the great-souled Sugriva the truth. They spoke to each other and a great affection resulted. Those two lords among men, accomplished in their deeds, and the lord of the apes comforted each other and recounted what had happened earlier. At this, Lakshmana's elder brother assured Sugriva, who had been restrained

very violent
by his brother, Vali, fierce in his energy,

because of a woman. Lakshmana told

a type of animal
Sugriva, the Indra among the apes, about

a feeling of being sad one who entertains
the sorrow that Rama, the performer of

free from spots and stains
unblemished deeds, was suffering from,

event of passing out of sight
because of your disappearance. Hearing

the words that Lakshmana had spoken,

the Indra among the apes sat down. He lost

a warm soft light
his radiance, like the sun when it has been

to understand
grasped by a planet.[192] There were orna-

a small fancy object to make more attractive
ments that had adorned your body. When

to take someone by force
you were being abducted by the rakshasa,

the mass of ornaments had fallen down on

the ground. The leaders of the apes

in a happy manner
brought all those to Rama. Cheerfully, they

showed him these. But they had no idea

to cause a ringing sound
about your route. I gave Rama the jingling

ornaments that I had collected and he lost his consciousness. He was like a god. He displayed those ornaments on his lap and lamented like a god. He looked at them and wept repeatedly. They ignited a fire of grief in Dasharatha's son. Afflicted by grief, the great-souled one lay down for a long time. Using many kinds of words, with a great deal of difficulty, I made him get up again. With Soumitri, Raghava repeatedly looked at those extremely expensive ornaments and then showed them to Sugriva. O noble one! Because he could not see you, Raghava was tormented. He was incessantly consumed by a fire, like the fire that rages inside a mountain.[193] Because of you, Raghava suffered from lack of sleep, grief

to cause to feel extreme pain
and worries. They tormented the great-
the hot glowing gas of a fire
souled one, like a fire to a house in flames.
a feeling of being sad
Because of the sorrow at not being able to
to shake slightly
see you, Raghava trembled. It was like a
a large amount of something
large pile of boulders trembling because of
shaking of the earth's surface
a huge earthquake. O daughter of a king!
to go to without a purpose
Though he roamed around in extremely
a small group of treesa place where water falls down
beautiful groves, rivers and waterfalls,

because he could not see you, he found no

pleasure in these. O Janaka's daughter!
a kind of wild animal
Raghava, tiger among men, will soon kill

Ravana, with his friends and relatives, and

get you back. Rama and Sugriva contracted

an agreement with each other, about the
an act of murder
slaying of Vali and about searching you

out. The spirited Rama killed Vali in an
group that has gathered
encounter. In an assembly of all the bears

a type of animal one who has power and control

and the apes, he made Sugriva their lord. O

a woman who rules a country

queen! The unity between Rama and

Sugriva was generated in this way. Know

me as Hanumat and I have come here as

one who delivers a message a world ruled by God

their messenger. When he got his kingdom

to order someone to come

back, Sugriva summoned the great apes.

the benefit of one to send

For your sake, he despatched those ex-

tremely strong ones in the ten directions.

They were commanded by Sugriva, the

having or showing a lot of energy

extremely energetic Indra among the apes.

to look or be like

Resembling the king of the mountains,

they left towards different parts of the

having success by making money

earth. The prosperous and extremely

strong Angada is Vali's son. Surrounded by

a kind of wild animal

one-third of the forces, this tiger among

apes left. We lost our way in Vindhya,

highest in degree or quality

supreme among mountains. We were

a deep sadness
overcome by great grief and many days
to mark show or represent (something)
and nights passed. The designated time
passed and we lost all hope of accomplish-
to cause to be very scared
ing our task. Terrified of the king of the
a type of animal
to stop having or doing
apes, we were ready to give up our lives. O
a woman who rules a country
impossible to pass through
queen! We searched forests, impenetrable
having many mountains
areas in the mountains and mountainous
a place where water falls down
waterfalls. But we could not find you and
were ready to give up our lives. O Vaidehi!
to make one fully involved
We were immersed in a severe ocean of
to express sadness
grief and lamented with Angada about
your loss, Vali's death, our engaging in
a kind of water animal
praya and Jatayu's death. We had not been
able to follow the command of our master.
We had lost hope and were about to die. As
if to accomplish the task, a large and
having courage
valiant bird arrived there. This was the

a deep sadness
overcome by great grief and many days
to mark show or represent (something)
and nights passed. The designated time
passed and we lost all hope of accomplish-
to cause to be very scared
ing our task. Terrified of the king of the
a type of animal
to stop having or doing
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a woman who rules a country
impossible to pass through
queen! We searched forests, impenetrable
having many mountains
areas in the mountains and mountainous
a place where water falls down
waterfalls. But we could not find you and
were ready to give up our lives. O Vaidehi!
to make one fully involved
We were immersed in a severe ocean of
to express sadness
grief and lamented with Angada about
your loss, Vali's death, our engaging in
a kind of water animal
praya and Jatayu's death. We had not been
able to follow the command of our master.
We had lost hope and were about to die. As
if to accomplish the task, a large and
having courage
valiant bird arrived there. This was the

brother of the king of the eagles.[194] His name was Sampati and he was a king of the eagles. Hearing about his brother's death, he angrily spoke these words. "Why has my younger brother been killed? Who has destroyed him? O supreme among the apes! I wish to hear this from you." Angada told him the exact truth about the great destruction in Janasthana, wrought by the rakshasa who was terrible in form. Hearing about Jatayu's death, Aruna's son was saddened. O beautiful one! He informed us about your residing in Ravana's abode. We heard Sampati's words, which enhanced our delight. With Angada at the forefront, all of us left that spot. The bulls among the apes were content and happy. They were

wanting to do something
anxious to see you. When the army of the
a type of animal
apes saw the ocean, they were depressed.
to make a thing go away or end
However, I dispelled their terrible fear and
leapt across the one hundred yojanas. I
entered Lanka, filled with rakshasas, in the
night. I saw Ravana, and you suffering
free from spots and stains
from grief. O unblemished one! I have told
you everything, just as it occurred. O
one who delivers a message
queen! I am the messenger of Dasharatha's
son. Speak to me. Rama made the effort
because of you and I have come here be-
cause of you. O queen! Know me to be the
son of the wind god, Sugriva's adviser.
being highest in rank
Kakutstha, supreme among those who
to hold so one is ready to use
wield all kinds of weapons, is well. Laksh-
mana, who possesses all the excellent
signs, is engaged in serving his senior. O

a woman who rules a country
queen! I am engaged in ensuring the wel-
having courage
fare of your valiant husband. Following
Sugriva's words, I am the only one who has
come here. I have come without any help. I
to go to without a purpose
can roam around, assuming any form at
will. Desiring to search out your trail, I
have crossed over the southern direction. I
to make a thing go away or end
a type of animal
will dispel the grief of the army of the apes.
extreme physical pain
I will remove their torment. I will tell them
a lucky state
that, through good fortune, I have been
able to meet you. O queen! It is through
good fortune that my leaping across the
having no result
ocean has not been futile. It is through
good fortune that I have come here. Catch-
state of being well known
ing sight of you will bring me fame. The
to a great extent
immensely valorous Raghava will soon kill
one who has power and control
Ravana, the lord of the rakshasas, with his

friends and relatives, and get you back. O Vaidehi! There is an excellent mountain named Kouraja.[195] (a type of animal) From there, the ape Kesari went to Gokarna. My father, the great ape, was commanded by the gods and the rishis. At the sacred (deserving religious praise) tirtha that was near the lord (one who has power and control) of the rivers, he killed Shambasadana.[196] O Maithilee! Hence, I was born in the ape's field, through the wind god. Because of my own deeds (something that is done), I am famous in the worlds as Hanumat. O Vaidehi! So that you trust me, I have recounted your husband's qualities.'

Sita was afflicted (to cause pain to) because of her grief (a deep sadness). However, because of the indications he had given, she trusted him and accepted him as a messenger (one who delivers a message). Janakee obtained (to get a thing by effort)

great joy and delight. From her eyes, with

a hair on the skin of the eye

those curved eyelashes, tears of joy started

to flow. Her face was beautiful and her

with a red brown color

large eyes were coppery red and white.

having an attractive quality

The large-eyed one became as radiant

one who has power and control

as the lord of the stars, when it is freed

easy to see or notice

from Rahu. She thought it obvious that

a type of animal

Hanumat was an ape and nothing else.

After this, Hanumat spoke to the one who

to look

was beautiful to behold. 'Urged by the

in the first position

maharshis, the foremost among the apes

killed the asura Shambasadana in a battle.

O Maithilee! I have been born from Vayu

and in my power, I am the equal of that

ape.'[197]

Chapter 5(34)

To inspire confidence in Sita, the im-

to a great extent

mensely energetic Hanumat, the son of

the wind god, again spoke these words of

the state of being sure

assurance. ‘O immensely fortunate one!

having good luck

a type of animal

able to easily learn or understand

I am an ape who is the intelligent Rama’s

one who delivers a message

messenger. O queen! Look at this ring. It

bears the mark of Rama’s name. O fortu-

a deep sadness

nate one! Because of this, your grief should

to become less

be diminished. Take it and look at it. It

a small fancy object

used to be an ornament on your husband’s

hand. O Janakee! I got it from your hus-

band. You should be delighted.’

Her face was beautiful. Her large eyes

with a red brown color

were coppery red and white. She was filled

one who has power and control

with great joy, like the lord of the stars

when freed from Rahu. The young one was

delighted at news of her husband and also

to move away due to fear

felt shy. Content at news about her be-

very much loved

loved, she praised the great ape. ‘O

a type of animal having courage

supreme ape. You are valiant. You are

capable. You are wise. Single-handedly,

to go through something

you have penetrated this spot, full of

rakshasas. The ocean extends for one

the place where one lives

hundred yojanas and is the abode of ma-

deserving approval

karas. Using your praiseworthy valour,

a small pool on the ground

you have crossed it, as if it was a puddle.[198]

a male animal

O bull among the apes! I do not think that

you are an ordinary ape. You have no fear

and respect for Ravana. O best among the

a type of animal
apes! If you have been sent by Rama, who knows about his soul, you are worthy of impossible to defeat
being addressed by me. The invincible Rama sent you without testing you, in particular, to me. He did not know about determination in facing danger
your valour. It is good fortune that the very successful
accomplished Rama has dharma in his soul and is devoted to dharma, just as the to a great extent
immensely energetic Lakshmana, the extender of Sumitra's delight, is. If Kakut- to give life or energy
stha is well, why is he not igniting his great a strong feeling of anger
rage, like the fire that arises at the end of a thing that wraps around
yuga, and burning up the girdle of the ocean? Those two are capable of restrain- to keep under control
ing even the gods. But I think I must suffer extreme suffering an event causing harm
this misery and calamity. Is Rama not to worry or upset one to cause to feel extreme pain
distressed? Is he not tormented? Is

Purushottama engaged in the task that must be undertaken next? Is he miserable (very sad) and scared? Is the task confusing him? Is the son of the king engaged in the tasks that a man must undertake? Is he resorting to the two or three modes?[199] Has the scorcher (a very hot day) of enemies won over well-wishers and friends? Has he obtained (to get a thing by effort) friends and have friends approached him? Does he have good friends? Do the friends show him respect? Does the son of the king hope for the favours of the gods? Will he obtain manliness (having typical male features) and good fortune (a lucky state)? With me away, I hope Raghava has not lost his affection (a feeling of liking someone) for me. O ape (a type of animal)! Will he free me from this hardship (something that causes pain suffering or loss)? He always deserves happiness. He does not deserve unhappiness (emotion of not feeling glad)-

ness. Having faced this great misery, I

extreme suffering

hope that Rama is not despondent. How

very sad and without hope

are Kousalya and Sumitra? Have you heard

anything about whether Bharata is well?

Raghava deserves respect. Is he grieving

to feel sad

because of me? Is Rama distracted because

to take away one's attention

of something else? Will he save me? Bhar-

ata is devoted to his brother. For my sake,

the benefit of one

will he send a terrible *akshouhini*,[200] pro-

tected by standards and ministers? For my

sake, will the handsome Sugriva, the lord

pleasing to look at

of the apes, give him brave apes who use

a type of animal

feeling no fear

teeth and nails as weapons? Will the brave

a thin sharp metal piece

Lakshmana who knows about weapons,

the extender of Sumitra's delight, use his

net of arrows to devastate the rakshasas?

to cause extreme pain

In a short while, will I see Ravana and his

well-wishers destroyed in a battle by

Rama, using his terrible weapons? His face

the natural color of the skin

has the complexion of gold. His face is as

having a pleasant smell

fragrant as a lotus. Without me, has it

to become completely dry feeling sad

dried up and become sorrowful and miser-

very sad

able, like a lotus bereft of water and

to burn the surface of to stop having or doing

scorched by the sun? He gave up his king-

a country ruled by a king a feeling of strong love

dom because of his devotion to dharma

and took me to the forest on foot. He was

upset

not distressed, nor scared. He did not

to feel sad

grieve. Does he still bear that kind of

mental strength to face danger a feeling of liking someone

fortitude in his heart? In his affection, he

to make a thing not the same

does not differentiate between his mother,

his father, or anyone else. I am as equal as

one who delivers a message

anyone else. O messenger! I wish to remain

to cause to want to do a thing

alive only as long as I am inclined to hear

very much loved

about my beloved.' The queen spoke these

words, full of deep meaning and full of

sweet meaning, to the Indra among the

a type of animal

apes. The beautiful one ceased, wishing to

to stop doing

hear those beautiful words, full of Rama,

again.

Hearing Sita's words, the son of the wind

determination in facing danger

god, terrible in valour, joined his hands in

a word used to begin a letter

salutation above his head. He again spoke

these words in reply. 'O lotus-eyed one!

Rama does not know that you are here.

moving very fast

Hearing my words, Raghava will swiftly

arrive here. He will bring a large army con-

sisting of large numbers of apes and bears.

to surprise someone to disturb or excite

He will stupefy and agitate Varuna's abode

a large amount of something

with his torrent of arrows. Kakutstha will

to cause to become calm

pacify the rakshasas in the city of Lanka.

a female god

If the goddess of death is stationed in his

path, with gods and asuras, Rama will kill them too. Because he cannot see you, the noble one is overcome by sorrow. Like an elephant afflicted by a lion, Rama cannot find any peace. O queen! I swear to you on the mountains Dardara,[201] Malaya, Vindhya, Meru, Mandara and roots and fruits. You will see Rama's handsome face, with excellent eyes, lips like the bimba fruit and with beautiful earrings, like the full moon when it rises. O Vaidehi! You will soon see Rama seated on the top of Mount Prasravana, like Shatakratu in the vault of heaven. Raghava does not consume any flesh. He does not partake of any liquor. He does not eat the well-prepared forest fare every day, but only on every fifth day. His

to make one fully involved

inner soul is completely immersed in you.

Therefore, Raghava does not drive away

small flying and biting insect

a category for certain animals

the gnats, mosquitoes, insects and reptiles

from his body. Rama is always thinking.

a feeling of being sad

Rama is always overcome by sorrow. He

is overcome by desire for you and does

not think of anyone else. In general, Rama

does not sleep. Even if that excellent man

sleeps, he speaks the sweet words, “This

to wake up

is Sita”, and awakens. If he sees a fruit or

a flower or anything else that pleases the

to make a long loud breath

mind of a woman, he sighs several times

very much loved

and addresses you, “Alas, beloved!” O

to cause to feel extreme pain

queen! He is ever tormented. He addresses

you, “O, Sita!” The great-souled son of

a serious promise

the king is firm in his vows. He is making

efforts to get you back.’

to feel sad

She was grieving just as much as Rama was grieving. On hearing this account of

to make a thing go away or end

Rama, her sorrow was dispelled. Videha's daughter was like the moon on a night at the beginning of autumn, when the clouds have gone away.

Chapter 5(35)

Sita, with a face like the full moon, heard his words. She spoke these words, which were full of dharma and artha, to Hanumat. ‘O ape! Rama’s mind is not on anyone else and he is overcome by sorrow—the words uttered by you are like amrita mixed with poison. Death[202] seems to tie up a man with a noose and drag him towards prosperity or extremely pervasive and extremely terrible adversity. O supreme among apes! Indeed, living creatures cannot resist destiny. Look at Soumitri, Rama and me being confused

a type of animal
a feeling of being sad
to say
a thing that causes one to die
a loop at the end of a rope
the state of being successful
spreading throughout
a difficult situation
highest in degree or quality
what happens in the future

a difficult situation
by this adversity. How will Raghava reach
a deep sadness
the other shore of this ocean of grief? He
to tire out completely
is like an exhausted person swimming
in the ocean when the boat has been des-
troyed. Having destroyed the rakshasas,
to kill
to remove completely
slain Ravana and uprooted Lanka, when
will my husband see me? He should be
told to hurry, before this year is over. I will
only remain alive till the end of this year.
a type of animal
the number 10 in a series
O ape! This is the tenth month of the year
and two months remain. That is the time
causing suffering
to set aside for a purpose
the cruel Ravana has earmarked for me.

Even when his brother, Vibhishana, has
to ask in a serious way
to treat in a mean way
entreated with him not to oppress me, his
to cause to want to do a thing
mind is not inclined to do so. The idea of
to be liked by someone
returning me does not appeal to Ravana.
state of forcing to submit
Ravana has come under the subjugation

what happens in the future
of destiny and death stands in his path.

a type of animal the oldest of a group
O ape! Vibhishana's eldest daughter is a

girl who is not married
maiden named Anala. Her mother sent her

to me and she is the one who herself told

able to easily learn or understand
me about this. There is an intelligent bull

among the rakshasas named Avindhya.

He is patient, good in conduct, aged and

to have great respect for the benefit of one
extremely revered by Ravana. For the sake

of being saved from Rama, he also told the

rakshasa this. But the evil-souled one did

producing good results
not listen to his beneficial words.[203] O best

among the apes! I hope that my husband

will soon get me back. After all, my inner

soul is pure and he possesses many qual-

having typical male features
ities. O ape! Enterprise, manliness, spirit,

determination in facing danger
non-violence, gratitude, valour and power

exist in Raghava. Without his brother,

a large number of
he slew fourteen thousand rakshasas in

Janasthana. Which enemy will not be

to cause to be very scared not able to do something
terrified of him? Hardship is incapable of

a male animal
disturbing that bull among men. I know

about him, just as Puloma's daughter[204]

a type of animal
knows about Shakra. O ape! The brave

a long pointed weapon a visible line of light
Rama's net of arrows is like the rays of the

sun. The rakshasa's enemies are like water

and will be dried up, just as the water is

to cause pain to a deep sadness to talk
dried up.' Afflicted by grief, she conversed

about Rama in this fashion. Her face was

full of tears.

The ape Hanumat told her, 'Hearing

moving very fast
my words, Raghava will swiftly arrive

here. He will bring a large army with him,

full of large numbers of apes and bears.

free from spots and stains
O unblemished one! Alternatively, I can

free you from the rakshasas right now and from the misery here. Climb on to my back. With you on my back, I will cross the ocean. I even bear the strength to carry Lanka, with Ravana. O Maithilee! I will establish you on Prasravana now, with Raghava, like oblations offered to Shakra through the fire. O Vaidehi! With Laksh-mana, you will see Raghava today, while he is engaged in his task, like Vishnu for the death of the daityas. The immensely strong one is in his hermitage. On seeing you, he will be energized. He will be like Purandara seated on the head of the king of the elephants.[205] O queen! O beautiful one! Do not hesitate. Ascend my back. Like Rohini with the moon, wish to be united

extreme suffering
act of giving money to church
to a great extent
a place where one lives alone
to give excitement to
a woman who rules a country
to stop briefly
to go up

with Rama. Ascend (to go up) my back and swim across the sky that is like the great ocean, conversing (to talk) with the wonderfully rayed moon and the sun. O beautiful one! When I take you away from here, none of the residents of Lanka possesses the strength to follow in my path. There is no doubt that I will leave just as I came here, leaping through the sky. O Vaidehi! Behold (to look) my enterprise (a difficult activity).'

Maithilee heard the extraordinary words spoken by the best among the apes. She was astonished (feeling great surprise) and all her limbs (a leg or arm) were filled with delight. She told Hanumat, 'O Hanumat! How can you wish to carry me over such a long distance? O leader of the apes! I think this is nothing more than the

a type of animal
nature of an ape. You possess a small body.
a male animal
O bull among the apes! Yet, you wish to take me away from here, to the presence of my husband, who is an Indra among men.'

Hearing Sita's words, Hanumat, the
pleasing to look at
handsome son of the wind god, thought
a mean act or statement
that this was a new kind of insult directed towards him. 'This dark-eyed one does not know about my spirit and my power. Therefore, let Vaidehi see that I can assume any form at will.' Hanumat,
highest in degree or quality
supreme among apes, thought this. The
one that ruins something
destroyer of enemies showed Vaidehi his
able to easily learn or understand
own form. The intelligent bull among the
to gradually cause one to have
apes leapt down from the tree. To instil confidence in Sita, he started to increase his size. He became as large as Mount

Mandara and blazed (to burn brightly) like the lord who was the fire god. The bull (a male animal) among the apes (a type of animal) stood in front of Sita. The extremely strong ape was like a mountain and his face was coppery (with a red brown color) red. His terrible teeth and nails (hard covering at a finger's end) were like the vajra. He told Vaidehi, 'I possess the strength to carry Lanka from here, with its mountains, forest regions, palaces, turrets (a small tower on a building), gates and its lord.[206] O queen (a woman who rules a country)! That being the case, remove all hesitation (uncertain in speech or action) from your mind. O Vaidehi! Dispel (to make a thing go away or end) all the grief in Raghava, together with Lakshmana.'

Seeing him, standing like a mountain, Janaka's daughter, with large eyes like lotus (a type of flowering plant) petals, replied to the son of the wind god, 'O great ape! I know about your spirit

and your strength. Your extraordinary

speed is like Vayu and your energy is like

a male animal — a type of animal

Agni. O bull among the apes! How can any

ordinary person come to this place, reach-

very great in size or amount

ing the other shore of the immeasurable

ocean? I know that you possess the

strength to go and carry me too. We must

certainly turn our minds to the best means

of quickly achieving success in the object-

ive. O best among the apes! But it is not

having good qualities

desirable that I should go with you. Your

great speed is like Vayu's speed and that

to surprise and confuse

speed may confound me. I will be in the

happening gradually over time

sky, progressively crossing over the ocean.

As you proceed, because of fear and the

force, I will fall down from your back. I will

a large sea animal

fall down in the ocean, full of whales,

a type of large animal

to make unable to do

crocodiles and fish. I will be disabled by my fear and will quickly become excellent food for them. O destroyer of enemies!

one that ruins something

There is no doubt that it is not possible for me to go with you. I am doubtful because you will also have my burden to bear. The rakshasas, terrible in their valour, will see that I am being carried away. The evil-souled Ravana will command them to follow. Those brave ones will surround you, with spears and clubs in their hands.

not sure about something

determination in facing danger

feeling no fear

a weapon with a sharp tip

O brave one! Because of me being a burden, you will face a danger. You are without a weapon and many rakshasas with weapons will attack you from the sky. With me to protect, how will you possess the strength to engage with them? You will

have to fight with the rakshasas, who are causing suffering cruel in their deeds. O highest in degree or quality supreme among apes! to cause pain to Afflicted by fear, I will fall down from your back. The rakshasas are terrible and possess great strength. O excellent ape!

How will you counter them? They may a great or important victory triumph over you. If you ignore me and fight, I may fall down. When I fall down, evil the wicked rakshasas will to take quickly seize me and take me away. They may take me away from your hands and even kill me. In any battle, victory and defeat are seen to be criticize strongly in public uncertain. Censured by the rakshasas, I an event causing harm may face a calamity. O best among the apes! All your efforts will then be to cause to be in a condition rendered having no result futile. If you wish, you are sufficient to kill all the rakshasas. However, if you kill the

state of being well known
rakshasas, Raghava's fame will be dimin-
to become less
ished. Alternatively, the rakshasas may
to take quickly
a type of animal
seize and hide me in a place that the apes
and Raghava do not know about. Then
every effort that you have made on my
having no result
account will be futile. That is the reason
a good quality
there is great merit in Rama coming here
with you. O mighty-armed one! The great-
souled Raghava, his brother, you and the
people from one's family
lineage of your own king are dependent on
my remaining alive. If those two[207] lose
to cause to feel extreme pain
hope and are tormented by grief, all the
to stop having or doing
bears and apes will give up their lives. O
highest in degree or quality
ape! O supreme among apes! Since my
a feeling of strong love
highest in degree
devotion to my husband is of utmost
importance, I cannot touch another per-
to go up
son's body and ascend your back. I do not

wish to. I did have to touch Ravana's body,

but that was because he used force against

not protected people
unable to act normally
me. I was helpless and disabled, without a

one that keeps from harm
protector. What could I have done? It is

suited for a purpose
appropriate that Rama kills Dashagriva,

with the rakshasas, and takes me away

from here. I have seen and heard about the

determination in facing danger
great-souled one's valour. He can crush in

battles. The gods, the gandharvas, the

a large snake
serpents, the rakshasas—no one is Rama's

equal in a battle. The extremely strong one

a weapon used for shooting
is like Vasava in valour. On witnessing the

work of his wonderful bow, who will be

able to stand before Raghava, with Laksh-

to shine brightly
mana? He blazes like the fire, when that

fire is fanned by the wind. With Laksh-

one that ruins something
mana, Raghava is a destroyer in a battle.

very angry

He is like a maddened dishagaja. Aided in a

a type of animal

battle by the best among the apes, he will

be like the sun at the end of a yuga, with

a long pointed weapon a visible line of light

his arrows like its rays. O best among the

apes! Quickly bring my husband here, with

Lakshmana and the other leaders. I have

to feel sad

suffered from grieving about Rama for a

in the first position

long time. O foremost among the apes! Act

so that you can give me delight.'

Chapter 5(36)

The tiger among apes was delighted at hearing these words from Sita. The one who was eloquent in the use of words replied, 'O queen! O one who is auspicious to behold! The words that you have spoken are worthy of you. This is in conformity with the nature of virtuous women who are humble. The large ocean extends for one hundred yojanas. It is not appropriate for a woman to ascend my back and cross it. O humble one! O Janakee! You have spoken about a second reason—no one other than Rama should touch you. O

a woman who rules a country
queen! This is worthy of the great-souled

one's wife. O queen! Other than you, who

to say
else is capable of uttering such words? O

queen! I will tell Kakutstha everything

in a correct way
accurately, all that you have said in my

presence. O queen! I said what I did be-

cause of many reasons. I wished to ensure

pleasure to Rama. My mind was full of

a feeling of liking someone
affection towards him. Lanka is difficult to

to go through something
penetrate and the great ocean is extremely

difficult to cross. I possess the strength.

That is the reason I mentioned it. I wish to

take you right now, because of my friend-

ship for Raghu. I am filled with affection

a feeling of strong love
and devotion for my senior. There was

no other reason for my mentioning it. O

free from spots and stains
unblemished one! If you are not interested

in going with me, give me a sign that Raghava can recognize.' Hanumat spoke to her in this way.

Sita, who was like the daughter of a god, gently spoke the following words, with the syllables punctuated (to occur many times) by tears. 'As the best sign, tell my beloved (very much loved) the following. "There is a spot at the foot of Mount Chitrakuta, towards the north-east. Ascetics reside (to exist or be present) in hermitages (a place where one lives alone) there. There is plenty of roots, fruits and water. Mandakinee is not very far from that sacred hermitage. The clumps (a small mass of something) of groves there are full of many kinds of fragrant (having a pleasant smell) flowers. While we were strolling (to walk slowly), we became wet and I lay down on your lap (area between the hip and the knee). After some time, Bharata's elder (of greater age) brother lay down on my lap.[208] A crow (a black bird)

to hit in a sharp way

desired flesh and pecked me with its beak.

to keep under control

At this, I picked up a stone and restrained

a black bird

the crow. But the crow hid itself and con-

tinued to peck at me. The crow did not

to stop oneself from doing

to get a thing by effort

refrain from its desire to obtain flesh.

piece of clothing

When I was angry at the bird, my garment

to remove with force

to make tight or tighter

was dislodged and I sought to tighten the

string. You saw me in that state. You

laughed at me and I was both angry and

ashamed. Suffering from the crow that

shelter from danger

was seeking food, I sought refuge with

to tire out completely

you. Exhausted, I sat down and again

to hold firmly

clung to you. I was both angry and happy

and was comforted by you. My face and

eyes were full of tears and you gently

very angry

wiped them away. O lord! Enraged by the

to make a long loud breath

crow, I was then seen by you. Sighing like a

full of hate or anger
virulent serpent, he spoke these words.[209]

part of the leg above the knee the long nose of an elephant
‘O one with thighs like an elephant’s trunk!

to go through with force
Who has pierced you between the breasts?

Who has shown this anger towards a five-

hooded serpent and played in this way?’ He

a black bird
looked around and saw the crow. Its sharp

sharp claw on a bird's feet
talons bore traces of blood and it was

stationed there, facing my direction. ‘Is

highest in degree or quality
this crow, supreme among birds, Shakra’s

to go to without a purpose
son? It is roaming around on earth and

seems to possess a speed like that of the

wind.’ After this, the mighty-armed one’s

to turn quickly and suddenly a strong feeling of anger
eyes whirled around in rage. The supreme

able to easily learn or understand
among intelligent ones made up his mind

causing suffering a single piece of grass
about the cruel crow. He picked up a blade

to mention
of grass and invoked it with brahmastra. It

to shine brightly
blazed like the fire of destruction and he

to throw with force
a flat sharp cutting edge
hurled the flaming blade in the bird's
to burn brightly
direction. He hurled the blazing blade of
a black bird
grass towards the crow. Followed by it, the
crow adopted many different modes of
to go to without a purpose
flight. Wishing to save itself, it roamed
to leave and never return
around all the worlds. It was abandoned by
its father[210] and by all the gods and the
maharshis. Having circled the worlds, it
shelter from danger
came and sought refuge with you. It fell
down on the ground and sought refuge
with the one who grants refuge. Though it
deserved to be killed, Kakutstha protected
a desire to help others
it because of his compassion. Having not
been able to find peace anywhere in the
worlds, it had come to you as refuge. It had
to worry or upset one
returned, tired and distressed. He told it, 'It
is impossible for brahmastra to fail. What

should be done?' It replied, 'Let it destroy

to bend to greet or show respect

my right eye.' It bowed down before Rama

and King Dasharatha. Having been re-

leased by the brave one, it returned to its

the place where one lives

own abode. O lord of the earth! For my

the benefit of one

sake, you released a brahmastra at a crow.

a black bird

excusing a person

How can you pardon someone who has

to take someone by force

abducted me? O bull among men! There-

a desire to help others

fore, out of compassion towards me,

undertake great efforts. I have heard that

highest in degree or quality

non-violence is supreme dharma. I also

determination in facing danger

know about your great valour, great enter-

a difficult activity

prise and great strength. You cannot be

to disturb or excite

agitated. You are like the deep ocean that

cannot be crossed to the other shore. You

one who has power and control

are like Vasava and are the lord of the

earth, right up to the ocean. You are su-

preme among those who know about weapons. You are spirited and strong. O Raghava! What is the reason that you are not releasing your weapons towards the rakshasas? The serpents, the gandharvas, the asuras and large numbers of Maruts are incapable of withstanding Rama's force in a battle. If the valiant one has any respect for me, why does he not use his sharp arrows to destroy the rakshasas and take me away? Why does Lakshmana, the scorcher of enemies, not follow his brother's command? Why does the brave and extremely strong one not save me? Those two tigers among men are like Vayu and Indra in their energy. Even the gods find them to be unassailable. Why are they

a large snake
not able to do something
having courage
a long pointed weapon
a very hot day
a kind of wild animal
not able to doubted

ignoring me? There is no doubt that I have committed a great crime. Though they are capable, those two scorchers (a very hot day) of enemies are ignoring me." For my sake (the benefit of one), bow down your head and greet (to meet a new arrival) the lord of the world.[211] The spirited Kousalya gave birth to this excellent son. Ask about his welfare (a government program to help poor). Ask about the excellent one Sumitra gave birth to, the one who followed Rama. He gave up all the garlands (a ring or rope made of leaves) and jewels, beloved (very much loved) and beautiful women and the great riches (large amounts of money) from the world that are extremely difficult to obtain (to get a thing by effort). He did this to honour and please his father and his mother. Because he was devoted, the one with dharma in his soul gave up supreme (highest in degree or quality) happiness. He followed his brother Kakutstha

and protected him in the forest. The

mighty-armed one has shoulders like a

a large wild cat

lion. He is spirited and is pleasant to be-

to look

hold. His behaviour towards Rama is like

that towards a father and towards me like

that towards a mother. The brave Laksh-

mana did not know that I was being

to take someone by force

abducted. The handsome one serves his

seniors. He is capable and does not speak

male member of a royal family

much. For my father-in-law, this prince

was most loved and the best. I have always

loved Lakshmana more than his brother,

having courage

Rama. The valiant one carries whatever

to force to accept

burden is imposed on him. On seeing him,

Raghava no longer remembers the aged

having impressive qualities

to communicate

and noble one.[212] For my sake, convey

these words to him[213] and ask about his

a government program to help poor
welfare. Lakshmana is loved by Rama. He
not strong in effect
to succeed in doing
is always mild, pure and accomplished.
feeling no fear
Repeatedly, tell my brave lord, Rama, this.
to provide what is needed
"O Dasharatha's son! I will only sustain my
life for a month. If it is more than a month,
I will no longer remain alive. I am stating
this truthfully. You must save me from
to ruin the honor of
Ravana. The evil-acting one has defiled
me. O brave one! Like Koushiki, you must
save me, even from patala."'[214]

suggesting future success
After this, Sita removed the auspicious
relating to God
and divine *chudamani*[215] and tied it up
piece of clothing
in her garment. She gave it to Hanumat,
so that it could be given to Raghava. The
fancy item made of rare stones
brave one received the excellent jewel. His
arm could not pass through it, so he fixed
highest in degree or quality
it to his finger.[216] The supreme among

a type of animal　　fancy item made of rare stones

apes accepted the excellent jewel and

to meet a new arrival

greeted her. He circumambulated Sita,

to bend to greet or show respect

bowed down and stood by her side. At

having been able to see Sita, he was filled

with great delight. Though his body was

still there, his mind went out to Rama. He

accepted that extremely expensive and su-

highest in degree or quality

preme jewel. It was powerful and had been

worn by Janaka's daughter. He was like an

excellent mountain that had been freed

from a storm. With a delighted mind, he

readied himself for his return.

Chapter 5(37)

After having given Hanumat the jewel, Sita told him, 'From this token, Rama will ascertain the truth. Seeing this, the brave Rama will remember three things—me, my mother and King Dasharatha. O supreme among apes! Urge your enterprise again and think about what needs to be done next to accomplish the objective. O supreme among apes! You are worthy of setting about this task. Think about making efforts so that misery comes to an end.'

The son of the wind god, terrible in his valour, pledged to do what she had said. He

to bend to greet or show respect
bowed his head down before Vaidehi and
a woman who rules a country
prepared to leave. The queen got to know
a type of animal
that the ape who was the son of the wind
god was ready to go. With her voice chok-
to make one stop breathing
ing with tears, Maithilee addressed him in
these words. ‘O Hanumat! Ask about the
a government program to help poor
welfare of both Rama and Lakshmana and
about that of all the aged apes, Sugriva and
his advisers. You must think of a means
by which
whereby the mighty-armed Raghava can
a deep sadness
help me to cross this ocean of grief. The
admired for past achievements
to succeed in doing
illustrious Rama must accomplish this
while I am still alive. O Hanumat! Speak
such words to him and you will accom-
plish dharma. On constantly hearing
something that gives hope
the words of encouragement that I have
having typical male features
spoken, the manliness of Dasharatha’s son

to improve

will be enhanced and he will get me back.

Hearing the message and the words that

I have spoken, the brave one will properly

determination in facing danger

resort to his valour and accomplish the

objective.'

Hearing Sita's words, Hanumat, the

son of the wind god, joined his hands in

a word used to begin a letter

salutation above his head. He spoke these

moving very fast

words in reply. 'Kakutstha will swiftly ar-

a type of animal

rive, surrounded by apes and bears. He will

to defeat completely

vanquish the enemies in the battle and

to make a thing go away or end

a human being

dispel your grief. I do not see any mortals,

a being that cannot die

immortals or asuras who are interested

to hit a ball while in the air

in standing before him when he volleys

a long pointed weapon

out his arrows. The sun god, Parjanya and

Vaivasvata Yama are not capable of stand-

ing before him in a battle, especially when

you are the reason. He is worthy of ruling over the entire world, right up to the fron-

a border between two countries

tiers of the ocean. O Janaka's daughter!

the benefit of one

Rama's victory will be for your sake.' His

suited for a purpose

words were spoken well, appropriate and were full of the truth. Hearing them, Janakee showed him a lot of respect and spoke to him. As he was leaving, Sita glanced at him repeatedly.

a feeling of liking someone

Filled with affection towards her husband, she

to ask in a serious way

entreated him in friendly words.

feeling no fear

a very hot day

'O brave one! O scorcher of enemies! If

to live in a particular place

you so think, reside here for one day. Hide yourself in some place. Rest and then leave tomorrow. Someone like me is unfortu-

having bad luck

nate. O brave one! However, your presence

a feeling of being sad

will save me from this great sorrow for at

a type of animal

least a short while. O tiger among apes!

After you leave, until you return, there is

state of not being certain

no doubt that were will be an uncertainty

a feeling of being sad

about my remaining alive. The sorrow

about not being able to see you will also

to cause to feel extreme pain

torment me. O ape! It will be like another

to give life or energy

kind of sorrow igniting the present sorrow

feeling no fear

and increasing it. O brave one! O lord of

the apes! There is still a great doubt before

a friend

me and that concerns your companions,

the apes and the bears. This great ocean is

extremely difficult to cross. How will they

be able to manage it? How will the sol-

diers, the apes and the bears, and the two

best of men manage that? There are only

three creatures who possess the strength

to cross this ocean—Vinata's son,[217] you

feeling no fear
and the wind god. O brave one! This is

extremely difficult to cross and that is the

task you must devote yourself to. O one

highest in degree or quality
who is supreme in accomplishing tasks!

Do you see any solution to this? If you

wish, you alone are capable of accomplish-

someone who causes death
ing this objective. O slayer of enemy her-

state of being well known
oes! You possess sufficient fame and can

generate strength. With all his soldiers, if

to defeat completely
Rama vanquishes Ravana in the battle and

with me, returns in victory to his own city,

to improve
this will enhance his fame. If Kakutstha,

one that ruins something
the destroyer of enemy forces fills Lanka

a long pointed weapon
with his arrows and takes me away, that

will be worthy of him. You are like the

determination in facing danger
great-souled one in your valour. Act so

to show or reveal
that he can exhibit his valour in the battle.'

Those words were full of meaning and were full of reasons. Hearing them, Hanumat spoke his final words in reply. 'O queen! Sugriva, the lord of the apes and the leader of the soldiers of the apes and the bears, is full of spirit. For your sake, he has made up his mind. He is surrounded by thousands and crores of apes. O Vaidehi! To destroy the rakshasas, he will come here swiftly. The apes are there. They are full of valour. They are spirited and extremely strong. They have made up their minds and follow his command. They are great and infinitely energetic. They do not weaken in their tasks. Nothing can bar their progress, above, below and diagonally. Using their great enterprise, they

have circumambulated the earth, with its oceans and mountains, several times, following the path resorted to by the wind. There are many residents of the forest who are my equal and superior (of high quality) to me. There is no one in Sugriva's presence who is inferior (of less importance) to me. If I can reach this place, why can't those extremely strong ones? The best ones are sent. The ordinary ones are not sent. O queen! (a woman who rules a country) Therefore enough of this lamentation (expression of being very sad). Set aside your sorrow (a feeling of being sad). The leaders of the apes (a type of animal) will arrive here in a single leap. Those two extremely spirited ones, lions (a very important person) among men, will arrive here before you on my back, like the rising moon and the sun. Those two brave (feeling no fear) ones, Rama and Lakshmana, supreme (highest in degree or quality) among

men, will come to the city of Lanka and

a long pointed weapon

destroy it with their arrows. Raghava, the

someone related to one in the past people from one's family

descendant of the Raghu lineage, will kill

a friend

Ravana and his companions. O beautiful

to get a thing by effort

one! Having obtained you, he will return to

having good luck

his own city. O fortunate one! Therefore,

comfort yourself. Wait for the time and

to shine brightly

you will see Rama, blazing like the fire. The

to kill

Indra among the rakshasas will be slain,

with his sons, advisers and relatives. You

will be united with Rama, like Rohini with

a woman who rules a country

the moon. O queen! O Maithilee! You will

quickly reach the other shore of this ocean

a deep sadness

of grief. You will soon see Ravana being

killed by Rama.' Having comforted Vaidehi

in this way, Hanumat, the son of the wind

god, made up his mind to leave. He spoke

to Vaidehi again. 'You will soon see Raghava. He has made up his mind to slay (to kill) your enemies. With a bow (a weapon used for shooting) in his hand, Lakshmana will present himself at the gate of Lanka. You will soon see the apes (a type of animal) assemble, (to gather) with complexions (the natural color of the skin) like Indras among elephants. They are brave (feeling no fear). They are like lions (a large wild cat) and tigers in their valour (determination in facing danger) and use nails (a thin sharp metal piece) and teeth as weapons. O noble (having impressive qualities) one! There will be many leaders of foremost (in the first position)

apes dancing around in Lanka, on the summit (the highest point) of Malaya. They will be like mountains and clouds. Rama cannot obtain (to get a thing by effort) peace. He is like an elephant afflicted (to cause pain to) by a lion. His inner organs are oppressed (to treat in a mean way) by the terrible arrows (a long pointed weapon) of Manmatha. O queen (a woman who rules a country)! Do not weep (an act of crying) and grieve (to feel sad). Do not have anything

not pleasing
disagreeable in your mind. You have a
one that keeps from harm
husband and a protector who is like
Shakra, Shachi's husband. Does anyone
of high quality
exist who is superior to Rama? Is there
anyone who is Soumitri's equal? Those two
brothers, who are like the fire god and the
a woman who rules a country
wind god, are your support. O queen! You
to exist or be present
will not reside in this place for a long time,
to live in a place
a large group of people
inhabited by the extremely terrible hordes
very much loved
of rakshasas. Your beloved will arrive in a
short while. Permit me. It will be only a
short while before we meet again.'

Chapter 5(38)

On hearing the words of Vayu's great-souled son, Sita, who was like the daughter of a god, spoke words that were beneficial (producing good results) for her own self. 'O ape (a type of animal)! On seeing you and hearing these pleasant words, I am delighted. I am like seeds that have half-sprouted, when the earth obtains (to get a thing by effort) rain. My limbs are afflicted by grief (a leg or arm; to cause pain to a deep sadness) and I wish to touch the body of that tiger (a kind of wild animal) among men. Therefore, act compassionately (in a caring manner) towards me. O one who is supreme (highest in degree or quality) among all the apes! Give this sign to Rama. Tell him how he angrily flung (to move with force) the blade of grass towards

a black bird
the crow and destroyed one of its eyes.[218]

You should remember. "The *tilaka* mark

part of a face above the eyes
to cause to disappear
on my forehead had once got effaced and

you had drawn a tilaka mark on the side

having courage
of my cheek. How can the valiant one,

who is the equal of the great Indra and

to permit a wrong
a crime of capturing by force
Varuna, condone this abduction of Sita?

in or into the middle of
She is residing amidst the rakshasas. I

relating to God
have protected this divine chudamani

free from spots and stains
extremely well. O unblemished one! On

to feel very happy
pain and suffering
seeing it, I have rejoiced in my hardship,

as if I had seen you. This beautiful piece

to make one fully involved
was produced from the water. Immersed

a feeling of being sad
in sorrow, I will not be able to survive after

too bad to be accepted
this. I am bearing this intolerable misery

the benefit of one
for your sake. The extremely terrible rak-

official strong criticism
to suddenly break into pieces
shasis censure me in words that shatter

one that ruins something
the heart. O destroyer of enemies! I will
to provide what is needed
only sustain my life for one month. O son
of a king! If it is more than a month, with-
out you, I will not remain alive. The king
of the rakshasas is terrible and the sight of
him does not bring me happiness. If I hear
that you are not coming, I will not remain
a very short time period
alive even for an instant.'"

deserving sad feelings
Hearing Vaidehi's piteous words,
having or showing a lot of energy
Hanumat, the extremely energetic son of
the wind god, spoke to her in a voice that
to make one stop breathing
a woman who rules a country
was choking with tears. 'O queen! I am
telling the truth
truthfully swearing before you. Because
to feel sad
he grieves over you, Rama has withdrawn
from everything. Since Rama is over-
to affect very strongly
whelmed with sorrow, Lakshmana is tor-
to cause to feel extreme pain
mented. Tolerate this in some way. This is

not the time to grieve. O beautiful one! In a short while, you will see an end to your sorrows. For the sake of seeing you, those two unblemished princes will undertake efforts to burn down Lanka. O large-eyed one! Having slain the cruel Ravana and his relatives in the battle, the two Raghavas will get you and their own city back. O unblemished one! Give me another sign so that Rama knows. To generate delight in him, you should again give me something else.'

Thus addressed, she said, 'This is an excellent token. Rama will see this, the ornament from my hair. O Hanumat! O brave one! This is sufficient for him to trust your words.' The supreme among apes

accepted that beautiful and excellent gem.

He bowed his head down before the queen

and prepared to leave. Making up his mind

to leap and exert himself, the bull among

the apes used his great force to increase

his size. On seeing this, the face of Janaka's

daughter filled with tears. Distressed and

in a voice choking with tears, she said, 'O

Hanumat! The two brothers, Rama and

Lakshmana, are like lions. Ask about their

welfare and about that of Sugriva and all

his advisers. You must think of a means

whereby the mighty-armed Raghava can

save me from this ocean of grief. This force

of sorrow is fierce. I am also censured by

the guards. When you reach Rama, tell

him about this. O supreme among apes!

suggesting future success

May your journey be auspicious.' The prin-

a female from a royal family

cess spoke these meaningful words. Hav-

to succeed in doing

a type of animal

ing accomplished his objective, the ape

was delighted in his mind. He could see

that only a little bit of the task remained to

be accomplished. He made up his mind to

leave for the northern direction.

Chapter 5(39)

He was ready to leave and she honoured and praised him with her words. Having left that spot, the ape (a type of animal) started to think. 'I have seen the dark-eyed one and only a little bit of the task remains to be accomplished (to succeed in doing). I will ignore the three modes and check out (to look for problems) the fourth.[219] For rakshasas, the quality of sama has not been thought of. Nor does dana work for those who possess plenty of riches (large amounts of money). For people who are insolent (showing a lack of respect) about their strength, bheda will not be successful. Therefore, the idea of valour (determination in facing danger) appeals to me. With the exception

determination in facing danger
to succeed in doing
of valour, nothing can accomplish the
to make a decision
objective. It is determined that nothing
else will achieve the purpose. If the best
of their heroes are killed in an encounter
happening after something else
now, subsequently the rakshasas may
not strong in effect
behave in a milder way. After having ac-
complished the indicated task, if a person
accomplishes many other tasks without
fail to do what is required by
having contravened the primary task, he
is the one who has truly accomplished
the objective. Even if a task is light, there
is more than one means to accomplish
it. He who knows that there are many
means of achieving it is a person who truly
knows and is capable of accomplishing
the objective. If I leave this place and go to
the place where someone lives
a type of animal
the residence of the lord of the apes after

to find out
having ascertained the truth about the
a low quality
superiority and inferiority of them versus
us, I will then have indeed followed my
master's command. Indeed, how can I now
to deal with successfully
be at ease and withstand the rakshasas in
basic nature of a thing
a battle? Indeed, how can I use the essence
of my own strength? How will Dashanana
show respect to me in a battle? I will face
a small group of trees
Dashanana in a battle. This grove belongs
causing suffering
to the cruel one and is like Nandana. It is
plant that grows on a surface
full of many kinds of trees and creepers
and is pleasing to the eye and the mind. I
will destroy it, like a fire in a forest that is
to cause extreme pain
dry. When this is devastated, Ravana will
show his anger towards me. At this, the
one who has power and control
to order someone to come
lord of the rakshasas will summon a large
army that consists of horses, maharathas

a weapon with three points
and elephants. They will use tridents
to see and identify
a weapon with a sharp tip
made out black iron and spears as weap-
ons and a great battle will follow. Using
impossible to defeat
my invincible valour, I will engage with
those who are terrible in their valour. I will
to kill
slay the soldiers who have been urged on
by Ravana. After that, I will happily go to
the place where someone lives
a type of animal
the residence of the lord of the apes.'

After this, the son of the wind god,
terrible in his valour, used the great force
to remove completely
of his thighs to uproot and fling away
to suddenly break into pieces
the trees. The brave Hanumat shattered
a small group of trees
the grove meant for pleasure and the
plant that grows on a surface
many trees and creepers that were full of
very angry
to press out of shape
maddened birds. The grove was crushed.

The trees were shattered and so were
the highest point
the waterbodies. The summits of the

mountains were crushed and became disagreeable to see. Chambers made of creepers and chambers filled with pictures were destroyed. Giant serpents, predatory beasts and deer were whirled around.

Chambers made out of stone were devastated and so were other residences. That great grove assumed a devastated form.

The great-souled and great ape thus generated great displeasure and accomplished his objective. The ape wished to fight single-handedly against many extremely strong ones. He assumed a blazing form and remained at one of the gates.

Chapter 5(40)

All the residents of Lanka were scared

to cause to be very scared

and terrified at the sounds of the birds

to make a loud cry

shrieking and noise of the trees being

to suddenly break into pieces

shattered. Afraid and terrified, the

to run away from danger

animals and the birds screamed and fled.

a sign of a future event

Cruel portents presented themselves be-

fore the rakshasas. The rakshasas, with

having a damaged appearance

disfigured faces, woke up from their sleep.

a small group of trees

They saw that the grove had been des-

troyed and saw the brave and great ape.

The mighty-armed, greatly spirited and

to a great extent

immensely strong one saw the rakshasis.

to gradually cause one to have

To instil fear in them, he assumed an

extremely large

strong one was gigantic in size and was

a type of animal

like a mountain. On seeing the ape, the

rakshasis asked Janaka's daughter, 'Who is

to be a part of

he? Whom does he belong to? Where has

he come from? Why has he come here?

Why did he have a conversation with you?

to a great extent

O large-eyed one! Tell us. O immensely for-

having good luck

tunate one! Do not be afraid. O dark-eyed

one! What did he talk to you about?' At

morally good

this, the virtuous Sita, beautiful in all her

a leg or arm

limbs, said, 'How can I know about rak-

shasas who can assume any form at will?

You are the ones who know about who he

is and what he is doing. There is no doubt

that only a snake knows about the trail of

another snake. I am also scared of him. I

do not know who he is. I only know him as

a rakshasa who has come here, assuming

do not know who he is. I only know him as a rakshasa who has come here, assuming any form at will.' Hearing Vaidehi's words, the rakshasis fled swiftly. Some remained, while others left, to inform Ravana about this.

to run away from danger

The rakshasis, with disfigured faces, went to Ravana. They started to tell him about the malformed and terrible ape. 'O king! There is an ape with a terrible form in the middle of Ashokavana. Having conversed with Sita, the infinitely valorous one remains there. We have asked Sita Janakee, with eyes like a deer, about the ape. But though we have asked several times, she does not wish to tell us. He may be Vasava's messenger, or he may be

having a damaged appearance

badly formed

a type of animal

to talk

without limit

a wild animal

one who delivers a message

one who delivers a message

Vaishravana's messenger. Or Rama, desir-

ing to search out Sita, may have sent him.

He possesses a terrible form. Your pleas-

a small group of trees

different from each other

ure grove is full of many kinds of diverse

animals and is beautiful. He has destroyed

it. There is nothing in that region which

has not been destroyed. However, he

has not destroyed the place where Sita

easy to see or notice

Janakee was. It is not obvious whether

this was to protect Janakee or whether

to tire out completely

he was exhausted. But how can he have

the state of being too tired

exhaustion? She must have been protected

by him. There is a well-grown shimshapa

tree that Sita herself had resorted to. It has

flat green part of a plant

beautiful and thick branches and leaves.

That has been spared by him. His form is

terrible. You should command that ter-

rible chastisement (a verbal punishment) be wreaked on him. He is the one who has conversed (to talk) with Sita and has destroyed the grove (a small group of trees). O lord of large numbers of rakshasas! You have accepted her in your mind. Other than someone who wants to give up (to stop having or doing) his life, who will dare to converse with Sita?'

Hearing the words of the rakshasis, Ravana, the lord (one who has power and control) of the rakshasas, blazed (to shine brightly) like a fire into which oblations (act of giving money to church) had been offered. Because of his anger, his eyes whirled around (to turn quickly and suddenly). There were brave (feeling no fear) rakshasas who were exactly like him and they were named *kimkaras*.[220] The immensely (to a great extent) energetic (having or showing a lot of energy) one commanded them to seize (to use legal power to take) Hanumat. There were eighty thousand spirited kimkaras. They emerged (to rise from a hidden place) from his

the place where someone lives
residence, with iron clubs in their hands.

They possessed huge stomachs and large

to a great extent
teeth. They were immensely strong and

terrible in form. All of them wished to

very excited and interested
fight and were eager to seize Hanumat.

a type of animal
They approached the ape, who was

stationed at the entrance. They attacked

a small animal with wings
with great force, like insects towards a fire.

They attacked the best among apes with

a heavy stick used as a weapon
colourful clubs, bludgeons that were dec-

to make more attractive
a long pointed weapon
orated with gold plating and arrows that

were like the sun. However, the spirited

pleasing to look at
and handsome Hanumat was like a moun-

move from side to side forcefully
tain. He lashed his tail on the ground and

to make a sound like an animal
a loud low sound
roared loudly. At the sound of that roar,

not certain
they became uncertain and were filled

with fear. They saw Hanumat, as tall as a

cloud in the evening. But because of the command of their master, the rakshasas attacked the ape (a type of animal) without hesitation (uncertain in speech or action). Here and there, they attacked him with colourful and terrible weapons. From every side, the immensely (to a great extent) strong one was surrounded by those brave (feeling no fear) ones. He remained at the gate and seized (to take quickly) a terrible iron club. Seizing that club, he slew (a large number of) the ones who roamed (to go to without a purpose) around in the night. Seizing that, the son of the wind god roamed around in the sky, like Vinata's son moving around, having seized a serpent (a large snake). The brave son of the wind god killed the kimkara rakshasas. Desiring to fight again, he remained at the gate. There were some rakshasas who managed to escape from that great fear.

They went and told Ravana that all the kimkaras had been killed. Hearing that the immensely (to a great extent) strong rakshasas had been killed, the king rolled his eyes. He commanded Prahasta's son,[221] who was unmatched (better than all others) in valour and extremely difficult to vanquish (to defeat completely) in a battle.

Chapter 5(41)

Having killed the kimkaras, Hanumat started to think. 'I have shattered (to suddenly break into pieces) the grove (a small group of trees), but the palace in the sanctuary (a place where one is protected)[222] has not been destroyed. Therefore, I must also destroy the palace.' Having thought this, Hanumat made up his mind to exhibit (to show or reveal) his strength. The palace in the chaitya (the highest point) was as tall as the summit of Meru. Hanumat, best among apes (a type of animal) and the son of the wind god, took a leap and climbed up on it. The invincible (impossible to defeat) one attacked the tall palace in the sanctuary. Hanumat blazed (to shine brightly) in his prosperity (the state of being successful) and was like Pariyatra

mountain. Hanumat, the son of the wind

extremely large

god, assumed an extremely gigantic form.

to hit with one's open hand

He slapped his arms and filled Lanka with

that sound. That sound of slapping struck

sound from hitting the hands

the ears with a great clap. As a result of

that sound, the birds fell down from the

sky. ‘The extremely strong Rama and

to a great extent

the immensely strong Lakshmana will

having won a victory

be victorious. King Sugriva, protected

by Raghava, will be victorious. I am the

servant of Rama, the Indra of Kosala and

one who entertains free from spots and stains

the performer of unblemished deeds. I

am Hanumat, the son of the wind god

and I have killed the enemy soldiers. In

a battle, thousands of Ravanas are not

capable of standing before me. I will strike

a very large stone

with thousands of boulders and trees.

I will shatter (to suddenly break into pieces) the city of Lanka and pay my respects to Maithilee. While all the rakshasas look on, I will accomplish (to succeed in doing) my objective and leave.' Stationed atop (on top of) the palace in the sanctuary (a room for religious services), the bull among apes (a type of animal) roared in a terrible way and that roar (a loud low sound) generated fear among the rakshasas.

Attracted by the great sound, hundreds of guards of the sanctuary (a place where one is protected) advanced. They seized (to use legal power to take) many kinds of weapons—spikes (a thin pointed piece), swords (a type of weapon) and battleaxes. Gigantic (extremely large) in size, they surrounded the son of the wind god and released these. Surrounded by large numbers of rakshasas, the best among apes was resplendent (very bright and attractive). He was like a large whirlpool (a fast area of water) in the extensive (large in size or amount) waters of the Ganga. Enraged (to make one very angry), the son of the wind god

assumed a terrible form. The palace possessed a large pillar that was embellished with gold and had one hundred sharp edges. Using force, Hanumat, the son of the wind god, uprooted this. The immensely strong one whirled this around. Like the wielder of the vajra against the asuras, he killed hundreds of rakshasas. Stationed in the sky, the handsome one spoke these words. 'There are thousands of great-souled and strong apes who are just like me. They follow the orders of Sugriva and have been sent by him. There are hundreds, tens of thousands, hundreds of thousands and crores. Sugriva and they will come and destroy all of you. This city of Lanka will no longer exist, nor you, nor

a feeling of extreme dislike

Ravana. You are tied in a bond of enmity

one who has power and control

with the great-souled lord of Ikshvaku.’

Chapter 5(42)

The Indra among rakshasas commanded Prahasta's powerful son. This was Jambumali, who possessed large teeth. He left, wielding (to have and use) a bow. He was attired (to put on attractive clothes) in red garlands (a ring or rope made of leaves) and garments. He wore a wreath (circular arrangement of leaves) and beautiful earrings (jewelry that's worn on the ear). His eyes were large and wide. He was fierce (very violent) and impossible to vanquish (to defeat completely) in a battle. His excellent bow (a weapon used for shooting) was like Shakra's bow and he had large and beautiful arrows (a long pointed weapon). He extended it[223] with force and it made a sound like the vajra and a bolt of thunder (the loud sound during storms). The loud roar (a loud low sound) of him twanging (to make a quick sound) the bow filled the directions. It

to go through something
suddenly penetrated the sub-directions

and the sky and filled them up. He arrived

a vehicle pulled by horses
to connect by a bar
on a chariot that was yoked to donkeys.

On seeing this, Hanumat, filled with force,

to make a sound like an animal
a type of animal
roared in delight. Hanumat, the large ape,

a curved supporting structure
was standing on the arch of the gate. The

to go through with force
mighty-armed Jambumali pierced him

a long pointed weapon
with sharp arrows. He struck him on the

face with an arrow that was in the shape

the curved shape of the moon
of a crescent and on the head with an

small bunch that grows together
arrow with a single tuft. He pierced the

one who has power and control
lord of the apes in the arms with ten iron

with a red brown color
arrows. His coppery red face was struck by

very bright and attractive
an arrow and looked resplendent. It looked

a type of flowering plant
like a blooming lotus in the autumn,

a visible line of light
pierced by the rays of the sun.

Struck by the rakshasa's arrow, the great ape was enraged. Next to him, he saw a large and extremely huge boulder. The powerful one used his strength to uproot it and hurled it with force. Angrily, the rakshasa struck him back with ten arrows. Hanumat, fierce in his valour, saw that his attempt had been futile. The valiant one uprooted a giant sala tree and whirled it around. The immensely strong ape was whirling around that sala tree. On seeing this, the extremely strong Jambumali shot many arrows at him. He severed the sala tree with four arrows and struck the ape's arms with five. He pierced him with one arrow in the chest and ten between the breasts. His body covered in arrows,

a strong feeling of anger
he was filled with great rage. He seized a
to turn quickly and suddenly
club and whirled it around with force. En-
provided or supplied with
dowed with immense strength, he whirled
it around with great force and even
to move with force
greater force. He flung down the club on
Jambumali's broad chest. He[224] no longer
part of the leg above the knee
possessed a head, arms or thighs. His bow,
a vehicle pulled by horses a long pointed weapon
chariot, horses and arrows could no longer
be seen. Using force, he killed maharatha
a leg or arm a small fancy object
Jambumali. With his limbs and ornaments
to suddenly break into pieces
shattered, he was killed and fell down on
the ground. Jambumali was killed and
so were the extremely strong kimkaras.
Hearing this, Ravana was angry and his
with a red brown color
eyes turned red with rage. His coppery
red eyes rolled around in anger. Prahasta's
to a great extent
immensely strong son had been killed.

to go to without a purpose

The lord of those who roam around in the

night quickly commanded the extremely

feeling no fear having courage

brave and valiant sons of his advisers.

Chapter 5(43)

At this, the Indra among rakshasas urged the sons of his ministers. Seven of them emerged (to rise from a hidden place) from the residence, as radiant (having an attractive quality) as the one with the seven rays (a visible line of light).[225] They were extremely strong and were surrounded by extremely strong archers (one who uses a bow and arrow). They were accomplished (to succeed in doing) in the use of weapons. They were best among those who knew about weapons and in their rivalry (state in which people compete), sought to outdo (to do better than another) each other. Their large chariots (a vehicle pulled by horses) were embellished (to make something attractive) with nets made out (to complete a form) of gold and had pennants (a prize given to champions) and flags. These were yoked (to connect by a bar) to horses and thundered (to make a loud sound) like clouds.

without limit
The infinitely valorous ones had colour-

a weapon used for shooting
being made liquid by heat
ful bows that were plated with molten

to make a quick sound
in a happy manner
gold. They twanged them cheerfully, like

in or into the middle of
lightning amidst the clouds. On knowing

that the kimkaras had been killed, their

mothers, relatives and well-wishers were

a deep sadness
to be as good as someone
filled with grief and scared. Rivalling each

to make more attractive
to see and identify
other, adorned in ornaments made out

to change from solid to liquid
of molten gold, they[226] rushed to fight

Hanumat, who was stationed near the

a long pointed weapon
gate. They released showers of arrows and

a vehicle pulled by horses
to make a sound like an animal
their chariots thundered and roared. The

a male animal
to go to without a purpose
bulls among the nairittas roamed around

and showered down like clouds filled with

to completely cover
rain. Hanumat was enveloped by that

shower of arrows. His form became invis-

impossible to see
ible, like that of a king of mountains be-

moving very fast
cause of the rain. Swift in his movements,
use a mobile on another operator's network
shining with bright light
the ape, roaming around in the sparkling
to stay away from
a long pointed weapon
happening quickly
sky, evaded those arrows and the speedy
a vehicle pulled by horses
chariots of those brave ones. The brave one
could be seen in the sky, toying with those
one who uses a bow and arrow
archers. He was like the wind god in the
sky and the archers were like clouds. He
to make a sound like an animal
to cause to be very scared
roared in a terrible voice and terrified that
to go to without a purpose
large army. Hanumat roamed around and
having courage
attacked the valiant rakshasas with force.
a very hot day
The scorcher of enemies killed some with
a hit with one's open hand
slaps and some with his feet. He killed
hand with fingers bent down
some with his fists and tore some others
to press out of shape
with his nails. The ape crushed some with
part of the leg above the knee
his chest and some others with his thighs.
a loud low sound
Because of his roars, some others fell down
on the ground. Some were killed. Others

fell down on the ground. Seeing this, all the soldiers were afflicted by fear and fled in the ten directions. Elephants shrieked in broken voices. Horses fell down on the ground. The seats, standards and umbrellas fell down on the ground, which was strewn with shattered chariots. He killed those prosperous rakshasas. The ape was extremely strong and fierce in his valour. He again wished to fight against some other rakshasas. Therefore, the brave one again went to the gate.

to cause pain to
to run away from danger
to make a loud cry
a device to protect from rain
to spread over a surface
a vehicle pulled by horses
having success by making money
a type of animal
very violent
determination in facing danger

Chapter 5(44)

Having got to know that the sons of the ministers had been killed by the great-souled ape, Ravana concealed his thoughts and thought of an excellent means. There were five foremost leaders of the soldiers —Virupaksha, Yupaksha, the rakshasa Durdhara, Praghasa and Bhasakarna. These brave ones were skilled in good policy and Dashagriva commanded them. He was eager to seize Hanumat, who possessed Vayu's speed in battle. 'All of you advance in front of the army. Take a large army with you, with horses, chariots and

a type of animal
to hide from sight
in the first position
feeling no fear
very excited and interested
a vehicle pulled by horses

to criticize badly a type of animal

elephants. Chastise the ape. When you

the place where someone lives

approach the one whose residence is in the

very concerned for others

forest, you must be attentive. The action

that you undertake must not be contrary

to think about to decide

to the time and the place. Debating about

something that is done

his deeds, I do not think that he is an ape.

He possesses great strength. In every way,

he must be a great creature. Using the

a simple and plain thing

strength of his austerities, perhaps Indra

has created him for some objective of his.

to defeat completely

With all of you, I have vanquished the

a large snake

serpents, the yakshas, the gandharvas, the

gods, the asuras and the maharshis. To in-

to enter with military force

vade us in some way, they must have cre-

ated him. There is no doubt about this and

to use legal power to take causing suffering

he must be seized. The ape is cruel in his

determination in facing danger to show a lack of respect for

valour and you must not disrespect him. I

a type of animal
have seen apes earlier, who were quick and
determination in facing danger
extensive in their valour—Vali, Sugriva,
to a great extent
the immensely strong Jambavat, the com-
an officer of high rank
mander Nila and others like Dvivida. But
great ability or skill
their terrible speed, energy, prowess, intel-
a difficult activity
ligence, strength, enterprise and capacity
to change form was not like his. It is thus
known that this is a great creature in the
form of an ape. Resort to great efforts and
seek to capture him. You are sufficient in
the field of battle. If they so wish, the three
worlds, with Indra, the gods, the asuras
not able to do something
and humans are incapable of standing
before you. Nevertheless, someone who
desires victory in a battle must know
about good policy. Make efforts to protect
changing often
yourselves. Success in a battle is fickle.' All

having or showing a lot of energy

those greatly energetic ones accepted the words spoken by their master.

Like the fire in their energy, they attacked with great force. There were

a vehicle pulled by horses

chariots, crazy elephants and extremely

a horse that a person rides

swift steeds. There were many kinds of sharp weapons. All of them had every kind

a type of animal

feeling no fear

of force. The giant ape saw those brave and

having an attractive quality

a visible line of light

radiant ones. Garlanded by the rays of his own energy, he was like the rising sun.

Near the gate, he possessed great force, great spirit and great strength. He was

to a great extent

very great in size or amount

immensely intelligent, immense in his

extremely large

enterprise, gigantic in size and immense in strength. Stationed in all the directions, all of them looked at him. Here and there, they used terrible weapons to strike at

him. Durdhara used five sharp and spark-

shining with bright light

ling arrows, yellow at the tip and with the

the general appearance

complexion of lotuses, to strike him in the

a type of animal

chest. The ape was pierced in the chest

with those five arrows. He leapt up into the

to make a sound like an animal to fill with repeated sound

sky and roared, the sound echoing in the

a vehicle pulled by horses

ten directions. On his chariot, the brave

to a great extent

Durdhara readied his bow. The immensely

strong one showered him with many

hundreds of arrows. From the sky, the ape

countered these showers of arrows, like

to make a thing go away or end

the wind dispels a cloud filled with rain at

the end of the rainy season. The son of the

to treat in a mean way

wind god was oppressed by Durdhara. The

powerful one roared loudly and again

extended his size. From a distance, the ape

to go down

violently descended on Durdhara's chariot.

to go down
He descended with great force, like a mass

flash of light in a storm
of lightning on a mountain. The eight

a vehicle pulled by horses
horses were crushed. The chariot, the

to suddenly break into pieces
wheel and the kubara[227] were shattered.

to stop having or doing
Giving up his life, Durdhara fell down on

the ground. Virupaksha and Yupaksha saw

that he had fallen down on the ground.

a strong feeling of anger impossible to defeat
Filled with rage, those two invincible

a very hot day
scorchers of enemies leapt up. When they

suddenly leapt up, stationed in the spark-

shining with bright light a type of animal
ling sky, the mighty-armed ape struck

them in the chests with two clubs. The

being done with power
forceful and immensely strong one struck

them with force. He was like Suparna in

determination in facing danger
his valour and they fell down on the

to remove completely
ground again. The ape uprooted a sala tree.

a large number of
Using this, the son of the wind god slew

feeling no fear
those two brave rakshasas. Knowing that

those three had been killed by the spirited

a type of animal
ape, Praghasa attacked with great force

having courage
and struck the ape powerfully. The valiant

a weapon with a sharp tip
Bhasakarna angrily seized a spear in his

admired for past achievements
hand. The illustrious tiger among apes

was alone and there were two of them.

to go through with force
Praghasa pierced him with a spear that

was sharp at the tip. The rakshasa Bha-

highest in degree or quality
sakarna struck that supreme ape with a

a long pointed stick
javelin. Pierced by those two on the body,

to spread over a surface
his body hair became smeared with blood.

a warm soft light
Angry, the ape assumed a radiance that

to remove completely
was like that of the rising sun. He uprooted

the highest point
the summit of a mountain, with the ani-

a large snake
mals, serpents and the trees. With that,

Hanumat, elephant among apes, killed

was like Death, having made up his mind about the destruction of the subjects.

Chapter 5(45)

to defeat by force
an officer of high rank

Hanumat crushed the five commanders,

one who is guided by another

with their followers and their mounts. At

this, the king[228] looked at Prince Aksha,

who was not wounded and was ready and

very excited and interested

eager to fight in the battle. He urged him

with his eyes and the powerful one[229]

a weapon used for shooting

picked up a colourful and golden bow and

of giving up something

leapt up, like a sacrificial fire when obla-

act of giving money to church

tions have been offered into it by the best

having courage
to go up

of brahmanas. The valiant one ascended

extremely large

a gigantic chariot that was like the rising

the natural color of the skin

sun in complexion and was armoured

to change from solid to liquid

with a plate made out of molten gold. The

a male animal
to go to a risky or unknown place
bull among the nairittas ventured forth
a type of animal
against the large ape. It[230] was fashioned
a simple and plain thing
out of the store of austerities he had ac-
to gather slowly
cumulated and won for himself. It was
protective clothing
to see and identify
decorated with armour that was made out
to change from solid to liquid
of molten gold. The flag and the standard
to connect by a bar
were decorated with jewels. It was yoked
properly to eight excellent horses that
possessed the speed of thought. It moved
a barrier
without obstructions and gods and asuras
to attack in a violent way
the general appearance
could not assail it. With a complexion like
that of the sun, it could be controlled and
shaking caused by an emotion
could move around in the sky. A quiver,
a type of weapon
eight swords and bells were fixed to it.
a long pointed stick
In due order, spears and javelins were
to mark show or represent (something)
arranged in the designated places. He as-
to go up
a vehicle pulled by horses
cended the chariot, which was like the sun

the natural color of the skin
in complexion. Filled with all the required
very bright and attractive
objects, it was resplendent. There were
to impress or surprise
ropes that dazzled like the sun and the
to rise from a hidden place
a thing that lasts forever
moon. He emerged, like an immortal in his
determination in facing danger
valour. The noise of horses, elephants and
a vehicle pulled by horses
large chariots filled the sky and the earth,
with its mountains. With the army, he
a type of animal
approached the gate. The capable ape was
standing there, waiting.

Having reached the ape, Aksha, the one
a type of brown color
with the tawny eyes, saw him standing
there, like the fire of destruction at the end
of a yuga, ready to destroy subjects. He was
feeling great surprise
astonished and was filled with respect. He
looked at him, with a lot of respect in his
to a great extent
eyes. The immensely strong son of the
king[231] weighed the force and valour of the

a type of animal

enemy, the great-souled ape, and his own

strength and increased his own size, like

the sun at the end of the winter. Having

determination in facing danger

considered the valour, stability and invin-

state of being hard to defeat

cibility of Hanumat, though he was filled

a strong feeling of anger

with rage in the battle, he controlled

to cause one to be angry

himself and provoked him[232] with three

a long pointed weapon

sharp arrows. He saw that the ape was

to take control of

proud and had conquered his exhaustion,

having defeated the enemy. Aksha looked

to disturb or excite

at him with an agitated mind and picked

a weapon used for shooting

up a bow and arrow in his hand. His neck-

a band worn around the arm to complete a form

lace and armlets were made out of gold

jewelry that's worn on the ear

moving very fast

and his earrings were beautiful. Swift in

his valour, he approached the ape. Their

better than all others

unmatched encounter generated respect

even among the gods and the asuras.

enemy, the great-souled ape, and his own strength and increased his own size, like the sun at the end of the winter. Having considered the valour, stability and invincibility of Hanumat, though he was filled with rage in the battle, he controlled himself and provoked him[232] with three sharp arrows. He saw that the ape was proud and had conquered his exhaustion, having defeated the enemy. Aksha looked at him with an agitated mind and picked up a bow and arrow in his hand. His necklace and armlets were made out of gold and his earrings were beautiful. Swift in his valour, he approached the ape. Their unmatched encounter generated respect even among the gods and the asuras.

very excited and interested
glanced at the excellent and eager son of

the king, with his wonderful weapon and

a weapon used for shooting
his wonderful bow. He was filled with

very excited about
delight and was keen to fight in the battle.

a strong feeling of anger
Filled with strength and energy, his rage

a visible line of light
increased, like the one with the rays in

the ability to see
front of Mandara. Using his eyesight,

the hot glowing gas of a fire
which were like the flames of a fire, he

burnt down Prince Aksha's soldiers and

mounts. The rakshasa's bow was like

Shakra's bow.[233] In the encounter, he

a long pointed weapon
showered down arrows like a cloud. The

a type of animal
lord of the apes was like a mountain and he

moving very fast
swiftly showered down arrows on him,

like a cloud showering down on an excel-

lent mountain. The ape saw him in the

determination in facing danger
battle, terrible in his valour and with

determination in facing danger
increasing energy, strength, valour and
a long pointed weapon
arrows. On seeing Prince Aksha in the
encounter, like a cloud in his valour, he
to shout very loudly
of a young person
roared in joy. Because of his childish na-
showing a lack of respect
ture, he[234] was brave and insolent in the
battle. His anger increased, with his eyes
a type of animal
like wounds. He approached the ape, who
better than all others
was unmatched in fights, like an elephant
a small hole on a surface
approaches a giant pit that is covered with
being done with power
grass. When those forceful arrows des-
to go down
to make a sound like an animal
cended on him, he roared like the thunder-
to make a loud sound
ing of a cloud. The son of the wind god,
moving very fast
terrible to behold, swiftly leapt up into the
part of the leg above the knee
sky, extending his arms and his thighs.
highest in degree or quality
The supreme and powerful one among the
rakshasas was supreme among all chariot-
driver of a vehicle driven by horse
eers. When the powerful one leapt up, he

to completely cover
too leapt up and enveloped him with
a long pointed weapon ice pieces falling like rain
arrows, like a cloud raining down hail on a
a type of animal
mountain. The brave ape followed Vayu's
path and like the wind, sought out gaps in
between the arrows that were released.
determination in facing danger
Terrible in his valour, he moved around,
with the speed of thought. Using his eyes,
he glanced at Aksha with a great deal of
a weapon used for shooting
respect. With the bow and arrows, he was
very excited and interested to cover or hide
eager in the battle and shrouded the sky
with many kinds of excellent arrows. The
son of the wind god thought. The arrows
to go through with force
pierced the ape between the arms. Struck
having impressive qualities
by the noble prince, the great-souled one
to make a sound like an animal
roared. The mighty-armed one knew the
truth about what should be done in spe-
cific situations.

He thought about his adversary's prow-

great ability or skill

ess in the encounter. 'He is not acting like a

a warm soft light

child and his radiance is like that of the

young sun. The extremely strong one is

to succeed in doing

something that is done

accomplishing this great deed. He is one

who displays deeds in all kinds of encoun-

ters. But the idea of killing him does not

to be liked by someone

appeal to me. This great-souled one is great

a Native American soldier

and brave. He is controlled and can

to deal with successfully

withstand a lot in an encounter. Because of

to show or reveal

the deeds and qualities he has exhibited,

to have great respect for

there is no doubt that he is revered by the

a large snake

a person who is very wise

serpents, the yakshas and the sages. He is

stationed in front of me and is looking at

determination in facing danger

me, with enhanced valour, enterprise and

will. The valour of the one who acts fast

will make the minds of even the gods and

to shake slightly

asuras tremble. If he is ignored, he will

to affect very strongly

certainly overpower me. In this encounter,

determination in facing danger

his valour is increasing. The idea of killing

quality that causes one to like

him appeals to me, because if an expand-

ing fire is ignored, that cannot be toler-

to allow to existto discuss different opinions

ated.' He thus debated the enemy's force.

as a result having courage to make a decision

Accordingly, the valiant one determined

to a great extent

his own course of action. The immensely

strong one, the great ape, made up his

a hit with one's open hand

mind to kill him. Using slaps from his

a type of animal

palms, the brave ape who was the son of

the wind god and was following Vayu's

a large number of moving very fast

path, slew the eight extremely swift

a vehicle pulled by horses

horses. The great chariot was struck by the

one who has power and control

palm of the minister of the lord of the apes

to suddenly break into pieces

and destroyed. The seat was shattered and

to kill

the kubara broke. Slain, the eight horses

fell down from the sky on to the ground.

a vehicle pulled by horses

The maharatha abandoned his chariot.

to hold so one is ready to use a type of weapon

Wielding a bow and a sword, he leapt up

from the ground into the sky. His body

the place where one lives to move around

took to the air, like the wind in its own abode. The ape also wandered around in

the sky, frequented by the king of the

birds,[235] the wind and the siddhas. The son

being done with power having courage

of the wind god, forceful and valiant, used

a simple and plain thing feeling no fear very violent

his austerities, like a brave and fierce rishi.

to take quickly

He seized him by the feet, slowly and

to turn quickly and suddenly

firmly. The ape whirled him around one

one who has power and control

thousand times, like the lord of the birds

a large snake

does to a large serpent. Though he was like

determination in facing danger

his father[236] in valour, the excellent ape

to throw with force

hurled him down on the ground with great

part of the leg above the knee

force. His arms, thighs, waist and head

to suddenly break into pieces
were shattered. Blood started to flow from

his wounds. His bones and eyes were

to press out of shape
to break or cause to break
crushed. His joints were fragmented and

internal organs of an animal
his entrails strewn around. The rakshasa

to kill
was slain and Vayu's son felled him on the

ground. The great ape crushed him down

on the ground and generated a great fear in

one who has power and control
the lord of the rakshasas. On seeing that

male member of a royal family
a type of animal
the prince had been killed by the ape, the

to make a serious promise
maharshis who are great in their vows and

not slowed or blocked
to gather
move around unimpeded, the assembled

a large snake
creatures, the yakshas, the serpents and

the gods, with Indra, were filled with

wonder. Prince Aksha, with eyes like

very bright and attractive
wounds, was as resplendent as the son of

the wielder of the vajra. Having killed him,

the brave one[237] again went to the gate. He

was like Death, when the time arrives for

the destruction of subjects.

Chapter 5(46)

When Prince Aksha was killed by Hanumat, the great-souled lord (one who has power and control) of the rakshasas was enraged (to make one very angry). However, he controlled himself and commanded Indrajit, who was like a god. 'You are supreme (highest in degree or quality) among those who know about weapons and can cause grief (a deep sadness) to gods and asuras.

The gods, with Indra, have witnessed your deeds (something that is done). Having worshipped (to honor God) the grandfather,[238] you have obtained (to get a thing by effort) weapons. When you resort to that strength of weapons, the asuras, the large number of Maruts and all those in the three worlds

the state of being too tired
are unable to overcome their exhaustion

against you in a battle. You are protected

determination in facing danger
by the valour in your arms. You are also

a simple and plain thing
protected by your austerities. You know

about the time and the place. You are

able to easily learn or understand
supreme among intelligent ones. In a

battle, there is nothing that you cannot

to succeed in doing
accomplish. If you

to combine to produce
make up your mind

something that is done
and think about it, there is no deed you

cannot accomplish. There is no one in the

three worlds who does not know about

the strength of your weapons and about

your own strength. Your austerities and

strength and the valour and power of

your weapons in a battle are like mine.

to deal with successfully
There is no one who can withstand you in

the field of battle. Having thought about

this, I am certain that I need suffer no

the state of being too tired

exhaustion in my mind. All the kimkaras

and the rakshasa Jambumali have been

feeling no fear

killed. So have the five brave commanders

who were the sons of the advisers. Your

very much loved

beloved brother, Prince Aksha, has been

one that ruins something

killed. O destroyer of enemies! They did

basic nature of a thing

not possess the essence that you and I

able to easily learn or understand

have. O intelligent one! I have witnessed

determination in facing danger

the great strength, power and valour of

a type of animal

this ape. Therefore, look towards your

own essence and powerfully do something

that is worthy of your own strength. Act

something that causes pain

so that the affliction of our soldiers can

end and so that they find peace, when the

to make quieter or calmer

enemy has been quietened. Consider your

own strength and that of the enemy. O

highest in degree or quality
supreme among those who know about

weapons! Prepare. Sending someone like

you will not be recommended by the best

able to easily learn or understand
among intelligent ones. But it is my view

that this is what a kshatriya should do and

is also in accordance with the dharma of

one that ruins something
kings. O destroyer of enemies! You will

know how to use many kinds of weapons

in the encounter. You will certainly know

how to bring about the desired victory in

the battle.'

Having heard his father's words, the

highly trained or skilled
accomplished one, with a power like that

of the son of a god, circumambulated his

one who has power and control
lord with an undistressed mind. The brave

one made up his mind to fight. Indrajit

to honor God
very excited and interested
was worshipped by his own people. Eager

with great interest
to fight, he enthusiastically prepared
one who has power and control
himself for the battle. The son of the lord
pleasing to look at
of the rakshasas was handsome, with eyes
the colorful part of a flower
to a great extent
like the petals of lotuses. The immensely
having or showing a lot of energy
energetic one emerged, like the ocean on
the day of the full moon. Indrajit, who
a vehicle pulled by horses
was like Indra, ascended a chariot whose
to connect by a bar
speed could not be checked. It was yoked
to four *vyalas*[239] who were like the king
of the birds in their speed, with sharp
being highest in rank
and pointed teeth. The supreme among
one who uses a bow and arrow
archers was on that chariot. He knew
highest in degree or quality
about weapons and was supreme among
those who knew about weapons. On that
moving very fast
chariot, he swiftly advanced towards the
spot where Hanumat was.

to make sharp loud sounds

There was the clatter of the chariot.

to make a quick sound

There was the sound from the twanging

a weapon used for shooting

a type of animal

of the bow. Hearing this, the brave ape was

to succeed in doing

even more delighted. Accomplished in

extremely large

fighting, he[240] picked up his gigantic bow

a long pointed weapon

small object with a sharp point

and sharp arrows that were like darts. He

advanced towards Hanumat. Filled with

delight, with the bow in his hand, he too

advanced towards the encounter. All the

to make a loud sound

directions paled. The animals howled in

very ugly

a large snake

hideous tones. The serpents and the yak-

to gather

shas assembled, as did the maharshis and

a group of birds or animals

the siddhas. Large flocks of birds covered

the sky and extremely happy, started to

call. The ape saw that Indrajit's chariot

being done with power

was advancing. The forceful one roared

loudly and extended his size. Indrajit was

a vehicle pulled by horses
on that divine chariot, with his colourful
to make a quick sound
bow. He twanged his bow and created a
the loud sound during storms
sound that was like the clap of thunder.
being done with power
Both of them were extremely forceful.

Both of them were extremely strong and
a type of animal
were not scared of fighting. The ape and
one who has power and control
the son of the lord of the rakshasas were
a feeling of extreme dislike
bound in enmity, like the Indra of the gods

against the Indra of the asuras. He[241] was
very great in size or amount
immeasurable and moved around along

the path followed by his father, extending
his size. As the brave one advanced on
a large amount of something
his great chariot and released his torrent
a long pointed weapon
of arrows, he avoided them. The brave
one that ruins something
one, the destroyer of enemy heroes, shot

arrows that were long and sharp, with
the long part of a tool
small bunch that grows together
excellent shafts and colourful tufts that

to see and identify

were made out of gold. They were aimed

to go down

well and as they descended, they pos-

sessed the force of the vajra. There was the

to make sharp loud sounds

clatter of the chariot. There was the sound

a small musical instrument

of drums, tambourines and kettledrums.

to make a quick sound

There was the sound from the twanging of

a weapon used for shooting

the bow. Hearing this, he[242] leapt up again.

The great ape quickly moved around in

a long pointed weapon

the space left by the arrows. Though he[243]

to succeed in doing

was accomplished in striking the target,

a type of animal

having no result

the ape rendered this aim futile. Hanumat,

the son of the wind god, remained ahead

of the arrows and again stretched out his

arms. Both of them were full of speed.

Both of them were accomplished in

modes of fighting. An excellent encoun-

willing to do or allow

ter ensued, agreeable to the minds of all

creatures. Hanumat did not know the rak-

shasa's weak spot. The son of the wind god

did not know the great-souled one's weak

spot. They were like gods in their valour.
(determination in facing danger)

As they clashed, it was as if they rendered
(to come into conflict) (to cause to be in a condition)

each other's poisons futile.
(having no result)

The great-souled one saw that he was

missing his aim. His arrows were failing
(a long pointed weapon)

and were falling down. He had a great

thought. Accomplished in his soul, he
(to succeed in doing)

controlled himself. The son of the king

of the rakshasas made up his mind about

the brave and foremost ape. Having no-
(in the first position)

ticed that the ape could not be killed, he

thought of capturing him. The brave one

was supreme among those who knew
(highest in degree or quality)

about weapons. He affixed the grand-
(to attach)

father's extremely energetic (having or showing a lot of energy) weapon and aimed it towards the supreme ape (a type of animal). The one who knew the truth about weapons knew that he could not be killed. Therefore, Indrajit captured the mighty-armed son of the wind god. The ape was bound by the rakshasa's weapon. He could not move and fell down on the ground. The foremost (in the first position) ape realized that his force was constrained (to limit or restrict) and that he had been tied down by the power of the weapon of the powerful one.[244] He thought that this was a favour being shown to him by the grandfather. This was Svayambhu's mantra (a repeated word or phrase) and the brahmastra had been invoked (to mention) with that mantra. Hanumat thought that this was a boon (something helpful) bestowed by the grandfather.

‘I do not possess the strength to free

the state of being a slave

myself from the bondage of this weapon,

a teacher

because of the powers of the preceptor of

to make a decision

the worlds. I have thus determined that I

must remain in the bonds of this weapon.

Therefore, I must follow whatever en-

to come at a later time

sues.’ The ape thought about the energy

of the weapon and about the favour the

grandfather had shown towards him. He

thought about his strength of freeing him-

self from it[245] and decided to follow the

grandfather. ‘Though I have been bound

by the weapon, there is no fear in me. I am

protected by the grandfather, Indra and

the wind god. Even if I am captured by the

rakshasas, there is a great quality associ-

ated with that. I will have a conversation

with the Indra among the rakshasas.

Therefore, let the enemy capture me.' The

someone who causes death

slayer of enemy heroes decided this. Hav-

ing considered it, he made no attempt to

move. The enemy captured him. Having

to shout very loudly

been captured by them, he roared and cen-

sured them.

a very hot day

The rakshasas saw that the scorcher of

not moving

enemies was motionless. They tied him up

a strong thick string plant used for ropes and drugs

with ropes made out of hemp and barks

from trees. The idea of being captured by

to be liked by someone to allow to exist

the enemy appealed to him. He tolerated

to use legal power to take feeling no fear

being seized by those brave ones. He was

certain that the Indra among the rak-

shasas would be curious to see him. Once

having courage

he was bound in bark, the valiant one was

the state of being a slave

freed from the bondage of the weapon.

the state of being a slave

When there is another kind of bondage,

to stop doing

the bondage of a weapon ceases to exist.

highest in degree or quality a type of animal

When the supreme among apes was tied

the outer cover of a tree

up in bonds made out of bark from trees,

the brave Indrajit started to think. ‘He

has been freed from the weapon. Once a

person is tied up in some other way, there

cannot be the bonds from a weapon. Alas!

something that is done having no result

My great deed has been rendered futile.

The rakshasas have ignored the rules of

a repeated word or phrase

a mantra. Yet another mantra cannot be

used on a weapon. Therefore, all of us

face a danger.’ Bound up, Hanumat was

dragged along by the rakshasas. But he

had not yet realized that he had been

freed from the bondage of the weapon.

causing suffering

The cruel rakshasas beat Hanumat with

hand with fingers bent down

sticks and their fists. They dragged the

a type of animal

ape to the presence of the Indra among

the rakshasas. Indrajit saw that because of

the state of being a slave to shout in an angry way

the bondage of ropes and barks from trees,

he had been freed from the bondage of

to show or reveal to a great extent

the weapon. He exhibited the immensely

in the first position

strong and foremost ape to the king and all

a friend

his companions.

The excellent ape was bound, like a

to communicate

crazy elephant. The rakshasas conveyed

him to Ravana, Indra among the rak-

shasas. 'Who is this? Whom does he

to be a part of

belong to? Where has he come from?

shelter from danger

What is his task? Where is his refuge?' The

to talk

brave rakshasas conversed in this way.

Other rakshasas present were angry and

said, 'Kill him. Burn him. Eat him.' After

passing through those paths, the great-souled one suddenly found himself in the presence of the king of the rakshasas. He saw him, adorned (to make more attractive) by expensive jewels and surrounded by companions (a friend) who were seated at his feet. The immensely (to a great extent) energetic (having or showing a lot of energy) Ravana saw that supreme ape (a type of animal).

He was being dragged here and there by the rakshasas with disfigured (having a damaged appearance) forms.

The supreme among apes also saw the lord (one who has power and control) among the rakshasas. He was full of energy and strength and seemed to scorch (to burn the surface of) like the sun. Dashanana looked at the ape, his eyes rolling around in anger. The best among his ministers were there, skilled and aged and good in conduct. He commanded them to ask the ape, in due

order, about the reason why he had come here and his intention. The lord of the apes (a type of animal) said, 'I have come to you as a messenger.' (one who delivers a message)

Chapter 5(47)

determination in facing danger

Terrible in his valour, Hanumat was showing great surprise astounded at his[246] deed. Eyes with a red brown color coppery red with anger, he looked at the one who has power and control lord of the rakshasas. He was having an attractive quality radiant and very bright and attractive resplendent, on an extremely expensive golden throne. His to a great extent immensely radiant crown was to make more attractive adorned with a net of a white ball used as jewelry pearls. There were colourful golden a small fancy object ornaments, as if they had been fashioned with the mind. They were to place in a thing embedded with a stone used to make jewelry diamonds and to make something attractive embellished with extremely expensive fancy item made of rare stones jewels. There was a sacred a long thin piece of material thread that was to complete a form made out of expensive a smooth soft material silk and he

to spread over a surface a wood with a pleasant smell
was smeared with red sandalwood paste.

He was smeared with many colourful

substance applied on the skin suggesting future success
unguents, with diverse auspicious marks.

to look
His large heads were a sight to behold.

With red eyes, he was terrible in form. His

to shine brightly
large and sharp teeth blazed and his lips

hung down. With ten heads, the brave

and extremely expensive one was daz-

to impress or surprise the highest point
zling. He was like the summit of Mandara,

living by eating animals
surrounded by many predatory beasts.

having an attractive quality
There was a radiant necklace on his chest,

to look or be like
resembling a mass of excellent and black

solution for cleaning the eye the natural color of the skin
collyrium. His face had the complexion

of the full moon and he was like a cloud

to put this type of ring on a band worn around the arm
garlanded with cranes. There were armlets

on his arms, which were smeared with

excellent sandalwood paste. The armlets

shone, the thick arms resembling (to look or be like) five-hooded serpents (a large snake). He was seated on a large and excellent throne (a special chair for the king) made out of crystal (a clear hard rock), decorated with gems (a cut and shined stone), and a superb (extremely good) spread was laid over this. There were women on every side, ornamented exceedingly (extremely) well. They served him, standing close to him, with whisks (cooking tool used to stir) made of hair in their hands.

Four ministers, insolent (showing a lack of respect) because of their strength, were seated there. These were the rakshasas Durdhara, Prahasta, the rakshasa Mahaparshva and the minister, Nikumbha. These ministers were skilled in all the techniques of counselling (advice and support). They were like the four oceans that surround the entire world. These ministers were skilled in all the techniques of counselling

suggesting future success
and there were others with auspicious

intelligence. They were like the advisers of

one who has power and control
the gods, comforting the lord of the gods.

without limit
Hanumat saw the infinitely energetic

a name for God
lord of the rakshasas. He was seated, like

on top of the highest point
a cloud full of water atop the summit of

to treat in a mean way
Meru. He[247] had been oppressed by the rak-

determination in facing danger
shasas who were terrible in valour. Filled

with great wonder, he looked at the lord of

having an attractive quality
the rakshasas. Hanumat saw the radiant

to surprise and confuse
lord of the rakshasas. Confounded by his

energy, in his mind, he thought the follow-

state of being calm while waiting
ing. 'What a form. What patience. What

brilliant shining beauty
spirit. What resplendence. Marked with

all the signs, the king of the rakshasas

is wonderful. Had adharma not become

stronger, this lord of the rakshasas might

one that keeps from harm

have become the protector of the world

of the gods, and even of Shakra. All the

a being that cannot die

immortals and the danavas are indeed ter-

to cause to be very scared

rified of him. If he seeks to become angry,

he will reduce the entire world to a single

a type of animal

ocean.'[248] The intelligent ape thought this

and many other things when he saw the

without limit

infinitely energetic power of the king of

the rakshasas.

Chapter 5(48)

Ravana, who made the worlds shriek, was suffused with great rage. The mighty-armed one looked at the coppery eyed one who was standing in front of him. The king's eyes were coppery red with rage. He spoke words full of great meaning, appropriate at the time, to Prahasta, his excellent adviser. 'Ask the evil-souled one where he has come from. What is the reason why he has come here? Why did he destroy the grove and oppress the rakshasis?' Hearing Ravana's words, Prahasta spoke these words. 'O fortunate one! Be

a loud cry
to spread over or fill
a strong feeling of anger
with a red brown color
suited for a purpose
to treat in a mean way
having good luck

to make one feel less afraid
reassured. O ape! You have no reason to
to cause to be very scared
be terrified. Even if you have been sent by
the place where someone lives
Indra to Ravana's residence, tell me the
truth. O ape! Do not be scared. You will be
released. You have assumed a beautiful
form and have entered this city. Do you
to be a part of
belong to Vaishravana, Yama or Varuna?
one who delivers a message
Are you a messenger sent by Vishnu, who
desires victory? Though you possess the
form of an ape, your energy does not show
you to be an ape. O ape! If you tell us the
truth now, you will be released. If you do
not speak the truth, it will be extremely
difficult for you to remain alive. State the
reason why you have entered Ravana's
residence.'

a type of animal

The supreme ape was thus addressed

one who has power and control

by the lord of large numbers of rakshasas.

to be a part of

He said, 'I do not belong to Shakra, Yama

or Varuna. I have no friendship with

good things that are available

the lord of riches[249] and Vishnu has not

urged me. Since birth, I have been an ape

and I have come here in that form. It is

extremely difficult to see the Indra among

the rakshasas and I have now seen him. I

a small group of trees

destroyed the grove of the king of the rak-

shasas so that I might be able to see him.

At this, those strong rakshasas arrived,

wishing to fight with me. Wishing to pro-

tect my own body, I fought against them

in the battle. Even the gods and the asuras

not able to do something

are incapable of tying me down in a bond

a right given to some people

made of weapons. I have that privilege

something helpful　　to discuss important things

because of a boon that was conferred on

to hand over control

me by the grandfather. I surrendered to

the weapon because I wished to desire the

king. Though I have been freed from that

to treat in a mean way

weapon, I have been greatly oppressed by

the rakshasas. Know that I am the mes-

without limit

senger of the infinitely energetic Raghava.

a name for God

O lord! Listen to my words. They are like

medication.'

Chapter 5(49)

highest in degree or quality a type of animal

The supreme among apes was spirited.

He saw the greatly spirited Dashanana.

fear of what might happen

Without any anxiety, he addressed him in

words that were full of meaning. ‘I have

the place where someone lives

come to your residence because of Sug-

riva’s command. O Indra among the

one who has power and control

rakshasas. Your brother,[250] the lord of the

a government program to help poor

apes, has asked about your welfare. Listen

to the instruction of the great-souled

Sugriva, your brother. These words are full

producing good results

of dharma and artha and will be beneficial

in this world and in the next. There was a

a vehicle pulled by horses

king named Dasharatha and he had cha-

riots, elephants and horses. He was like a

father and friend to people and was like

one who has power and control a quality of happiness

the lord of the gods in his radiance. The

a name for God oldest

lord, his mighty-armed eldest son, always

did what brought his father pleasure.

Following his father's command, he left

and entered the forest of Dandaka. He was

with his brother, Lakshmana, and his wife,

to a great extent

Sita. The immensely energetic one is

named Rama and he resorts to the path of

dharma. His wife, devoted to her husband,

got lost in the forest. She is the daughter of

the great-souled King Janaka of Videha.

male member of a royal family

With his younger brother, the prince

a woman who rules a country

searched for the queen's trail. Having

reached Rishyamuka, he met Sugriva, who

to promise in a formal way

pledged that he would help search for Sita.

Rama bestowed (to give as a gift) the kingdom of the apes (a type of animal)
on Sugriva. Having slain (to kill) Vali in an encoun-
ter, the prince (male member of a royal family) established Sugriva as the
lord (one who has power and control) in the kingdom of large numbers of
apes and bears. Sugriva, devoted to the
truth, was eager (very excited and interested) to search for Sita's trail.
The lord of the apes sent the apes in all the
directions. Hundreds, thousands and tens
of thousands of apes left to search in all the
directions, above, below and in the sky.
Some of them are equal to Vinata's son.[251]
Some of them are like the wind god. Those
immensely (to a great extent) strong and brave (feeling no fear) apes are swift (moving very fast)
and nothing can obstruct (to block) their path. My
name is Hanumat and I am the biological (relating to living things)
son of the wind god. For Sita's sake (the benefit of one), I have
quickly crossed one hundred yojanas.

Wishing to see her, I crossed the ocean and

came here. You know about dharma and

artha. You have obtained (to get a thing by effort) the results of

your austerities (a simple and plain thing). O immensely (to a great extent) wise one!

You should not confine (to keep within limits) someone else's

wife. This is against dharma and there are

many kinds of dangers associated with

such an act. It destroys the foundation of

someone who does it and intelligent (able to easily learn or understand)

people like you should not do it. If Rama

and Lakshmana resort to their rage (a strong feeling of anger), who—

not even the gods and the asuras—is

capable of standing before their arrows (a long pointed weapon)

and escaping? O king! There is no one in

the three worlds who can cause harm to

Raghava, and having done that, enjoys

happiness. Therefore, these beneficial (producing good results)

the state of agreeing with
words are in conformity with dharma and
artha in the three periods of time.[252] Listen
to them and return Janakee to the god
among men. It is extremely difficult to see
a woman who rules a country
a lucky state
the queen and it is through good fortune
to succeed in doing
that I accomplished that. The remaining
happening after something else
and subsequent part of the task will be
undertaken by Raghava. I have noticed
a feeling of being sad
that Sita is overcome by sorrow. You have
to begin to affect suddenly
seized her, without knowing that she is
a large snake
like a five-hooded serpent. Her energy is
to take in through the mouth
such that she is like swallowed food that is
extremely
a thing that causes one to die
exceedingly mixed with poison. Even the
a being that cannot die
asuras and the immortals are incapable of
to process food in the body
to get a thing by effort
digesting her. You have obtained dharma
a simple and plain thing
and the fruits of your austerities. By seiz-
ing her, you will destroy good policy, your

own life and whatever you have received.

a simple and plain thing

Because of your austerities, you see that

you cannot be killed by asuras and gods.

Therefore, you consider yourself to be

great. Sugriva is not a god. Nor is he an

asura, or human. He is not a rakshasa, a

a large snake

gandharva, a yaksha or a serpent. O king!

one who has power and control

Raghava is human and Sugriva is lord of

a type of animal

the apes. O king! Therefore, how will you

be able to save your life? The fruits of

to exist together

dharma do not coexist with the fruits of

adharma. Since dharma destroys ad-

harma, search for that kind of fruit. There

to get a thing by effort

is no doubt that, so far, you have obtained

to get as a result of action

the fruits of dharma. You will soon reap

to understand

the fruits of this adharma. Comprehend

an act of murder

the slaying in Janasthana.[253] Also compre-

an act of murder
hend the slaying of Vali. For your own
to understand
welfare, comprehend the friendship be-
tween Rama and Sugriva. If I so wish, I can
single-handedly destroy Lanka, with its
a vehicle pulled by horses
horses, chariots and elephants. But that is
not what has been decided. In the presence
a type of animal
of large numbers of apes and bears, Rama
to promise in a formal way
pledged that he would destroy the enemies
to treat in a mean way
who had oppressed Sita. Even if Purandara
himself causes an injury to Rama, he
to get a thing by effort
cannot obtain happiness, not to speak of
people like you. Know that the one who is
state of forcing to submit
under your subjugation, the one you know
as Sita, is your night of destruction. She
will destroy all of Lanka. In the form and
a loop at the end of a rope
image of Sita, this is a noose of destiny. You
have yourself strung it around your neck.

Think of how you can be safe. You will see this city, with its mansions (a large and impressive house) and streets, burnt down, consumed by Sita's energy and suffering from Rama's rage.' (a strong feeling of anger)

Without any distress (anxiety or pain) and speaking skilfully, the unmatched (better than all others) ape made him hear these disagreeable (not pleasing) words. Dashanana's eyes widened (to become wide or wider) in anger. He commanded that the great ape should be killed.

Chapter 5(50)

Hearing the words of the great-souled ape, Ravana was senseless with anger and commanded that he should be killed.

When the evil-souled Ravana ordered his death, Vibhishana suggested that this was not recommended for a messenger. Since the lord of the rakshasas was angry, he thought about the task that was at hand.

Having determined what should be done, the victor over enemies pacified and worshipped his elder brother. The one who was excellent in the use of words spoke these exceedingly beneficial words. ‘O

king! This is contrary to dharma and is condemned (to strongly say a thing is bad) as being against the conduct of the worlds. For someone brave (feeling no fear) like you, this is tantamount (equal to something) to murdering the ape (a type of animal).

There is no doubt that this enemy is insolent (showing a lack of respect) and has done something disagreeable (not pleasing) that can't be measured. However, the learned do not speak about killing a messenger (one who delivers a message). There are many kinds of punishments (the act of giving a penalty) indicated for a messenger. Disfiguring (to ruin or damage) the limbs (a leg or arm), striking with a whip, shaving (to cut the hair from the skin) the head and engraving (to cut a design into) marks on the body—these are said to be the punishments for a messenger. But we have not heard about a messenger being killed.

Your intelligence is refined (to improve by making changes) in dharma and artha. You can certainly make up (to combine to produce) your

better than other people
mind about what is superior and what is
a person of low rank
inferior. How can someone like you be
to make one fully involved
immersed in anger? Spirited people con-
a strong feeling of anger
trol their rage. You are supreme among all
the gods and the asuras. In what is said to
be dharma, in the conduct of people, in the
relating to religion
sacred texts, in using one's intelligence
feeling no fear
and for someone who is as brave as you,
this should not be done. I do not see any
qualities associated with the killing of this
a type of animal
the act of giving a penalty
ape. That kind of punishment should be
to cause one to suffer
inflicted on those who have sent this ape.
morally good
evil
Whether he is virtuous or wicked, others
have sent him here. He is dependent on
others and has spoken the words of others.
one who delivers a message
One should not kill a messenger. O king! If
he is killed, I do not see anyone else who

can travel through the sky and then return here again, after crossing to the other shore of this great ocean. O vanquisher of the cities of enemies! Therefore, do not make attempts to kill him. You should not resort to attempts that facilitate (to make easier) the work of the gods and Indra.[254] Those two sons of the king are insolent (showing a lack of respect). They love fighting. If he is killed, I do not see any other messenger (one who delivers a message) who can travel over this long distance unobstructed and goad (to force to do something) those two into battle. You are valiant (having courage), enterprising and spirited. The gods and the asuras find you impossible to vanquish (to defeat completely). You delight the minds of the nairittas. When there is the prospect (chance of a thing to happen) of a war, you should not destroy that opportunity. There are brave (feeling no fear) and

a government program to help poor

controlled ones engaged in your welfare.

people from one's family

They are born in noble lineages and pos-

sess great qualities. They are spirited and

highest in degree or quality

to hold so one is ready to use

supreme among those who wield weap-

a large number

ons. There are crores of well-armed

one who fights in battles

warriors ahead of you. You must make the

enemy realize your power. Let someone

follow your command, take one part of

showing a lack of judgement

your army and capture those two foolish

princes.'

Chapter 5(51)

The immensely strong Dashagriva heard the beneficial words spoken by his excellent brother, appropriate for the time and the place. He said, 'You have spoken well. The killing of a messenger is condemned. Certainly, it is someone else who should be killed. Let him be chastised. Indeed, the tail is the beloved ornament for apes. Let it be burnt swiftly and let him leave with a burnt tail. Let all his kin and well-wishers, friends and allies, see him in a distressed and afflicted state, with his limb disfigured.' The Indra among the rakshasas

to give life or energy

commanded the rakshasas to ignite his

tail and carry him everywhere around the

a small community

city, including the crossroads.

being hard to deal with

Harsh in their anger, the rakshasas

heard his words. They bound up his tail in

old and cut up

piece of clothing

tattered cotton garments. As his tail was

being bound, the great ape increased his

size, like a fire in the forest when it has ob-

material used to start a fire

tained some dry kindling. The rakshasas

drop or spread small amounts

sprinkled his tail with oil and applied fire,

to begin burning

igniting it. But his soul was filled with

state of being annoyed easily

rage and intolerance and his face was like

to move with force

the rising sun. He flung them down. The

causing suffering

to gather

cruel rakshasas assembled together and

highest in degree or quality

a type of animal

tied up the supreme among apes again.

Having been tied up, the brave one made

suited for a purpose

up his mind about what was appropriate

at the time. ‘Even if I am bound (tied together), these rakshasas are incapable (not able to do something) of doing what they wish against me. I can again tear up the bonds, leap up and kill them. I am alone sufficient to fight against all the rakshasas in a battle. However, for the sake (the benefit of one) of pleasing Rama, I will tolerate (to allow to exist) this. I must again roam (to go to without a purpose) around Lanka. When I looked over Lanka during the night, I did not properly see the fortifications (a structure to protect a place) that have been laid out. Now that night is over, I must certainly examine these. If they wish, let them tie me up again and ignite (to give life or energy) my tail. Even if the rakshasas oppress (to treat in a mean way) me, I will not suffer from any mental exhaustion (the state of being too tired).’ Therefore, the spirited and great ape reduced his size. Delighted, the rak-

shasas advanced and seized the elephant

among the apes. With the sound of conch

shells and drums, they announced their

own deeds. The rakshasas, cruel in their

deeds, roamed around the city with him.

Hanumat wandered around the great city

of the rakshasas. The great ape saw won-

derful palaces. The grounds were laid out

well and neatly divided by crossroads. The

ape saw paths thick with houses, points at

which roads met, crossroads, quadrangles

and royal roads. Everywhere, the rak-

shasas announced that the ape was a spy.

When the tip of Hanumat's tail was

being set on fire, the rakshasis, with mal-

formed eyes, went and told the queen this

disagreeable news. 'O Sita! The ape with a

one who has power and control
obvious
the lord of the rivers. It is evident that

this is something like that. For the intelli-
able to easily learn or understand
gent Rama's sake, the ocean and Mainaka

showed him respect. Why should the fire

not act in a similar way? Because of Sita's

non-violence, Raghava's energy and the

friendship with my father,[258] the fire is not
a type of animal
burning me.' The ape among elephants
a very short time period
again thought for an instant. The great ape
to make a sound like an animal
leapt up with force and roared. As tall as
the highest point
pleasing to look at
the summit of a mountain, the handsome
one went to the city's gate. The son of the
a large group of things
wind god stood away from the arrays of

rakshasas. In an instant, he again became

as large as a mountain. Immediately, he

assumed an extremely tiny form and freed

himself from the bonds. Having freed

pleasing to look at

himself, the handsome one again assumed the form of a mountain. He looked around and found a club near the gate. It was

to make smooth and with shine

polished with black iron and the mighty-armed one

to take quickly

seized it. Using this, the son of the wind god killed all the guards. Valiant

having courage

a large number of

and terrible in battle, he slew them. He then looked around Lanka again. His tail

a ring or rope made of leaves

was on fire, with a garland of flames. He

bright and shining

was as radiant as the sun, with its garland of rays.

Chapter 5(52)

Having accomplished his desire, the ape looked around Lanka. His enthusiasm increased and he thought about the part of the task that remained to be accomplished. 'What remains to be done? What should I do now? How can the rakshasas be tormented again? I have destroyed the grove. I have afflicted and slain the rakshasas. I have destroyed part of the army. However, the fortification remains to be destroyed. When the fortification is destroyed, the task will easily be accomplished.[259] Even if a little bit of effort is

made, the effort will be successful. The

act of giving money to church

bearer of oblations is blazing on my tail. It

suited for a purpose

is appropriate that I should offer these ex-

material used to start a fire

cellent houses to it as kindling and satisfy

to go to without a purpose

it.' Thus, the great ape roamed around the

tops of the houses in Lanka. His tail was

to give a slight quality

on fire, like a cloud tinged with lightning.

Hanumat released a fire that possessed

the hot glowing gas of a fire

flames like those of the fire of destruc-

tion. United with the wind, it became

extremely strong and greatly powerful.

to burn brightly

The fire spread, blazing like the fire of

destruction. Borne along by the wind,

to begin burning

the ignited fire spread from one house to

to complete a form

another one. There were nets made out of

fancy item made of rare stones

gold, pearls and jewels. The houses were

a cut and shined stone

full of extremely expensive gems and all

the place where one lives
these were destroyed. Like the abodes of
to completely use up
the siddhas when they have exhausted
a good quality a large and impressive house
their store of merit, those mansions were
to suddenly break into pieces
shattered and fell down on the ground. He
to flow out slowly
saw colourful minerals oozing out from all
a hard material in the sea
the houses, mixed with diamonds, coral,
a white ball used as jewelry
lapis lazuli, pearls and silver. A fire is never
satisfied with wood and grass that can be
found here and there. Like that, Hanumat
was not content with the destruction of
the Indras among the rakshasas. Lanka
a cause of trouble or bad luck
seemed to have been struck by a curse.
to completely cover to shine brightly
It was enveloped in blazing flames. It
one who fights in battles
was like warriors retreating, when their
in the first position
foremost leaders have been killed. It was
overcome by the strength of Hanumat's
to happen in a violent way to worry or upset one
rage. The rakshasas were scared and dis-

to cause to be very scared

tressed. They were terrified because of

to burn brightly

the blazing flames of the fire. The great-

minded Hanumat saw Lanka in this state,

as if it had been struck by Svayambhu's

a strong feeling of anger

rage.[260] He had killed a large number of

a small group of trees

rakshasas. He had destroyed the grove and

many trees. He had released the fire in the

the place where one lives

abodes of the rakshasas. In his mind, the

great-souled one reached out to Rama. The

highest in degree or quality

to begin burning

great ape, supreme among apes, ignited

all of Lanka with the fire from his tail and

then put that out in the ocean.[261]

Chapter 5(53)

The city was on fire and destroyed. The large numbers of rakshasas were terrified. On seeing Lanka in this state, the ape Hanumat started to think. 'A great fear has arisen here, and there is a sense of self-loathing in me. Having performed the task of burning Lanka down, have I done something that should not have been done? The best among men who use their intelligence to restrain the anger that has arisen, like water is used to quench a fire, are blessed and great-souled. If the noble Janakee was consumed in the process of

to cause to be very scared
a type of animal
to keep under control
to stop from burning
having impressive qualities

a lack of knowledge
burning down Lanka, in my ignorance, I
one who has power and control
will have destroyed the task of my lord.

The reason why this task was started will
not having success
have become unsuccessful. By burning

down Lanka, I have not been able to save
Sita. There is no doubt that I have accom-
to succeed in doing
plished a desired task. However, having
a strong feeling of anger
been overcome by rage, I have destroyed
obvious
the foundation. It is evident that Janakee

has been destroyed. Nothing that can be

seen has not been burnt. Everything in the
city of Lanka has been burnt and nothing
having no result
remains. The task has been rendered futile

because of a confusion in my intelligence.
to stop having or doing
Therefore, the idea of giving up my life
quality that causes one to like
here appeals to me. Shall I leap into the fire
an adult female horse
now, or shall I use the fire with the mare's

head?[262] Shall I offer my body up to the

to exist or be present

creatures who reside in the ocean? If I

remain alive, how can I possibly see the

a type of animal

lord of the apes? Having destroyed all

part of something

aspects of the task, how can I meet those

a kind of wild animal

two tigers among men? Indeed, I have

a thing causing one to be thought of as bad

exhibited the taint that arises from anger.

In the three worlds, apes are known for

state of not being able to trust

an attitude or opinion

their fickleness. Shame on the sentiments

a king or prince in India

the state of inability to act

of *rajas*.[263] That has led to this helplessness

state of being likely to change

a name for God

and instability. Though my lord had asked

me to, because of my passion, I have not

been able to protect Sita. When Sita is

destroyed, both of them[264] will be des-

troyed. When they are destroyed, Sugriva

and his relatives will also be destroyed.

Bharata has dharma in his soul and is

showing love
affectionate towards his brother. When he hears this, with Shatrughna, will he be
people from one's family
able to remain alive? The lineage of the Ikshvakus is devoted to dharma. When it is destroyed, there is no doubt that all the
to cause pain to to cause to feel extreme pain
subjects will be afflicted and tormented by
a deep sadness
having bad luck
grief. Therefore, I am unfortunate and
an increase by addition
have destroyed the accumulation of dharma and artha. With my soul over-
a thing causing one to be thought of as bad
obvious
come by the taint of anger, it is evident that I have destroyed the world.' While he
sign that predicts the future
was thinking this, some omens presented themselves before him. Having himself experienced these earlier, he started to
having good luck
think again. 'Perhaps the fortunate one
a leg or arm
who is beautiful in all her limbs has been protected by her own energy. A fire does

not destroy another fire. She is the wife of

without limit

the infinitely energetic one, with dharma

in his soul. She is also protected by her

own good conduct and the fire will not

touch her. When I engaged in my task of

burning everything down, because of

something that is done

Rama's powers and Vaidehi's good deeds,

the fire will not have consumed her. He is

like a god to his three brothers, Bharata

and the others. Rama's mind is devoted to

her. How could she have been destroyed?

one who has power and control

The unmanifest lord[265] is the one who

spreads everywhere and burns. But it did

not burn my tail. How could it have burnt

having impressive qualities

a simple and plain thing

the noble one? Because of her austerities,

the quality of being honest

truthfulness in speech and single-minded

a feeling of strong love

devotion towards her husband, the fire

cannot burn her. The fire has not con-

sumed her.'

He was thinking there, about the

a feeling of strong love

queen's devotion to dharma. At that time,

Hanumat heard the words of the great-

souled charanas. 'Indeed, Hanumat has

performed a task that is extremely diffi-

to deal with successfully

to happen suddenly

cult to withstand. He has unleashed a fire

the place where someone lives

in the residence of the terrible rakshasa.

He has burnt this city of Lanka, with its

a tall wall around an area

mansions, ramparts and gates. However,

Janakee was not burnt and we are as-

showing great surprise

tounded at this extraordinary event.' On

suggesting future success

seeing the auspicious omens, which were

full of great qualities, and also because he

heard the words of the rishis, Hanumat

a type of animal

was delighted in his mind. The ape accom-

plished the desire in his mind. He got to know that the princess (a female from a royal family) was unharmed (safe). He made up his mind that he would return only after he had seen her once again.

Chapter 5(54)

Janakee was at the foot of the shimshapa tree. He presented himself before her, greeted (to meet a new arrival) her and said, 'It is good fortune (a lucky state) that I see you here, unharmed. (safe)' As he prepared to leave, Sita looked at him repeatedly. Filled with affection (a feeling of liking someone) towards her husband, she addressed Hanumat in these words. 'If you so wish, you can single-handedly accomplish (to succeed in doing) this task. O destroyer (one that ruins something) of enemy heroes! You are sufficient. This increase in your strength is laudable. (deserving praise) However, if Kakutstha attacks Lanka and takes me away, that will be worthy of

him. Therefore, tell him the truth so that

to show or reveal

the great-souled one is urged to exhibit a

determination in facing danger

valour in the battle that is worthy of him.'

not proud

Hanumat heard these humble words,

full of reason. He replied in these words.

'Surrounded by the brave ones among the

a type of animal

moving very fast

apes and the bears, Kakutstha will swiftly

to defeat completely

come here. He will vanquish the enemy in

to make a thing go away or end

the battle and dispel your grief.' Hanumat,

the son of the wind god, assured Vaidehi

in this way. Having made up his mind to

to honor God

leave, he worshipped Vaidehi.

a kind of wild animal

very excited and interested

The tiger among the apes was eager

a device used for pressing

to see his lord. The crusher of enemies

highest in degree or quality

climbed up Arishta, supreme among

a group of animals

mountains. There were herds of elephants

the highest point

on the summit. There were dark blue

forests. It was surrounded by many sala,

a plant used to make furniture

tala, ashvakarna trees and bamboos. It

to make more attractive

plant that grows on a surface

was ornamented with flowering creepers.

It was full of many kinds of animals. It

a mark of a different color

was decorated with streaks of minerals.

a place where water falls down

There were many waterfalls. There were

a large amount of something

piles of boulders. It was frequented by

maharshis, yakshas, gandharvas, kin-

a large snake

closely set together

naras and serpents. There was a dense

a large hole under the ground

growth of creepers and trees. The caves

to live in

a large wild cat

were populated by lions. There were large

a kind of wild animal

full of liquid

numbers of tigers. The trees had succulent

roots and fruits. The extremely strong

highest in degree or quality

a type of animal

one, supreme among apes, climbed that

to force to do something

mountain. He was goaded by the joy of

soon being able to see Rama. The beautiful

to press out of shape

peaks of the mountain were crushed by

his steps. Making a loud noise, the boul-

to suddenly break into pieces — to go up

ders were shattered. Having ascended

the Indra among mountains, the great

ape increased his size. He wished to cross

from the southern shore to the northern

containing salt

shore of the salty ocean. The brave son of

the wind god climbed the mountain. He

then saw the terrible ocean, frequented

a large snake

by fish and serpents. Like the wind, the

son of the wind god took to the sky. From

a kind of wild animal

the southern direction, the tiger among

a type of animal

apes headed for the northern direction.

The ape pressed down on that excellent

mountain and it entered the ground, with

to live in a place — a sharp cry

all the creatures inhabiting it shrieking.

to shake slightly due to force

The peaks trembled and the trees fell

to press out of shape

down. The flowering trees were crushed

part of the leg above the knee
by the force of his thighs. Destroyed,

they fell down on the ground, as if they

had been struck by Shakra's weapon.

having or showing a lot of energy
There were extremely energetic lions

a big space under the ground
inhabiting the caverns and these were

to cause pain to
afflicted. They roared in terrible voices

and the sound was like that of the sky

to suddenly break into pieces
being shattered. The vidyadhara women

leapt up suddenly from the mountain,

to cause to be very scared
terrified, their garments dishevelled and
not neat

to move with force
their ornaments flung away. There were

a large snake
extremely large and powerful serpents,

burning with bright light
with flaming tongues and filled with great

a thing that is very harmful
poison. When their hoods and necks were
a head covering

to twist from side to side
crushed, they writhed. The kinnaras, the

gandharvas, the yakshas and the vidy-

to leave and never return
adharas suffered. They abandoned that

highest in degree or quality

supreme mountain and took to the sky.

to cause pain to

The beautiful mountain was afflicted by that powerful one. With its trees and tall peaks, it entered rasatala. The mountain was ten yojanas wide and thirty yojanas tall. It became level with the earth.

Chapter 5(55)

the state of being too tired

Without any exhaustion, he leapt across the sky, which was like an ocean. The moon was like a beautiful water lily. The suggesting future success sun was like an auspicious karandava. The Tishya[266] and Shravana nakshatras were a type of water bird like swans. The clouds were like plant that grows on rocks moss and a type of small plant lichen. The nakshatra Punarvasu was like a giant fish. The red-limbed one[267] was like a type of large animal a giant crocodile. Airavata was like a large having a pleasing shape island. Svati nakshatra was like a graceful swan. The wind was like moving in a violent way turbulent waves. a line of light from a source The beams of the moon were like cool water. The a large snake serpents, yakshas and gandhar-

vas were like full-blown lotuses (a type of flowering plant) and lilies.

As he traversed (to move across) through the extensive (large in size or amount)

sky, the abode (the place where one lives) of the wind, the handsome (pleasing to look at)

ape (a type of animal) seemed to devour (to quickly eat everything) the sky and etch (to produce a design) a

painting on the lord (one who has power and control) of the stars.[268] It was

as if he was about to steal the sky, with its

nakshatras and the solar (produced by the sun's heat) disc. As he pro-

ceeded, Hanumat seemed to fling (to move with force) away the

nets of clouds. There were large and dense (closely set together)

clouds in the sky, possessing many hues

—white, red, blue, yellow, green and pink. (a shade of a color)

He repeatedly entered these nets of clouds

and emerged (to rise from a hidden place) again. He seemed to be like

the moon, sometimes hidden and some-

times visible. He roared (to shout very loudly) loudly, in a tone

like that of a large cloud. The immensely (to a great extent)

energetic (having or showing a lot of energy) one again proceeded through

the middle of the ocean. The valiant (having courage) one touched the Indra among mountains[269] that possessed an excellent nave (long center part of a church). With great force, like an iron arrow (a mark to show direction) released from a bowstring (a strong tight string), he approached it. After some time, he saw the great mountain Mahendra. It was like a cloud and the bull (a male animal) among apes (a type of animal) roared.

In every direction, the apes heard the sound of this roar (a loud low sound). All of them were eager (very excited and interested), desiring to see their well-wisher. Jambavat (highest in degree or quality), supreme among apes, was delighted in his mind. He summoned (to order someone to come) all the apes and addressed them in these words. 'There is no doubt that, in every way, Hanumat has been successful in his objective. Had he not been successful, he would not have

to make a sound like an animal a type of animal
roared in this way.' The apes heard the

part of the leg above the knee
force of his arms and thighs and the great-

a loud low sound to feel very happy
souled one's roar. They rejoiced. Here

and there, they started to jump around.

Delighted, they leapt around from the

the highest point
summit of one mountain to the summit

of another mountain. They wished to see

the act of making happy sounds
Hanumat. Rejoicing, they seized flowering

branches from the tops of the trees. The

apes waved these around, as if they were

piece of clothing to go down
garments. The great ape descended, like

a giant cloud. On seeing him, all the apes

stood there, their hands joined in salu-

a word used to begin a letter
tation. The summit of Mount Mahendra

closely set together
was dense with trees. With great force,

the ape, who was like a mountain himself,

a male animal
descended there. All the bulls among

a type of animal
apes were delighted in their minds. They surrounded the great-souled Hanumat. Filled with great delight, all of them surrounded him. Since he had returned safe, their faces were full of joy. They brought gifts, roots and fruits, and offered these to him. The apes honoured the best among apes, the son of the wind god. They were happy. Some started to to make loud sounds
cackle. Rejoicing, a male animal
some other bulls among apes brought the branches of trees.

to honor God
Hanumat, the great ape, worshipped the seniors and the aged, Jambavat and the others, and Prince Angada. He was worshipped by the two of them[270] and honoured by the other apes. The brave one briefly stated, 'I have seen the a woman who rules a country
queen.'

to hold with the hands

He grasped the hand of Vali's son and

sat down in a beautiful spot in a spot

on Mahendra. Happy, Hanumat told

a male animal a type of animal

the bulls among the apes, 'I have seen

Janaka's daughter in Ashokavana. The un-

free from spots and stains

blemished one is protected by extremely

terrible rakshasis. Desiring to see Rama,

a hair style

the child has her hair in a single braid.

She is tired because of her fasting. Her

piece of clothing twisted in an ugly way

garments are soiled. Her hair is matted.

to grow weak

She is emaciated.' Maruti spoke these

words, which were full of great meaning

and like amrita. On hearing this, all the

to shout in an excited way

apes were delighted. Some whooped.

to say loudly

Others yelled. Other extremely strong

to make loud sounds

ones roared. Some cackled, Others roared

back in response. Delighted, some other

move from side to side forcefully

elephants among apes lashed their tails.

Some raised their long and curved tails

and waved them around. There were other

apes who were like elephants. In their joy,

the highest point

they leapt down from the summit of the

mountain and touched Hanumat. In the

the middle area or part

midst of the brave ones among the apes,

when Hanumat spoke those words, An-

gada spoke these excellent words. 'There

is no ape who is your equal in spirit and

determination in facing danger

large in size or amount

valour. You have leapt across the extensive

ocean and returned again. It is through

a lucky state

good fortune that you have seen the il-

admired for past achievements

lustrious queen who is Rama's wife. It is

through good fortune that Kakutstha will

a deep sadness

now abandon the grief that has resulted

state when partners live apart

from his separation with Sita.' Delighted,

a type of animal
a very large stone
the apes sat down on large boulders and surrounded Angada, Hanumat and Jambavat. Those excellent apes wished to hear about the leaping across the ocean and the sight of Lanka, Sita and Ravana. All

a word used to begin a letter
of them joined their hands in salutation and looked towards Hanumat's face. The

pleasing to look at
handsome Angada was surrounded by many apes. He was

to honor God
worshipped by them,

one who has power and control
like the lord of the gods surrounded by

the place where God lives
the gods in heaven. There was the illus-

admired for past achievements
trious and famous Hanumat. There was

a band worn around the arm
Angada, with armlets on his arms. Filled with those delighted ones, the large and

the highest point
to shine brightly
tall summit of the mountain blazed in its prosperity.

Chapter 5(56)

the highest point

On the summit of Mount Mahendra,

the most important part

with Hanumat at the forefront, the

a type of animal

supremely strong apes were filled with

the act of making happy sounds

great delight. Jambavat, rejoicing, asked

the delighted great ape, the son of the

wind god, about the details of the task

he had undertaken. ‘How did you see the

a woman who rules a country

queen? What happened there? What is the

causing suffering

conduct of Dashanana, cruel in his deeds,

towards her? O great ape! I am asking you

the truth about everything. After having

heard, we will again decide about what

course of action should be taken next.

When we go to the one who has control over his soul[271] and speak to him, tell us what we can reveal to him and what must be kept a secret.'

Thus addressed, his body hair stood up.

to bend to greet or show respect

He bowed his head down in the direction of Queen Sita and replied, 'In your pres-

the highest point

ence, I came to the summit of Mahendra and leapt up into the sky. I controlled myself, desiring to reach the southern shore of the ocean. While I proceeded, a

thing that prevents progress

terrible impediment presented itself before me. A saw an extremely charming,

relating to God

to block

golden and divine mountain. It obstructed my path and I thought the mountain was an impediment. I approached that divine,

to guess

highest in degree or quality

golden and supreme mountain. I made up

to suddenly break into pieces

my mind that I would have to shatter it. I struck that great mountain with my tail.

the highest point

The summit was like the sun and it shattered into one thousand

a broken part of something

fragments.

Knowing what was my intention, the great mountain addressed me as a “son” and those sweet words delighted my mind.[272]

“Know me to be your father’s brother. I am the friend of the wind god. I am famous as

to exist or be present

Mainaka and I reside in the great ocean. O

highest in degree or quality

son! All the supreme mountains used to

to go to without a purpose

possess wings earlier. They freely roamed

a barrier

around the earth, causing obstructions everywhere. Hearing about the conduct of

admired for past achievements

the mountains, the illustrious and great Indra, the chastiser of Paka, used his vajra to shatter their wings into thousands of

a broken part of something
fragments. O child! I was saved because

your great-souled father, the wind god,

to throw with force
hurled me into the great ocean. O scorcher

a very hot day
of enemies! I must seek to help Rama.

highest in degree or quality
Rama is supreme among those who up-

to support or defend
hold dharma and he is like the great Indra

determination in facing danger
in his valour." I heard this from the great-

souled Mainaka. I told the mountain about

the task that was in my mind. Then, the

great-souled Mainaka granted me permis-

sion. Resorting to excellent speed, I

proceeded along the rest of the journey. For

happening quickly
a very long period of time, I speedily

proceeded along the path. I then saw the

a female god
goddess Surasa, the mother of the ser-

a large snake the middle area or part
pents. In the midst of the ocean, the

goddess addressed me in these words. "O

a type of animal a being that cannot die

supreme among apes! The immortals have

to quickly eat everything

indicated that I can devour you. Therefore,

I must eat you. You have come to me after

a long time." When Surasa told me this, I

a word used to begin a letter

joined my hands in salutation and stood

before her. With my face pale, I addressed

having success by making money

her in these words. "The prosperous Rama,

a very hot day

Dasharatha's son and the scorcher of

enemies, has entered the forest of Dandaka

with his brother, Lakshmana, and Sita.

to take someone by force

The evil-souled Ravana has abducted his

wife, Sita. Following Rama's command, I

one who delivers a message

am going to him as a messenger. O one

to exist or be present land that one controls

who resides in his dominion! You should

seek to help Rama. Otherwise, after seeing

free from spots and stains

Maithilee and Rama, unblemished in his

something that is done

deeds, I will present myself before your

telling the truth

mouth. I am truthfully pledging this.

Listen to me." Surasa can assume any form

at will and she was thus addressed by me.

do a thing that is not allowed

She said, "No one can transgress the boon

that I received." Surasa was ten yojanas

a very short time period

wide and said this. In an instant, I ex-

tended myself to a size of fifteen yojanas.

She extended her mouth to make it as large

as my size. On seeing her extended mouth,

I reduced my form. In an instant, I again

finger on the side of the hand

assumed the size of a thumb. I quickly

to go down

descended into her mouth and in an in-

to rise from a hidden place

stant, emerged again. Assuming her own

a female god

form, the goddess Surasa again spoke to

highest in degree or quality

friendly and pleasant

me. "O supreme among apes! O amiable

to succeed in doing

one! May you accomplish your objective.

Go happily. Bring Vaidehi back to the great-

souled Raghava. O mighty-armed one! O ape! May you be happy. I am pleased with you." At this, all the creatures uttered words of praise to me. After this, like Garuda, I leapt up into the extensive sky. My shadow was seized, but I could not see anything. Having lost my speed, I looked around in the ten directions. I could not see anything that could have robbed me of my speed. I thought, "Who has caused this obstruction in my path? This kind of impediment has arisen, but no form can be seen." While I was thinking, I cast my glance in a downward direction and I saw a terrible rakshasi lying down in the water. The terrible one laughed and roared loudly. Without the slightest bit of fear,

a type of animal
to say
large in size or amount
to use legal power to take
prevent from getting a thing
a barrier
thing that prevents progress
going to lower level
to make a sound like an animal
very small in degree or amount

the horrible one addressed me in these words. “O large one! Who are you and where are you going? I am hungry and you have been desired by me. Be my food and please my body. I have been without food for a long time.” I agreed to her words. I increased my size so that it became larger than what her mouth could hold. Desiring to devour me, the terrible one also started to increase the size of her large mouth. She did not understand me, nor the changes I brought about in my form. In an instant, I reduced my large size. Having seized her heart, I leapt up into the sky again. I extracted her heart, which was like a mountain. Extending her arms, the terrible one fell down in the salty waters. I

suffering from lack of food

to greatly affect or control

a very short time period

to begin to affect suddenly

containing salt

heard the siddhas and charanas who were in the sky. “The terrible rakshasi, Simhika, has been quickly slain (to kill) by Hanumat.” Having killed her, I again remembered what remained to be done. After having travelled a long distance, I saw the southern shore of the ocean, decorated (to make more attractive) by trees. The city of Lanka is there. I reached the city that was the abode (the place where one lives) of the rakshasas when the sun was about to set. Undetected (not noticed by anyone) by the guards, terrible in their valour (determination in facing danger), I entered. There, I searched throughout the night for Janaka’s daughter. Though I went to Ravana’s inner quarters, I did not see the slender-waisted one there. Finally, I saw Sita in Ravana’s abode. She could not see how she would reach the other shore of

a deep sadness to feel sad

her ocean of grief. I saw her grieving, in a

spot surrounded by walls. There was an

a small group of trees

excellent grove and a house constructed

out of gold. Leaping over the wall, I saw

the middle area or part

many trees. In the midst of Ashokavana,

there was a large shimshapa tree. Ascend-

to go up a kind of fruit

ing that, I saw a grove of golden plantain

highest in degree or quality

trees. I saw the supremely beautiful one,

not very far from the shimshapa tree. She

was young and her eyes were like the

the colorful part of a flower

petals of lotuses. Because of fasting, her

to grow weak

face was emaciated. She was surrounded

having a damaged appearance

by cruel and disfigured rakshasis, who

to quickly eat everything a wild animal

devour flesh and blood, like a deer by

a type of large female cat

tigresses. I saw the lady, Rama's unblem-

free from spots and stains

ished wife. I saw her, near that shimshapa

a situation with upset people

tree. Then I heard an uproar, mixed with

thing that wraps around
the sounds of girdles and anklets, in Ra-
the place where someone lives
vana's residence and it increased in
wanting to do something
volume. Extremely anxious, I reduced my
own size. Like a bird, I hid myself in the
closely set together
dense growth of the shimshapa tree. After
to a great extent
this, the immensely strong Ravana and
Ravana's wives reached the spot where Sita
one who has power and control
was. The beautiful Sita saw the lord of
large numbers of rakshasas. She com-
to make something smaller
pressed her thighs and her thick breasts
and covered them with her arms. Sita was
very sad
supremely miserable and Dashagriva
spoke to her. She did not say anything. He
to bend to greet or show respect
bowed his head down and said, "Treat me
with a great deal of respect. O proud one! O
the quality of being mean
Sita! Because of your insolence, if you do
not welcome me, after two months, I will

drink your blood." She heard the words of the evil-souled Ravana. Extremely angry, Sita spoke these excellent words. "O worst among rakshasas! I am the wife of the infinitely (without limit) energetic Rama. I am the daughter-in-law of Dasharatha, the protector (one that keeps from harm) of the lineage (people from one's family) of the Ikshvakus. Having spoken something that should not have been said, how has your tongue not fallen down? O ignoble (not deserving respect) one! Where is your valour? (determination in facing danger) You came to abduct me when my husband was not present. You committed that crime when you were not seen by the great-souled one. You are not Rama's equal, not in serving, nor in fighting. Raghava performs sacrifices (giving up something one wants). He is truthful (telling the truth) in speech. He prides himself in fighting."

When Janakee spoke these harsh (severe or mean) words,
Dashanana suddenly blazed (to shine brightly) with anger,
like a fire on a funeral pyre (wood for burning a dead body). The cruel one
dilated (to become larger or wider) his eyes and raised his right fist (hand with fingers bent down).

When he was about to kill Maithilee, the
women present started to wail (to make a long cry of pain). From
among those women, one of the evil-
souled one's wives rose up.[273] This beauti-
ful one was named Mandodari and she
restrained (to keep under control) him. He was afflicted (to cause pain to) by desire
and she addressed him in sweet words.
"What do you have to do with Sita? You are
like the great Indra in your valour (determination in facing danger). O lord!
Find pleasure with the daughters of the
gods, the gandharvas and the yakshas.
What will you do with Sita?" Together, the
assembled (to gather) women quickly raised the

to a great extent someone who wanders in life

immensely strong roamer in the night and

the place where someone lives

took his away to his own residence. When

Dashagriva left, the rakshasis, with disfig-

having a damaged appearance causing suffering

ured faces, censured Sita in cruel and

extremely terrible words. Janakee reck-

to think a single piece of grass

oned that their words were like blades of

grass. Though they censured Sita, they

not having success

were unsuccessful in their attempts. After

a while, those rakshasis, the devourers of

to stop oneself from doing having no result

flesh, refrained from their futile censure

to make a sound like an animal

and roaring. They went and informed

a promise to oneself

Ravana about Sita's great resolution. All of

to gather

them assembled together, having lost their

a difficult activity

hopes and enterprise. They surrounded

her from all directions and came under the

state of forcing to submit

subjugation of sleep. When they fell

sleeping a government program to help poor

asleep, Sita remained engaged in the wel-

fare of her husband. She lamented (to express sadness) in piteous (deserving sad feelings) and distressed tones and extremely miserable (very sad), grieved (to feel sad). I saw Sita in that extremely terrible state. Though I had rested, because I thought about it, my mind was not at peace. Thinking about a means to start a conversation with Janakee, I started to praise the lineage (people from one's family) of the Ikshvakus, worshipped (to honor God) by large numbers of royal sages (a person who is very wise). Having heard the words I had spoken, the queen (a woman who rules a country) replied to me, her eyes overflowing (to be completely filled) with tears. "O bull (a male animal) among the apes (a type of animal)! Who are you? Whom do you belong to (to be a part of)? Why have you come here? Why are you affectionate (showing love) towards Rama? You should tell me this." Hearing her words, I uttered (to say) the following words. "O queen!

one who assists another

Your husband, Rama, has an aide who is

determination in facing danger

terrible in his valour. The brave one's name

to a great extent

is Sugriva and the immensely strong one is

a type of animal

the Indra among the apes. Know that I am

his servant. I am Hanumat and I have

come here. Your husband, Rama, unblem-

free from spots and stains

ished in his deeds, has sent me here. O

admired for past achievements a kind of wild animal

illustrious one! The prosperous tiger

among men, Dasharatha's son, himself

gave me this ring to give you, as a sign.

Therefore, I wish that you should com-

a woman who rules a country

mand me. O queen! What should I do now?

to transport

Shall I convey you to Rama and Laksh-

mana's side? What is your reply?" Sita,

Janaka's daughter, heard my words and

understood. She said, "Let Raghava destroy

to bend to greet or show respect

Ravana and take me back." I bowed my

head down before the noble and unblem-

free from spots and stains

ished queen. I sought a sign that would

bring pleasure to Raghava's heart. Thus

addressed, the beautiful one gave me an

fancy item made of rare stones

excellent and supreme jewel. Having given

afraid or nervous

it to me, she was extremely anxious and

to communicate

also gave me a message to convey in words.

to bend to greet or show respect

I controlled myself and bowed down

a female from a royal family

before the princess. I circumambulated

her and made up my mind to return here.

However, having made up her mind, she

again replied. She said, "O Hanumat! You

must tell Raghava about what is happen-

ing to me here. Hearing that, the brave

Rama and Lakshmana, with Sugriva, must

in a proper way

quickly come here. Act accordingly. If that

does not happen, two months of my life are

left. Kakutstha will not be able to see me. I will die like one without a protector.” (one that keeps from harm) Hearing her piteous words, I was filled (deserving sad feelings) with rage. Thereafter, I thought about (a strong feeling of anger) what remained to be accomplished of the (to succeed in doing) task. I increased my size, so that it became like a mountain. Desiring to fight, I started to destroy that grove. The clumps in the (a small mass of something) grove were destroyed and the terrified (to cause to be very scared) animals and birds started to flee. Having (to run away from danger) woken up, the rakshasis, with disfigured (having a damaged appearance) faces, started to look around. Seeing me in that grove, they assembled from here and (to gather) there. Having assembled, they quickly went and told Ravana about this. “O king! An evil-souled one has destroyed your impenetrable (impossible to pass through) grove. O immensely (to a great extent) strong

a type of animal
one! The ape does not know about your
determination in facing danger
valour. O Indra among kings! Because of
evil
his wicked intelligence, he has done this
not pleasing
disagreeable act towards you. Quickly

command that he should be killed, so that
he can head towards his destruction."

Hearing this, the Indra among the rak-
to happen suddenly
shasas unleashed rakshasas named

kimkaras. They were extremely difficult to

defeat and they followed Ravana's inclin-
a desire or tendency
ations. There were eighty thousand of
a weapon with a sharp tip
them, with spears and clubs in their

hands. With a club, I killed them in that
a small group of trees
part of the grove. When these were killed,

the remaining ones lost their valour. They

went and told Ravana that I had killed his

soldiers. I then thought of attacking the

chaitya and mansion (a large and impressive house) there. With a pillar, I again killed one hundred rakshasas who were there. This was like an ornament (a small fancy object) of Lanka and it was destroyed by me. He then commanded Prahasta, Jambumali's son.

He was with many rakshasas. They were fearful (being afraid) and terrible in form. That rakshasa possessed strength and was accomplished (to succeed in doing) in fighting. However, with an extremely terrible club, I killed him and his followers (one who is guided by another). Hearing this, the Indra among the rakshasas sent an extremely strong son of one of his ministers. Ravana sent him, with a large army of foot soldiers. With the club, I conveyed (to communicate) all of them to Yama's abode (the place where one lives). Hearing that the son of the minister had been killed, Ravana sent four brave (feeling no fear) com-

showing great skill

manders, who were dexterous in exhibit-

determination in facing danger

ing their valour in a battle. I killed all of

them, with their soldiers. Dashagriva

again sent his extremely strong son,

Aksha. Ravana sent him to fight, with a

male member of a royal family

large number of rakshasas. The prince,

who was Mandodari's son, was learned

about fighting. He suddenly leapt up into

a type of weapon a thing that protects one

the sky, with a sword and a shield. How-

to take quickly to turn quickly and suddenly

ever, I seized him by the feet. Whirling him

to move with force

around one hundred times, I flung him

treated to have a folded look

down and crushed him. Dashanana heard

that Aksha had been killed. Ravana's sec-

ond son is named Indrajit. Extremely

angry, he commanded this powerful one,

impossible to defeat

who is invincible in battle. In the encoun-

ter, I destroyed the energy of all those

soldiers and that of the bull (a male animal) among rak-

shasas. Having done this, I was filled with

great delight. However, the mighty-armed

and immensely (to a great extent) strong one made great and

renewed (to make new again) efforts. He had been sent by

Ravana with other brave (feeling no fear) ones, who were

crazy and intoxicated (to make one unable to think). The extremely swift (moving very fast)

one bound me down with a brahmastra.

The rakshasas bound me with ropes (a strong thick string).

Having seized (to take quickly) me, they dragged me to

Ravana's presence. On seeing me, the evil-

souled Ravana asked, "Why have you come

to Lanka? Why have you killed the rak-

shasas?" I told him, "I have done every-

thing for Sita's sake (the benefit of one). O lord! Desiring to see

her, I came to your residence (the place where someone lives). I am the

biological (relating to living things) son of the wind god. I am the ape (a type of animal)

Hanumat. Know me to be the ape who is Rama's messenger and Sugriva's adviser. I have come here before you with Rama's message. Listen to the message that I am conveying to you. It is full of dharma and artha. It is beneficial and is like medication. 'While I dwelt in the mountain Rishyamuka, filled with large trees, I contracted a friendship with Raghava, who is valiant in battle.[274] O king! He told me that his wife had been abducted by a rakshasa. I undertook a pledge that I would help him. The lord Sugriva had been deprived of his kingdom by Vali.[275] With the fire as a witness, Raghava and Lakshmana contracted a pledge of friendship with him. In the encounter, using a single

a long pointed weapon one who has power and control
arrow, he destroyed Vali. He made the lord
a type of animal
of the apes the great king over all the apes.

With all our souls, we must now endeav-
to seriously try to do
our to help him. That is the reason,

following dharma, he[276] is being sent to
moving very fast
your presence. Swiftly bring Sita and hand
her over to Raghava. Otherwise, the brave
apes will destroy your army. From earlier
times, who does not know about the power
of the apes? They are invited to go, even to
the presence of the gods.' I have told you
what the king of the apes told me to tell
you." When I said this, he looked at me
with anger in his eyes, as if he was going to
burn me down. He commanded the rak-
something that is done
shasas, terrible in their deeds, to kill me.
He has a brother named Vibhishana, who

able to easily learn or understand the benefit of one

is extremely intelligent. For my sake, he

to ask

beseeched the king of the rakshasas. “O

a kind of wild animal

tiger among the rakshasas. This should

to give up completely

not be done. Abandon this thought. O

rakshasa! The texts on royal policy have

one who delivers a message

said that a messenger must not be killed.

producing good results

Instead, those who speak beneficial words

say that the true message must be ex-

tracted from a messenger. O one who is

better than all others

unmatched in valour! Even if a messenger

very serious

commits a grave crime, he can be disfig-

to ruin or damage

ured. The sacred texts say that he must not

be killed.” Having heard Vibhishasana’s

to give an order

words, Ravana instructed the rakshasas

who were present to immediately set my

tail on fire. Hearing his words, from every

the dry stem of grain plants

side, they bound up my tail in straw, bark

cloth made from plants
determination in facing danger
and cotton cloth. Terrible in their valour,
to make a sound like an animal
the rakshasas roared like lions. They
hand with fingers bent down
struck me with staffs and fists and set my
tail on fire. Tied up by the rakshasas with
a strong thick string
a toy moved by strings
many ropes, I was like a puppet. However, I
did not suffer at all and looked at the city
during the day. The brave rakshasas bound
me up and applied fire to me. They an-
nounced this along the royal roads and
arrived at the city's gate. After this, I as-
extremely large
sumed an extremely gigantic form and
again contracted myself. I freed myself
from those bonds and assumed my natural
to use legal power to take
form. Seizing an iron club, I killed those
rakshasas. After that, with great force, I
leapt on to the city's gate. With my tail, I
a large and impressive house
set fire to the city and its mansions and

a small tower on a building
turrets. Without any fear, I burnt down everything, like the fire of destruction does to subjects. Having burnt Lanka down, I again had a doubt. Having burnt Lanka down, I was not certain unsure whether I had burnt Sita down in the process. Then I heard words spoken by the charanas, to say uttered suggesting future success auspicious syllables. They said, causing great surprise "It is amazing that Janakee has not been burnt down." Hearing those extraordinary words, I again had another thought. I went and saw Vaidehi again and took leave from her yet again. It is because of Raghava's powers, your energy and to to succeed in doing accomplish Sugriva's objective that I have done all this. I have done all this there, properly. Now let us do all that which remains to be done.'

Chapter 5(57)

Hanumat, the son of the wind god, told them everything. He then again started to speak these excellent words. 'Because of Raghava's enterprise (a business organization), Sugriva's efforts and Sita's good conduct, I was able to perform that great leap. O bull (a male animal) among the apes (a type of animal)! The noble (having impressive qualities) Sita's conduct is worthy of her. Ravana can burn down the worlds because of his austerities (a simple and plain thing). If he is angry, he can burn them down. The lord (one who has power and control) of the rakshasas is powerful in every way. Though he touched her body, he has not been destroyed because of his austerities. It is like touching

the hot glowing gas of a fire
a flame with one's hand. That is the reason

she has not behaved like a flame of fire. If
very angry
she is enraged, Janaka's daughter is cap-

the middle area or part
able of removing all sins. In the midst of

the evil-souled Ravana's Ashokavana, the
morally good
deserving pity or sympathy
virtuous one is in that pitiable state, under

to cause to feel extreme pain
the shimshapa tree. She is tormented by
a deep sadness
grief and is surrounded by the rakshasis.

She is like the marks on the moon, losing
brilliant shining beauty
all resplendence at having been sur-

rounded by the marks of clouds. Vaidehi

showing a lack of respect
does not think of Ravana, who is insolent

because of his strength. Though Janakee
to keep within limits
has been confined, the one with the excel-
joint between the waist and leg
lent hips is devoted to her husband. In all
suggesting future success
her soul, the auspicious Vaidehi is devoted

to Rama. She is single-mindedly devoted

to Rama, like Puloma's daughter to Pur-

to put on attractive clothes

andara. She is attired in a single piece of

piece of clothing

garment, though it is soiled and covered

to cause to feel extreme pain

with dust. She is tormented by griefs.

a leg or arm very sad

Her limbs are miserable. Sita is engaged

the middle area or part

in her husband's welfare. In the midst of

criticize strongly in public

the rakshasis, she is repeatedly censured.

in or into the middle of

I saw her in that pleasure garden, amidst

badly formed upset

malformed rakshasis. She is distressed

a hair style

and wears her hair in a single braid. She is

devoted to thinking about her husband.

She lies down on the ground. Her limbs

a type of flowering plant

are faded, like a lotus at the onset of the

winter. In her attempt to refuse Ravana,

she has made up her mind to die. Some-

to gradually cause one to have

how, I managed to instil confidence in

a light brown color

the one with eyes like those of a fawn.

after that
Thereafter, I spoke to her and told her everything. Hearing about the friendship between Rama and Sugriva, she was filled with joy. She is controlled and full of good
a feeling of strong love
conduct. She is excellent in devotion to her husband. That is the reason she has not killed the great-souled Dashagriva Dasha-nana. Rama will only be the instrument in
a deep sadness
bringing about his death.[277] Full of grief,
to a great extent
having good luck
the immensely fortunate Sita is like this. Everything that must now be done should be undertaken.'

Chapter 5(58)

Hearing his words, Vali's son took the permission of all the great apes, with Jambavat at the forefront. 'In this situation, let me tell you what I think we should do. It is proper that we should see those two princes when we have Vaidehi with us. I am alone sufficient to go to the city that is full of large numbers of rakshasas. I will quickly destroy Lanka and the immensely strong Ravana and bring her back, not to speak of a situation where I have these brave and powerful ones, who have cleansed their souls, with me. The

the most important part
male member of a royal family
to a great extent
feeling no fear
to wash

a type of animal
apes are accomplished in the use of weap-

ons. They are capable of ensuring victory.

In the battle, I will destroy Ravana, with

the leaders of a movement
his soldiers, his vanguard, his sons and his

brothers. Shakrajit's[278] weapons may be

one's expression
impossible to countenance in a battle—

they are Brahma, Aindra, Roudra, Vayavya

and Varuna weapons.[279] But I will destroy

them and kill the rakshasas. I seek your

to keep under control
permission to restrain them with my

determination in facing danger
valour. I will incessantly shower down a

a sudden heavy rain a very large stone
continuous downpour of boulders. I can

kill even the gods in an encounter, not to

someone who wanders in life
speak of the roamers in the night. The

a coast
ocean may cross the shoreline, Mandara

to shake slightly
may tremble, but the army of soldiers

movement of the earth's surface
cannot make Jambavat quake in a battle.

a type of animal

The brave ape who is Vayu's son is suffi-

cient to destroy all the numerous rak-

shasas and the rakshasas who are their

a relative of the past

part of the leg above the knee

ancestors. From the force of the thighs of

Panasa and that of the great-souled Nila,

very shocked and upset

Mandara can be shattered, not to speak of

rakshasas in the battle. Among the gods,

the asuras, the yakshas, the gandharvas,

a large snake

the serpents and the birds, tell me who can

fight against Mainda and Dvivida. These

highest in degree or quality

two supreme among apes are extremely

being done with power

forceful and are the sons of the two Ash-

vins. These two are proud that they have

something helpful

received excellent boons from the grand-

acting better than others

father. They are supremely haughty. In

earlier times, to show respect to the two

Ashvins, the grandfather of all the worlds

gave them the unmatched (better than all others) boon that no one would be able to kill them. Haughty (acting better than others) and intoxicated (affected by alcohol or drugs) because of the boon, these two brave apes (a type of animal) crushed a large army of the gods and drank amrita. All the other apes can stand and watch. When they are enraged (to make one very angry), these two brave apes are alone capable of destroying Lanka, with its horses, chariots (a vehicle pulled by horses) and elephants. Even though the queen (a woman who rules a country) has been seen, it is not proper for the apes to go to the great-souled Raghava's presence without her. It is not appropriate (suited for a purpose) for you,[280] famous for your valour (determination in facing danger), to report that you have seen the queen, but have not brought her back. O supreme (being highest in rank) among apes! Even in the world of the immortals (a being that cannot die) and the daityas, there is

no one who is our equal in leaping and valour. Hanumat has killed the brave ones among the rakshasas. What should we do now? We should get Janakee?'

(determination in facing danger)

He had thus made up his mind. However, Jambavat, supreme among apes and one who understood the objective, though extremely delighted, spoke these words that were full of meaning. 'O prince! It is as you perceive it. We are not incapable of doing what you have made up your mind about. But you must consider what Rama intends and then determine the best means of accomplishing the objective.'

(highest in degree or quality) (a type of animal) (male member of a royal family) (to notice) (not able to do something) (to make a decision) (to succeed in doing)

Chapter 5(59)[281]

The residents of the forest, the brave ones with Angada at the forefront, and the great ape, Hanumat, accepted the words that Jambavat had spoken. With Vayu's son at the forefront, all of them were delighted. The bulls among the apes abandoned the summit of Mahendra and started to leap away. They were like Meru and Mandara and like maddened elephants. Those immensely strong ones, gigantic in size, shrouded the sky. Hanumat was in control of his soul and greatly strong. He was worshipped by all creatures. His force was

the most important part
forefront
a male animal
bulls
a type of animal
apes
the highest point
summit
to make one angry
maddened
to a great extent
immensely
extremely large
gigantic
to cover or hide
shrouded
to honor God
worshipped

great, as if he was being borne along by the power of sight. His purpose was to accom-
to succeed in doing
plish his lord, Raghava's, objective, and to
state of being well known
in the first position
obtain great fame. All the foremost ones wished to tell their loved ones what had happened. All of them were delighted at
chance of a thing to happen
the prospect of war. All the spirited ones had made up their minds about ensuring
act of hurting one in return
Rama's revenge. Those residents of the forest leapt. They leapt up into the sky. They reached a forest that was like Nan-
plant that grows on a surface
dana, filled with trees and creepers. There
a small group of trees
was a grove named Madhuvana there and it was protected by Sugriva. It could not be approached by any creature and it pleased the hearts of all beings. An
to a great extent
immensely
a type of animal
brave ape named Dadhimukha always

protected it. This foremost (in the first position) among apes (a type of animal) was the great-souled Sugriva's maternal (related through the mother) uncle. Having approached the large and beautiful grove (a small group of trees) that belonged (to be a part of) to the Indra among the apes, the apes became extremely ferocious (very violent). Delighted, the apes saw the gigantic (extremely large) Madhuvana. Tawny (a type of brown color), with the complexion (the general appearance) of honey,[282] the apes asked the prince (male member of a royal family)[283] for some honey. After taking the permission of the aged apes, with Jambavat at the forefront (the most important part), the prince gave them permission to taste some honey. The residents of the forest were delighted at having obtained (to get a thing by effort) the permission. Filled with joy, they began to dance around, here and there. Some sang, others bowed (to bend to greet or show respect) down. Some danced, others laughed. Some fell

to move around
down, others wandered around. Some
in a confused manner
leapt, others spoke incoherently. Some
leaned against each other. Some spoke
to an extraordinary degree
excessively to each other. Some leapt from
one tree to another tree. Some leapt down
from trees on to the ground. With great
force, some sprang down from the tops of
large trees on to the ground. Some sang,
others laughed and approached others.
Some laughed, others laughed at others.
to cry
an act of crying
Some wept, others made others weep.
to make a sound like an animal
a loud low sound
Some roared, others made others roar. The
a type of animal
soldiers in the army of the apes were
being influenced by alcohol
excited. Having drunk the honey, they
acting better than others
were haughty and intoxicated. There was
no one there who was not drunk. There
being given enough to satisfy
was no one there who was not satiated.

a type of animal
The ape named Dadhivaktra[284] saw that
a small group of trees
the grove was being destroyed and the
flat green part of a plant
trees, full of leaves and flowers, were also
being destroyed. He was filled with anger
to keep under control
and tried to restrain the apes. While they
to talk in a very angry way
one that keeps from harm
raged, the aged ape, the protector of the
to speak in an angry way
to a great extent
grove, reprimanded them. The immensely
very violent
fierce and energetic one thought of means
to protect the grove from those apes. He
severe or mean
addressed some in harsh words. He ap-
proached others and struck them with his
the inside part of the hand
palms. He approached others and made
to argue about a thing
them quarrel with each other. He ap-
state of showing cooperation
proached others and tried conciliation.
to make one unable to think
However, they were intoxicated and
in a manner with strength
forcibly countered him. He couldn't
restrain them by force. They got together

not afraid
and fearlessly attacked him. They saw

nothing wrong in dragging him along in

hard covering at a finger's end
this way. They struck him with their nails.

They bit him with their teeth. All the

a type of animal
assembled apes struck the ape with their

the inside part of the hand the state produced by a poison
palms and feet. In their intoxication, they

to steal from
robbed the great forest of all its posses-

sions.[285]

Chapter 5(60)

a type of animal

Hanumat, best among apes and bull among the apes, told them, ‘O apes! Without any fear of what might happen anxiety in your minds, drink the a sweet food made by bees honey.’ Hearing Hanumat’s words, the highest in degree or quality supreme one among the apes, Angada, was delighted in his mind and told the apes to drink the honey. ‘I must certainly make Hanumat’s words come true and do what he says, even if it is a task that should not be performed, not to speak of at a time like this.’[286] Hearing the words that to rise from a hidden place emerged from Angada’s mouth, the bulls among apes were delighted and praised

to hold firmly

roots of trees. Others clung to branches.

being influenced by alcohol

Some were extremely drunk. They spread

flat green part of a plant

out leaves and lay down on these. Be-

a type of animal

cause of the honey, the apes became mad.

to make one unable to think

Though intoxicated, they seemed to be

showing happiness happy and full of energy

cheerful. They playfully struck each other.

being spoken with thick speech

Others addressed others in slurred voices.

to shout very loudly in a happy manner

Some roared. Others cheerfully whistled.

Some apes were intoxicated by the honey

and slept on the ground.

Dadhimukha sent those who were

meant to protect the honey. However,

to run away from danger

attacked by those terrible apes, they fled in

different directions. They were dragged by

part of the leg above the knee to move with force

their thighs and were seen to be flung up

afraid or nervous

into the sky. Extremely anxious, they went

and addressed Dadhimukha in these

words. ‘Because of the boon (something helpful) granted by Hanumat, they are destroying Madhuvana with their force. We have been dragged by our thighs (part of the leg above the knee) and are seen to have been flung (to move with force) up into the sky.’ The ape (a type of animal) Dadhimukha, the guardian (one who protects something) of the grove, became angry.

Hearing that Madhuvana had been destroyed, he comforted those apes. ‘Come here. Let us go to those extremely insolent (showing a lack of respect) apes. We will use our strength to restrain (to keep under control) those who are devouring (to destroy completely) the honey.’ Hearing Dadhimukha’s words, the brave bulls (a male animal) among apes assembled (to gather) together and again went to Madhuvana. Having seized (to take quickly) a giant tree, Dadhimukha was in their midst (used to say one is of a group). All those apes attacked with force. The apes picked up boulders (a very large stone), trees and rocks. Hav-

to begin to affect suddenly
ing seized these, they angrily went to
a type of animal
where those elephants among apes were.
to drink
The brave ones had imbibed the words of
their master in their hearts. With salas,
talas and rocks as weapons, they attacked
feeling no fear
swiftly. Thousands of brave guards at-
showing a lack of respect
tacked the insolent and strong apes who
a male animal
were on trees or under the trees. The bulls
among apes saw the angry Dadhimukha.
the most important part
With Hanumat at the forefront, they
attacked with force. Angada angrily used
to a great extent
his arms to strike the immensely strong
and mighty-armed *aryaka*,[289] who was
to have and use
to make one unable to think
wielding a tree. Intoxicated and blind, he
related through the mother
did not realize that this was his maternal
moving very fast
uncle. Using force, he swiftly crushed him
a very short time period
down on the ground. In an instant, the ape

among elephants suddenly lost his senses.

to suddenly break into pieces

His arms were shattered. He was dis-

to take away one's attention

tracted and blood began to flow. He could

a male animal

no longer fight. Somehow, the bull among

a type of animal to free or remove from a thing

apes managed to extricate himself from

without anyone else

those apes. He went to a solitary spot and

to gather

told the assembled servants. ‘Let the

others remain here. Let us go to where the

master of the apes, the thick-necked Sug-

riva, is with Rama. I will make the king

an action considered to be bad

hear all the sins Angada has committed.

On hearing my words, he will become

not willing to accept to kill

intolerant and will slay these apes. Madhu-

vana is desired by the great-souled

relating to God to be a part of

Sugriva. It is divine and belonged to his

fathers and grandfathers. Even the gods

wanting more than necessary

find it impossible to approach it. Greedy

a sweet food made by bees a type of animal
for honey, all these apes have lost their
the functional time period to criticize badly
lifespans. Sugriva will chastise and kill
them and their well-wishers. These evil-
to ignore something
souled ones have disregarded the com-
mand of the king and deserve to be killed.
state of being annoyed easily
Our intolerance, power and anger will
to a great extent
certainly be successful.' The immensely
strong Dadhimukha said this to the
one who protects something
guardians of the grove. Surrounded by all
the guardians of the grove, he quickly got
up. In a short while, he reached the
the place where someone lives
residence in the forest where the intelli-
able to easily learn or understand
gent ape, Sugriva, the son of the sun, was.
On seeing Rama, Lakshmana and Sugriva,
he descended from the sky on to the flat
ground. Surrounded by all the guards, the
having courage
immensely valiant one, Dadhimukha, the

highest in degree or quality one who protects something

supreme lord of the guardians, descended.

to worry or upset one

His face was distressed. He joined his

a word used to begin a letter

hands in salutation above his head. He

suggesting future success

lowered his head at Sugriva's auspicious

feet.

Chapter 5(61)

The ape fell down, with his head lowered. On seeing this, the bull among apes became anxious in his mind and addressed him in these words. ‘Arise! Why have you fallen down at my feet? Arise! O brave one! Do not be scared. Tell me the truth about what has happened.’ Thus assured by the great-souled Sugriva, the immensely wise Dadhimukha arose and spoke these words. O king! Riksharaja, you, or Vali had never allowed unrestricted access to the grove and those apes have consumed it. When they were restrained

by the guards of the grove, they oppressed them. Without any heed, they devoured and drank the honey. While some are devouring, others are flinging away what is left of the honey. When they are restrained, they are showing their eye-brows.[290] When they[291] angrily restrained them, they were oppressed. Those enraged bulls among apes prevented them[292] from entering the grove. They have many brave apes, bulls among apes. Eyes red with rage, they have driven away those other apes.[293] Some have been struck with the hands. Some have been struck with the thighs. As they wished, they have dragged some and flung them up into the sky. While you are here as their master, those brave apes have

been struck. As they wish, they are de-

to quickly eat everything

vouring all of Madhuvana.'

While he was reporting this to Sugriva,

a male animal a type of animal to a great extent

bull among apes, the immensely wise

one that ruins something

Lakshmana, the destroyer of enemy her-

to exist or be present

oes, asked, 'O king! This ape[294] resides in

a small group of trees

the grove. Why has he come here? He is

to feel sad

addressing you in grieving words. What is

he drawing your attention towards?' Hear-

ing the words spoken by the great-souled

clearly showing feeling

Lakshmana, Sugriva, eloquent in the use

having impressive qualities

of words, replied to Lakshmana. 'O noble

feeling no fear

Lakshmana! This brave ape, Dadhimukha,

has told me that the brave apes, Angada

in the first position

and other foremost ones, have devoured

a sweet food made by bees

the honey. They should not have acted in

this way and done what should not have

to affect very strongly
been done. When they have overpowered
a small group of trees a type of animal
the grove, those apes must have accom-
to succeed in doing
plished their task. There is no doubt that
Hanumat, and no one else, has seen the
a woman who rules a country
queen. No one other than Hanumat could
have accomplished the task. Hanumat,
a male animal
bull among apes, possesses the intelli-
gence to accomplish the objective. He is
determination in facing danger
established in conduct, valour and learn-
ing. With Jambavat as the leader, Angada
one who has power and control
as the lord of the force and Hanumat as
a person who manages another
the supervisor of the work, there cannot
have been any other outcome. Indeed,
in the first position
Angada and the other foremost ones have
destroyed Madhuvana. Those bulls among
apes have returned after searching the
southern direction. They returned and

entered Madhuvana. Having arrived there,

a type of animal — a small group of trees

those apes destroyed the entire grove.

to restrict movement by force

When they were restrained by the guards,

combined

they collectively struck them with their

part of the leg above the knee

thighs. This is the reason he has come

here, to tell us about it in sweet words.

This ape is named Dadhimukha and he is

determination in facing danger

famous for his valour. O mighty-armed

to look

one! O Soumitri! Behold the truth. Sita has

been seen. That is the reason all those apes

a sweet food made by bees

have come and are drinking the honey. O

a male animal

bull among men! This famous grove has

to give as a gift — something helpful

been bestowed as a divine boon. Had they

not seen Vaidehi, those residents of the

forest would not have destroyed it.'

At this, with Raghava, Lakshmana,

with dharma in his soul, was delighted.

They heard the words, pleasant to hear,

to rise from a hidden place

that emerged from Sugriva's mouth. The

admired for past achievements

immensely illustrious Rama and Laksh-

mana were extremely delighted. Hearing

what Dadhimukha had said, Sugriva

to feel very happy

also rejoiced. Sugriva again addressed

one who protects something

the guardian of the grove[295] in these

friendly and pleasant

words. 'O amiable one! Since they have

to succeed in doing

accomplished their task, I am glad that

to destroy completely

they have devoured the grove. Since they

were successful in their task, they can be

used to express polite apology

pardoned and I forgive them. Since those

showing a lack of respect

apes, as insolent as the lord of animals,[296]

most important

with Hanumat as the foremost, have been

successful in their task, with the two

Raghavas, I wish to quickly see them and

hear about the efforts they made to reach

Sita.’

Chapter 5(62)

Hearing the words spoken by Sugriva, the ape (a type of animal) Dadhimukha was delighted. He paid his respects to Raghava, Lakshmana and Sugriva. He bowed (to bend to greet or show respect) down before Sugriva and the two immensely (to a great extent) strong Raghavas. With the other brave (feeling no fear) apes, he leapt up into the sky. As was the case earlier, he left with great speed. He descended from the sky on to the ground and entered that grove (a small group of trees). He entered Madhuvana and saw those leaders of the apes. Having passed out the honey (a sweet food made by bees) as water, all of them were still excited (showing strong interest), but sober and chastened (to cause one to feel sad)

now. The brave one joined his hands in

a word used to begin a letter

salutation and approached them. De-

lighted, he gently spoke these words to

friendly and pleasant

Angada. ‘O amiable one! You should not be

very angry

angry that the guards were enraged and

to keep under control to block

tried to restrain and obstruct you. They did

a lack of knowledge to a great extent

it in their ignorance. O immensely strong

male member of a royal family

one! You are the prince and the lord of this

a small group of trees

grove. We have earlier committed a crime

lack of good sense

because of our folly. Therefore, you should

excusing a person being highest in rank a type of animal

pardon us. O supreme among apes! You are

just like your father, the former lord of the

apes, and just like Sugriva. It is not other-

free from spots and stains

wise. O unblemished one! I went to your

of or relating to a father

paternal uncle and told him about all the

residents of the forest arriving here. Hear-

ing that you have come here, with all the

leaders of the apes, he is not angry, but

rejoiced, even on hearing that this grove

has been destroyed. Sugriva, your paternal

uncle and the lord of the apes, rejoiced. The

king said, “Quickly send those apes here.”’

Hearing the words spoken gently by Dad-

himukha, Angada, eloquent in the use of

words, addressed the best among apes in

these words. ‘O leaders of the apes! I sus-

pect that Rama has heard the account

about our arriving here. O scorchers of

enemies! Therefore, having accomplished

our objective, it is not proper that we

should remain here. As they wished, those

who roam in the forest have drunk honey.

They have rested. What is left to be done,

except go to the place where Sugriva, my

to gather

senior, is? I will do whatever the assembled

a type of animal willing to follow

leaders of the apes tell me. I am obedient to

whatever task all of you indicate. Though I

male member of a royal family should

am the prince, I am not a lord who ought to

command you. You have been successful

not right for a situation

in your objective and it is inappropriate for

to give an order

me to instruct you.' Angada said this and

hearing these undecaying words, the

residents of the forest were delighted in

their minds and replied in these words. 'O

king! O lord of the apes! Who but a lord can

speak in this way? Every person who is

to make one unable to thinknot willing to accept

prosperous is intoxicated and intolerant

and thinks of himself as "I". These words

are extremely worthy of you and no one

else could have spoken them. This humil-

the state of not having pride a lucky state

ity is telling us about your future good

fortune. All of us have come here and are waiting for the right time to go where Sugriva, the undecaying lord (one who has power and control) of the brave apes (a type of animal), is. O best among the apes! Without you saying so, the apes are not able to step forward anywhere. We are telling you this, truthfully.'

When they said this, Angada replied, 'Fine. Let us go.' Having said this, he leapt up from the ground. All the leaders of the apes followed him and leapt up. They rose up into the sky and didn't leave any empty spaces, like the fire that arises from a sacrifice (giving up something one wants). Those apes rose up into the sky, powerfully and suddenly. They roared (to make a sound like an animal) in loud voices, like clouds urged along by the wind.

Even before Angada reached, Sugriva, lord of the apes, spoke to the lotus-eyed Rama, who was senseless with grief. ‘O fortunate one! Be comforted. There is no doubt that the queen has been seen. Otherwise, after the time indicated by us was over, they would not have come here. The mighty-armed Prince Angada, supreme among the apes, would not have come into my presence had the objective not been accomplished. Had he not been successful, he would not have made such an attempt. His face would have been distressed. He would have been distracted and his mind would have been cheerless. Had the lord of the apes been miserable, he would not have destroyed Madhuvana,

at an earlier time
protected formerly by his fathers and

grandfathers. O Rama! O excellent off-

a person's child
spring of Kousalya! O one who is good in

a serious promise
his vows! Be comforted. There is no doubt

a woman who rules a country
that the queen has been seen and by no

one other than Hanumat. There is no one

to succeed in doing
else who could have accomplished the

task. He has been the instrument. O su-

able to easily learn or understand
preme among intelligent ones! Hanumat

certainly possesses intelligence, enter-

determination in facing danger
prise, valour and the energy of the sun

—required for success. When Jambavat

is the leader, Angada is the leader of the

a person who manages another
army and Hanumat is the supervisor, it

without limit
cannot but be otherwise. O infinitely vali-

having courage
ant one! You should no longer be overcome

by thoughts.'

to make loud sounds

A cackling sound was then heard to approach from the direction of the sky. The residents of the forest were proudly

to make a sound like an animal to give someone ownership

roaring about Hanumat's deeds. As they approached Kishkindha, they seemed to

to talk

be conversing about that success. The

a type of animal

supreme among apes[297] heard the sound

showing happiness

of the apes roaring. Cheerful in his mind, he stretched and curled up his tail. De-

siring to see Rama, with Angada and the

the most important part

ape Hanumat at the forefront, the apes approached. With Angada and other fore-

in the first position feeling no fear

most ones, those brave ones were filled

to go down

with joy. They descended near the king of the apes and Raghava. The mighty-armed

to bend to greet or show respect

Hanumat bowed his head down. He told

safe

Raghava that the queen was unharmed

and in control of herself. Having ascer-

to find out

tained what was being said, Lakshmana

was delighted and looked at Sugriva and

a feeling of liking someone

the son of the wind god with affection and

a great deal of respect. Raghava, the des-

one that ruins something

troyer of enemy heroes, was delighted and

happy. He looked at Hanumat with a great

deal of respect.

Chapter 5(63)

They went to Mount Prasravana, with its colourful groves (a small group of trees). They bowed their heads down before Rama and the immensely (to a great extent) strong Lakshmana. With the prince (male member of a royal family) at the forefront (the most important part), they greeted (to meet a new arrival) Sugriva. They then started to recount (to tell one about) about Sita. In Rama's presence, all the apes (a type of animal) told them everything about her being imprisoned in Ravana's inner quarters, the censuring (criticize strongly in public) by the rakshasis, her affection (a feeling of liking someone) towards Rama and the time that had been given.[298]

Hearing that Vaidehi was unharmed (safe),

Rama replied, 'How is Queen Sita? What is

her attitude towards me? O apes! Tell me everything about Vaidehi.' Hearing Rama's words, in Rama's presence, the apes urged Hanumat, who was skilled in telling, to recount everything about Sita.

Hearing their words, Hanumat, the son of the wind god and eloquent in the use of words, spoke about how Sita had been seen in the following words. 'The ocean stretches for one hundred yojanas and I leapt across it. Having reached, I searched around for Janakee Sita's trail. The evil-souled Ravana's city, Lanka, is there. It is located on the southern shore of the ocean. I saw Sita there, in Ravana's inner quarters. O Rama! The beautiful one, your heart's desire, is sustaining her life in you. I saw

her in the midst (the middle area or part) of the rakshasis, being censured (criticize strongly in public) repeatedly. In that pleasure garden, she is guarded by rakshasis with disfigured (having a damaged appearance) forms. Though she deserves to be happy with you, the queen (a woman who rules a country) faces this misery (extreme suffering). She is confined (to keep within limits) to Ravana's inner quarters, guarded well by the rakshasis. She wears her hair in a single braid (a hair style). She is distressed (upset) and is thinking about you. She lies down on the ground and her limbs (a leg or arm) are faded, like a lotus (a type of flowering plant) at the onset of the winter. Having refused Ravana, she has made up her mind to die. O Kakutstha! With her mind following you, the queen is sustaining (to provide what is needed) herself somehow. O unblemished (free from spots and stains) one! I slowly mentioned the fame (state of being well known) of the Ikshvaku lineage (people from one's family). O tiger among men! That

to gradually cause one to have
instilled her confidence in me.[299] After
a woman who rules a country
this, I told the queen everything about why
I had gone there. Hearing about the friend-
ship between Rama and Sugriva, she was
filled with joy. She is controlled and full of
deserving trust
good conduct, faithful to you. Thus I saw
to a great extent having good luck
Janaka's immensely fortunate daughter. O
a male animal very violent
bull among men! She is fierce in her auster-
a simple and plain thing
ities and devoted to you. O immensely
wise one! O Raghava! As a sign, she told me
about what had occurred in secret, about
a black bird
the incident of the crow in Chitrakuta.
Janakee told me, "O Vayu's son! Tell Rama,
a kind of wild animal
tiger among men, about everything that
you have seen here. When you speak to
him and Sugriva is listening, give him
what I have protected with great care. This

is the beautiful chudamani and I have protected it carefully. You should remember the tilaka you drew with a piece of stone. I am sending you this beautiful piece,[300] produced from the water. O unblemished one! Looking at this, I used to find joy in my hardship, as if I was looking at you. O Dasharatha's son! I will sustain my life for one more month. Having come under the subjugation of the rakshasa, I cannot sustain my life for more than one month." Sita, emaciated in her limbs and following dharma, addressed me in this way. With large eyes like those of a doe, she is confined to Ravana's inner quarters. O Raghava! I have told you everything, exactly as it occurred. Every means pos-

free from spots and stains
pain and suffering
to provide what is needed
state of forcing to submit
to grow weak
a leg or arm
to keep within limits

sible should be used to cross over the ocean.' Realizing that the two princes (male member of a royal family) were reassured (to make one feel less afraid), he gave Raghava the token (done with little effort) of recognition. Vayu's son told him everything about the queen's (a woman who rules a country) account, as it happened.

Chapter 5(64)

Hanumat spoke in this way to Rama, Dasharatha's son. With Lakshmana, he clutched (to hold onto something) that jewel to his heart and wept (to cry). On seeing that excellent jewel (fancy item made of rare stones), Raghava was afflicted (to cause pain to) with grief (a deep sadness). With his eyes overflowing (to be completely filled) with tears, he spoke to Sugriva. 'A cow is affectionate (showing love) towards her calf and her affection oozes (to flow out slowly) out.[301] On seeing this jewel, that is what is happening with my heart. My father-in-law gave this excellent jewel to Vaidehi, when she became a bride (a woman who is getting married). When it was fixed to her head, it became even more beautiful. This jewel

was produced from the water and was

to honor God

a relative of the past

worshipped by his ancestors. Extremely

able to easily learn or understand

satisfi

leasant

Shakra she will remain alive for a long time. O iable

friendly and pleasant

amiable one! Without that dark-eyed one, nes

one! O a very short time period ht

I cannot remain alive even for an instant.

very much loved

now, I Take me to the spot where my beloved was nd

one who h seen. After getting to know where she is,

the lor I cannot remain here even for an instant. that

showing fear

She is most timid among the timid. How

used t joint between the waist and leg

can the one with excellent hips remain

the middle area or part

head. (in the midst of terrible rakshasas who net

generate fear? Her face is like the autumn

her. O moon, when it has freed itself from the d

to completely cover

again darkness, but is enveloped by clouds. ds

Therefore, among those rakshasas, it is not s

bright and shining

are lik radiant. O Hanumat! Tell me truthfully. a

done for n

sensel What did Sita say? This is the way I will n be

remain alive, like a diseased person is with

more p medicine. She is sweet and her conversa- ehi

having returned, I am seeing this jewel

that has been produced from the water. If

to provide what is needed

Vaidehi can sustain herself for a month,

she will remain alive for a long time. O

friendly and pleasant

amiable one! Without that dark-eyed one,

a very short time period

I cannot remain alive even for an instant.

very much loved

Take me to the spot where my beloved was

seen. After getting to know where she is,

I cannot remain here even for an instant.

showing fear

She is most timid among the timid. How

joint between the waist and leg

can the one with excellent hips remain

the middle area or part

in the midst of terrible rakshasas who

generate fear? Her face is like the autumn

moon, when it has freed itself from the

to completely cover

darkness, but is enveloped by clouds.

Therefore, among those rakshasas, it is not

bright and shining

radiant. O Hanumat! Tell me truthfully.

What did Sita say? This is the way I will

remain alive, like a diseased person is with

medicine. She is sweet and her conversa-

tion is sweet. What did my beautiful one say? Without me, how is the beautiful one? O Hanumat! Tell me. Facing a greater and greater misery, how has Janakee remained alive?'

extreme suffering

Chapter 5(65)

Hanumat was thus addressed by the great-souled Raghava. He told Raghava everything that Sita had said. ‘O bull (a male animal) among men! This is what Queen Janakee said. As a sign, she spoke about something that had occurred earlier in Chitrakuta. Janakee was happily asleep (sleeping) with you, but awoke (to stop sleeping) before you. A crow (a black bird) suddenly descended (to go down) and pecked at her, between her breasts. O Bharata’s elder (of greater age) brother! Taking your turn, you were asleep on the queen’s (a woman who rules a country) lap (move against something often). However, that bird again caused pain to the queen. It repeatedly tore at her,

severely. When she was wet with blood,

to stop sleeping
a very hot day
she awoke you. O scorcher of enemies! You

sleeping
were happily asleep. However, repeatedly

a black bird
suffering from the crow, the queen awoke

you. O mighty-armed one! You saw that

she had been injured between the breasts.

to make a long loud breath
a large snake
Sighing like an angry serpent, you spoke to

showing fear
to cut or tear deeply
her. “O timid one! Who has lacerated you

sharp claw on a bird's feet
between the breasts with his talons? Who

very angry
is sporting with an enraged five-hooded

serpent?” Looking around, she suddenly

pointed to the crow. “There it is, stationed

in front of me, with blood on its sharp

highest in degree or quality
talons. Does this crow, supreme among

to be a part of
moving very fast
birds, indeed belong to Shakra? It swiftly

to go to without a purpose
roams around on earth, with a speed like

that of the wind. O mighty-armed one![304]

a strong feeling of anger
At this, your eyes rolled around in rage. O
able to easily learn or understand
supreme among intelligent ones! You
extremely
a black bird
decided to act cruelly towards that crow.
a single piece of grass
You picked up a blade of darbha grass and
to mention
to shine brightly
invoked brahmastra on it. It blazed like the
burning with bright light
flaming fire of destruction and headed in
to move with force
the direction of the bird. You flung the
to burn brightly
blazing darbha towards the crow. The
blazing darbha followed the crow. It was
to leave and never return
abandoned by its father[305] and by all the
gods and the maharshis. It circled around
the three worlds, but could not find a
one that keeps from harm
shelter from danger
protector. O one who is a refuge! It fell
down on the ground and sought refuge
with you. O Kakutstha! Though it deserved
a desire to help others
to be killed, because of your compassion,
you saved it. O Raghava! It was not possible

to cause to be in a condition — having no result
to render the weapon futile. Therefore, it
to steal from — a black bird
robbed the crow of its right eye. O Rama!

Having bowed down to you and to King

Dasharatha, the crow then took leave of
the place where one lives
you and returned to its own abode. In this
highest in degree or quality
way, you are supreme among those who

know about weapons. You are spirited and

good in conduct. O Raghava! Why are you

not using your weapons against the rak-
a large snake
shasas? The serpents, the gandharvas, the

asuras and all the large numbers of Maruts
not able to do something
are incapable of standing before Rama in a
having courage — very small in degree or amount
battle. If that valiant one has the slightest
moving very fast
bit of respect for me, let him swiftly use his
a long pointed weapon
extremely sharp arrows to kill Ravana in a
a very hot day
battle. Why is Lakshmana, scorcher of

enemies, not following his brother's com-

highest in degree or quality

mand? Why is that Raghava, supreme

among men, not protecting me? Those two

a kind of wild animal

capable tigers among men are like Vayu

and Agni in their energy. Even the gods

impossible to defeat

find them to be invincible. Why are they

ignoring me? There is no doubt that I have

very serious

committed an extremely grave crime.

Though they are capable, this is the reason

a very hot day

those two scorchers of enemies are ignor-

deserving sad feelings

ing me." I heard Vaidehi's piteous words,

in or into the middle of

spoken amidst tears. I again addressed the

having impressive qualities

a woman who rules a country

noble one in these words. "O queen! I swear

telling the truth

truthfully that Rama has become indiffer-

not interested or concerned

ent because of his grief over you. Rama is

a feeling of being sad

overcome by sorrow and Lakshmana is

to cause to feel extreme pain

tormented. Sustain yourself in some

to oppose or challenge

fashion and you will no longer confront a

a feeling of being sad
period of sorrow. O beautiful one! In a

short while, you will see an end to your

extreme suffering
misery. Those two princes, tigers among
a kind of wild animal

one that ruins something
men, are the destroyers of enemies. In

a positive desire to act
their eagerness to see you, they will reduce

convert to burnt material
Lanka to ashes. In a battle, Raghava will

to kill
slay the terrible Ravana and his relatives.

The mighty-armed one will certainly take

free from spots and stains
you back to his own city. O unblemished

one! Give me a sign so that Rama can

recognize it. You should give something

that will generate joy in him." She looked

in all the directions and unbraided her

a hair style
excellent braid. O immensely wise one! She
to a great extent

fancy item made of rare stones
freed this jewel and gave it to me in this

material for clothes
piece of cloth. O supreme among the

people from one's family
Raghu lineage! For your sake, I accepted
the benefit of one

fancy item made of rare stones
the divine jewel. Desiring to return here

to bend to greet or show respect
quickly, I bowed my head down before her.

On seeing that I was preparing to leave and

had expanded my body, Janaka's daughter,

the natural color of the skin
the one with the beautiful complexion,

to fill completely
spoke to me. Her face overflowing with

upset
tears, in a distressed and choking voice,

she said, "O Hanumat! Rama and Laksh-

a large wild cat
mana are like lions. When you reach them,

a government program to help poor
ask about their welfare and that of Sugriva

and all his advisers. You must act so that

the mighty-armed Raghava can make me

a deep sadness
cross over this ocean of grief. This flood of

very violent
criticize strongly in public
sorrow is fierce. The guards are censuring

highest in degree or quality
a type of animal
me. O supreme among apes! When you

reach Rama, tell him this. May your jour-

suggesting future success
ney be auspicious." O king! O lion among

a feeling of being sad

kings! Full of sorrow, these are the words

having impressive qualities

spoken by the noble Sita. Accept the words

to say

uttered by me and believe that Sita is safe

in every possible way.’

Chapter 5(66)

'O tiger among men! Out of affection, love and respect for you, though she had respectfully replied to me, the queen spoke again. "You must speak many such words to Rama, Dasharatha's son, so that he quickly gets me back, after having killed Ravana in a battle. O brave one! O destroyer of enemies! If you so think, reside here for one day. Hide yourself in some spot. Having rested, leave tomorrow. O ape! I am limited in fortune. However, because of your presence, my sorrow and hardship will be dispelled for an instant. O valiant

one! Between your going and your return,

there is no doubt that there will be a threat

a feeling of being sad

to my life. The sorrow of not being able to

to cause to feel extreme pain

see you will also torment me. On top of the

extreme suffering

present misery, I will be overcome by

another misery. From this state of hard-

pain and suffering

emotion of not feeling glad

ship, I will suffer a greater unhappiness. O

feeling no fear

brave one! A doubt presents itself before

me. There is no doubt that you possess a

a type of animal

one who assists another

large number of apes and bears as aides.

How will they cross the great ocean, which

is extremely difficult to cross? How will

the soldiers of the apes and the bears do

highest in degree or quality

this? How will those two supreme men? O

free from spots and stains

unblemished one! There are only three

creatures who have the capacity to cross

the ocean—Vinata's son,[306] Vayu and you.

feeling no fear
O brave one! This is extremely difficult to

cross. Therefore, engage yourself in this

highest in degree or quality
task. O supreme among those who can

to succeed in doing
accomplish tasks! What solution do you

to notice
perceive? If you wish, you alone are cap-

someone who causes death
able of accomplishing this task. O slayer of

state of being well known to improve
enemies! Your fame and ability to enhance

your strength is sufficient. If Rama kills

Ravana and all his soldiers in a battle and

having won a victory
having become victorious, takes me back

to his own city, this would bring him fame.

to be a part of
I belong to the brave one and was secretly

to take someone by force
abducted from the forest. Out of fear of the

rakshasas, Raghava should not do that.[307]

Lanka is full of soldiers. If Kakutstha, the

afflicter of enemy soldiers, takes me away

in this way, this will be worthy of him. You

having courage

must act so that the valiant and great-souled one behaves in this way and

determination in facing danger

exhibits his valour in battle." I heard the words spoken by her and they were full of meaning and reason. Having heard what she said, I spoke my final words of reply. "O

a type of animal

queen! The ape and the bear soldiers and

one who has power and control

Sugriva, the lord of the apes who is full of spirit, have made up their minds for your

the benefit of one

sake. They are full of valour. They are

to a great extent

spirited and immensely strong. The apes have made up their minds and are waiting for the command. There is nothing that

to block

can obstruct their path, above, below and

in a crosswise way

without limit

diagonally. They are great and infinitely

having or showing a lot of energy

energetic and do not suffer in any task.

having good luck

Those immensely fortunate apes are full of

strength and resorting to the path fol-

lowed by the wind, have circumambulated

the earth several times. Those residents of

the forest are equal to me and superior.
(a person of higher rank)

There is no one in Sugriva's presence who

is inferior to me. I came from there to here.
(of less importance)

Why can't those extremely strong ones?

Usually, the better ones are not sent. It is

the ordinary ones who are sent.[308] O

queen! Therefore, enough of this lamenta-
(a woman who rules a country)

tion and grieving. The leaders of the apes
(expression of being very sad) (a type of animal)

will arrive here in a single leap. Those two

immensely fortunate ones, lions among
(to a great extent) (having good luck) (a very important person)

men, will arrive before you riding on my

back, like the rising moon and the sun. You

will soon see Raghava, who is like a lion
(a large wild cat)

and is the slayer of enemies. With a bow in
(someone who causes death) (a weapon used for shooting)

his hand, Lakshmana will present himself

at the gate of Lanka. You will soon see the

a type of animal
the natural color of the skin
apes assemble, with complexions like

feeling no fear
Indras among elephants. Those brave ones

a large wild cat
determination in facing danger
are like lions and tigers in their valour and

hard covering at a finger's end
use their nails and teeth as weapons. They

are like mountains and clouds. You will

soon hear the sound of the best among

to make a sound like an animal
the highest point
apes roaring in Lanka, on the summit of

one that ruins something
Malaya. With the destroyer of enemies,

being barred from a country
you will return from exile in the forest.

to make holy
You will soon see Raghava consecrated in

Ayodhya." At these words spoken by me,

to worry or upset one
her voice was no longer distressed. I com-

suggesting future success
forted her with these auspicious and

producing good results
beneficial words. The daughter of the king

to get a thing by effort

of Mithila obtained peace, though she was still suffering on account of you. I left.'

This ends Sundara Kanda.

relating to the moon

[1] The solar and the lunar dynasty, respect-

ively.

[2] Epic.

the act of going down

[3] Incarnation, or descent.

[4] Fish.

[5] Turtle.

[6] Boar.

[7] Half-man, half-lion.

[8] Dwarf.

[9] Eras.

[10] Constellations/stars and planets.

[11] Lifespan of a Manu.

[12] Curlew.

[13] *Nishada*.

the way a word is spoken

[14] Articulation and pronunciation.

[15] Prosody.

[16] Grammar.

[17] Etymology.

[18] Astronomy.

[19] Rituals.

[20] *Land of the Seven Rivers: A Brief History of India's Geography*, Sanjeev Sanyal, Penguin, 2012.

[21] *The Ramayana of Valmiki, translated into English verse,* Ralph T.H. Griffith, E.Z. Lazarus and Company, London, 1895.

a part of a poem or song

[22] *Valmiki Ramayana*, Manmatha Nath Dutt, R.K. Bhatia, Calcutta, 1891–92.

Manmatha Nath Dutt (Shastri) was one of India's greatest translators (in English). He also translated the Mahabharata and several Puranas.

one who translates languages

[23] *The Ramayana of Valmiki*, Hari Prasad Shastri, Shanti Sadan, London, 1952.

[24] This is net based, on the site http://www.valmikiramayan.net/ and leaves out 'Uttara Kanda'.

[25] *The Ramayana of Valmiki: An Epic of Ancient India*, Robert P. Goldman, Princeton University Press, 1984 to 2016.

[26] *The Mahabharata*, Bibek Debroy, Penguin (India), 10 volumes, 2010–2014, boxed set 2015.

[27] Demons.

[1] This is the right place to mention the story of Dandakaranya. Ikshvaku's youngest son was Danda. Since he was wicked (evil), his father exiled (to force to live abroad) him. Danda went to the region around the Vindhya mountains and built a kingdom (a country ruled by a king) there, with a capital in Madhumanta. Danda consorted with the demons (an evil spirit) there and became the disciple (one who accepts teachings) of Shukracharya, the preceptor (a teacher) of the demons. However, he molested (to harm through sexual contact) Shukracharya's daughter and was cursed (to use rude words) by him. Madhumanta was destroyed and the area came to be known as Dandaka, *danda* also being punishment (the act of giving a penalty). The southern part of Dandakaranya, to the south of Madhumanta, was known as Janasthana. While Mad-

humanta was cursed, the southern part was exempted from the curse. Therefore, people began to reside in Janasthana, though Madhumanta was deserted. Ravana made Khara the ruler of Janasthana.

When Rama entered Dandakaranya, with a desire that Rama should destroy the demons, the sages continually urged him towards the south, towards Janasthana. In the process, an area that was once under the Ikshvaku empire would again be brought under it.

[2] Rama.

[3] The king was created with one fourth of the parts from each of the guardians of the world, Indra being one of these guardians.

[4] Yama.

[5] Pointing out the anomaly (something that is not usual) of ascetics (dressed in bark) wielding (to have and use) weapons and apparently (appears to be true) finding pleasure with a wife.

[6] Demon.

[7] Since she was born from the earth and was not a biological (relating to living things) daughter.

[8] This is an inconsistency (the quality of changing), since Sumitra is the one in the middle.

[9] Garuda.

[10] The word used is *tata.* Though it means son, it is affectionately (with love) used for anyone who is younger or junior (a person of lower rank).

[11] Semi-divine species (group of similar living things), companions of Kubera, celestial (relating to heaven) musicians.

[12] Kubera.

[13] Kubera.

[14] An apsara.

[15] A yojana is a measure of distance, between 8 and 9 miles.

[16] That is, rakshasas were buried.

a person who is very wise

17 Successful sages.

18 Of killing the rakshasas.

19 This requires explanation. When

something helpful

soliciting a boon about who could kill

him, Ravana forgot to mention humans

and therefore, Ravana could only be

killed by a human. Until this happened,

relating to God

if Indra spoke to Rama, Rama's divine

nature would have been revealed and he

wouldn't have been able to kill Ravana.

This was to be avoided.

20 Indra.

21 Lakshmana and Sita. Once Indra had

to leave a place

departed, they joined him.

22 With Sharabhanga dead, Rama could

to exist or be present

have resided there. But Sharabhanga dir-

ects him to Suteekshna and Suteekshna

directs him to Agastya. This is part of the plan to make Rama head southwards.

toward the south

[23] The word used is tata.

[24] Brahma.

25 Sages believed to have been born from Brahma's nails.

26 Sages believed to have been born from Brahma's hair. There are 60,000 such sages (a person who is very wise) and they are the sizes of thumbs (finger on the side of the hand). They precede the sun's chariot (a vehicle pulled by horses).

27 Sages believed to have been born from the water used to wash Brahma's feet.

28 Those who subsist on the rays (a visible line of light) of the sun and the moon. There may also be some connection with the sage Marichi, who was born through Brahma's mental powers.

29 Those who eat raw grain (seeds that are used as food) after it has been ground on stone.

a bowl to pound things

30 Those who use their teeth as mortars,

seeds that are used as food

that is, they eat raw grain that has not

been ground.

a simple and plain thing

31 Those who perform austerities by sub-

to go under water

merging themselves in water.

32 Those who performed austerities with

four fires around them and the sun

above one's head

overhead.

one who fights in battles

33 Great warrior, more specifically, a

maharatha is someone who can single-

handedly fight ten thousand warriors.

34 The word used is tata.

35 Of production.

a good quality

a person who is very wise

36 Of the merits obtained by the sages,

though this is true of all subjects in

general.

[37] In the four stages (*ashramas*) of life, *brahmacharya* is the first, followed by *garhasthya,* vanaprastha and *sannyasa*, in that order. Vanaprastha is when one resorts to the forest.

[38] Obviously meaning Sita.

[39] The word used is *cheera*, meaning bark or rags worn by ascetics as garments.

[40] Sandhya is any conjunction of day and night. Hence, it is dawn, as well as dusk.

[41] Rama.

a type of bird

42 Type of duck.

[43] The dharma of kshatriyas to kill rakshasas. However, the rakshasas are being killed without any valid (fair or reasonable) reason. They have caused no injury to Rama, Lakshmana and Sita.

[44] The only possibility that remains is fierceness (the property of being wild) without enmity.

[45] The southern parts of Dandaka.

[46] Austerities lead to powers and Indra was always worried that ascetics would acquire powers and dislodge (to remove with force) him. Therefore, he created impediments (thing that prevents progress).

[47] For leaving something in trust. He would pick up the sword (a type of weapon) later.

[48] The ascetic.

[49] Kind of goose. (a kind of water bird)

[50] Literally, five apsaras.

[51] The word used is tata.

[52] The sacred fig tree. (a kind of tree)

[53] Agastya's brother's name was Sudarshana, but the name is not mentioned here.

[54] It is preferable (better and wanted more) that flowers meant for worshipping (to honor God) are collected by the worshipper (one who likes too much) himself. If obtained (to get a thing by effort) from someone else, half of the merit (a good quality) goes to the person who originally gathered the flowers and only half goes to the worshipper.

[55] Meaning Agastya.

[56] Vatapi was Viprachitti's son and Hiranyakashipu's nephew. (son of one's brother or sister)

group of two or more words

57 The text uses the phrase *samskritam*

made smooth and with shine

vadan. This means—with polished

words. It can also mean—speaking San-

skrit. The latter seems unlikely, since the

to make smooth and with shine

word Sanskrit (which means polished)

was used for the language much later.

Earlier, the language was simply referred

to as *bhasha*.

the soft parts of the body

58 They ate the flesh of the brahmanas who

had been killed.

a ceremony held after a death

59 Ilvala invited Agastya to a funeral cere-

to process food in the body

mony and Agastya digested Vatapi.

60 Agastya.

of giving up something

61 From sacrificial fires.

a feeling of extreme dislike

62 Probably enmity among themselves.

[63] There is a pun (a funny way of using a word). The south is known as *dakshina* and the word *daksha*/dakshina means someone who is accomplished (to succeed in doing).

[64] Mount Meru was the tallest mountain and Mount Vindhya was jealous (feeling bad about others' happiness). Vindhya grew taller and obstructed (to block) the sun's path. Agastya interceded (to try to settle an argument) and asked Vindhya to lower itself, so that he and his wife (Lopamudra) could travel southwards (toward the south). Once he returned from the south, Vindhya could increase its height again. However, Agastya never returned from the south. The name Agastya is derived (to come from) from mountain (*aga*), stay (*stha*).

[65] Yakshas are semi-divine species (group of similar living things), described as companions (a friend) of Kubera, the lord of riches.

the act of leaving

66 This is a departure from their practice

a place where one lives alone

of entering a hermitage together and is

worth noting.

[67] Probably because he had not ushered (to lead to a place) them in immediately.

[68] The sun god.

[69] To this list of ten, non-Critical versions add the names of other gods too, such as Varuna, Vasu, Garuda, Kartikeya, Dharma and so on.

[70] Rama.

[71] Agastya.

[72] These are objects always offered to a guest—*padya* (water to wash the feet), *achamaniya* (water to wash the mouth/face), arghya (a gift) and *asana* (a seat). (a manner of sitting)

[73] The food offered was appropriate (suited for a purpose) for vanaprastha.

[74] Agastya.

[75] The practice of honouring a guest.

[76] The text says Vaishnava. Strictly speaking, this means associated with Vishnu.

something that is suggested

[77] By implication, also given by Indra.

78 The word used is *utkantha*, which means anxiety. However, it is possible to translate the word utkantha as above the neck, that is, they were sweating above their necks.

fear of what might happen

produce liquid from the skin

79 Those in prosperity.

the state of being successful

80 Vasishtha's wife.

81 The word used is tata.

82 Agastya doesn't want Rama to live in his hermitage because he wants the destruction of the rakshasas.

a place where one lives alone

83 The Indian fig tree.

a kind of tree

a name for God

84 Literally, lords of beings. They were the

god

creators of beings. The number of Praja-

patis varies from text to text, though the

usual number is ten. We are given a list

of seventeen here, unless Bahuputra is

a word describing a noun

an adjective. Then the number becomes

sixteen.

85 This can also mean that Samshraya had

many sons.

86 Twelve Adityas, eight Vasus, eleven

Rudras and two Ashvins.

87 The word used is tata.

someone related to one in the past

88 Demons who are descendants of Diti.

89 The mother is Kaalakaa and the son is

Kaalaka.

90 Tamra didn't agree to have sons.

[91] It is unclear whether this is a reference to Dhritarashtree or Shukee, probably the former.

[92] That is, Krodhavasha didn't have sons either.

soft and covered with water

[93] Kind of animal that is found in marshy places, similar to deer.

a wild animal

a type of animal

[94] With a tail like that of a cow, langur.

[95] Four (sometimes eight) elephants are believed to hold up the four (or eight) directions.

[96] The same as Kadruka.

translated words

[97] Throughout the translation, we have generally used serpents for nagas and snakes for *sarpas*. Nagas are not quite snakes. They are semi-divine, can as-

a large snake

sume human forms and live in specific

regions. All these traits (a unique quality) are uncharacter-
istic (not typical or usual) of snakes. The word naga is usually
used as a synonym (words with the same meaning) for pannaga. But a
distinction (difference that one can notice) is being drawn here. With
that distinction, a naga is a many-hooded
serpent (a large snake), while a pannaga is an ordinary
one.

[98] Ananta, also known as Shesha.

[99] Aruna is the sun's charioteer (driver of a vehicle driven by horse).

[100] The word used is tata.

101 The word used is *gavaksha*. This used to emphasize a statement literally translates as the eye of a cow, but means a window. Bhakti means love for a god ceremonial and auspicious suggesting future success marks made on the body of an elephant.

102 Tree with dark bark. the outer cover of a tree

103 Date palm. a type of tree

104 Jackfruit.

105 This can mean either nutmeg a type of spice or a white lotus. a type of flowering plant Nutmeg fits better here.

106 Tree with red flowers.

107 Tree with beautiful flowers.

108 The champaka tree.

109 The crew pine. a kind of tree

110 The sandana tree.

111 Kind of ashoka tree.

112 Kind of breadfruit a type of round fruit tree.

113 Dhava is the axle-wood tree.

used to emphasize a statement

114 Another name for the sala tree, literally like the ear of a horse. Here ashvakarna is the name of the tree. Elsewhere, *ashva* and *karna* are sometimes referred to as separate trees.

115 Kind of tree.

116 Name of a large tree.

a flower of a fruit tree

117 Tree with red blossoms.

a metal musical instrument

118 The trumpet flower.

[119] The cold season is hemanta, between autumn and winter. Winter proper is *shishira*. Hemanta is the months of Margashirsha (also known as Agrahayana) and Pousha. Margashirsha is roughly mid-November to mid-December, while Pousha is mid-December to mid-January. Sharat is the months of Ashvina (mid-September to mid-October) and Kartika (mid-October to mid-November).

the middle part of September

[120] Lakshmana.

[121] This naturally suggests that at the time, the year began in November or December. At the time, the month could have ended with the day of the new moon or the day of the full moon. If it is the former, the new year probably began

with the first day of *shukla paksha* in Pousha. If it is the latter, the new year probably began with the first day of *krishna paksha* in Margashirsha.

a particular time of year

122 This solstice means the winter solstice (say December). *Uttarayana* is the movement of the sun to the north of the equator, the period from the winter to the summer solstice (say June). *Dakshinayana* is the movement of the sun to the south of the equator, the period from the summer solstice to the winter solstice.

giving up something one wants

123 The sacrifice in question is known as *agrayana*, observed either on the day of the new moon or the day of the full moon.

124 Yama's direction is the south.

125 The sky is being compared to a woman's forehead. In the morning, when the sun shines properly, the rising sun will be like the mark on a woman's forehead. But since it is still the cold season, this hasn't yet happened.

126 *Triyama*. A *yama* consists of three hours. Night is called triyama because it lasts for nine hours.

127 We have taken some liberties with the text. Otherwise, the meaning is not clear. The text uses the word *samkranta*, meaning 'passed over'. This may well be a reference to *makara samkranti*, a harvest festival celebrated on the day after the winter solstice.

128 The sun's.

[129] The word used is tata.

[130] We have already commented on Kaik-

eyee being the medium.

[131] Dasharatha.

a country ruled by a king

[132] Of refusing the kingdom.

[133] Parvati.

[134] Sita is being compared with Parvati,

Rama with Shiva and Lakshmana with

Nandi.

[135] Rakshasa lady.

[136] Kama, the god of love.

[137] That is, the ones who are hereafter (after this) mentioned are also brothers.

[138] Literally, excellent man. But we have retained Purushottama, as it is also one of Vishnu's names.

[139] Non-Critical versions have shlokas where Shurpanakha assumes a beautiful form.

140 The word used for Lakshmana is *akritadara* and there has been a lot of ideas about something unknown speculation about the use of this word. On the face of it, this means not married unmarried and is therefore a lie, lies being justified under certain circumstances. However, the word akritadara is also capable of to explain the meaning of being interpreted as someone who has not brought his wife with him, but has left her behind.

a funny way of using a word
141 This entire section is full of puns that are impossible to translate. Each statement has a double meaning. Rama has one meaning in mind, but Shurpanakha interprets it in a different sense. Rama says, he has been without a wife for a long time, Shurpanakha takes it to mean

that he has never had a wife. Rama says, he desires his wife, Shurpanakha takes it to mean that he desires a wife. Rama says, he has not seen his wife for a long time, Shurpanakha takes it to mean that he is handsome. Rama says, he can never be your husband, Shurpanakha takes it to mean that he can be your husband.

pleasing to look at

142 Lakshmana being the radiance of the sun.

a warm soft light

143 Lakshmana's words are also full of innuendo, impossible to translate. Shurpanakha takes this to mean that Rama will abandon Sita and serve her. The alternative meaning is that Rama will abandon Shurpanakha and serve Sita.

a hint that one has done wrong

to leave and never return

[144] It is believed that the city of Nashika (Nasika) got its name from this incident.

[145] This probably means that she used her arms to cover her ears and nose.

[146] When milk is mixed with water, a

a type of water bird

swan has the reputation of being able to

drink the milk, while leaving the water

not handled or used

untouched.

having a desire to cause harm

[147] Malevolent beings.

[148] Demons.

[149] Meaning Sita.

[150] The word used is tata. However, we

don't know whether Khara was younger

or older.

151 Shurpanakha's.

to show clearly to

152 That is, demonstrate it, instead of talk-

ing about it.

sign that indicates the future

153 The harbinger of destruction for the rakshasas.

154 These rakshasas were descended from

a person who is very wise

the sage Pulastya.

a long piece of wood or metal a bar attached to animals

155 *Kubara*, the pole for attaching the yoke.

sign that predicts the future

156 These are evil omens.

a vehicle pulled by horses

157 Khara's chariot.

158 The word used is *yatudhana*. A yatud-

an evil spirit

hana is an evil spirit or demon.

a phase of sexual activity

159 Elephants in musth.

160 Svarbhanu is another name for Rahu.

event when the sun looks like being hidden by the moon

An eclipse occurs when Rahu swallows

the sun (or the moon).

161 *Sharika*, the bird *Turdus salica*.

162 The god of death.

163 Indra's elephant.

relating to heaven

164 Celestial bards.

165 Vishnu.

166 Because Rama is capable of taking on (to begin to deal with) the rakshasas alone. Safety may not have been the only reason for sending Sita away. Sita was against the idea of killing rakshasas. Perhaps Rama did not want her to witness the destruction.

167 Semi-divine species (group of similar living things), companions of Kubera, similar to yakshas.

168 Evil demons (an evil spirit).

169 Rama was not normally prone (likely to) to anger.

170 The pinaka is Shiva's weapon. It is sometimes described as a bow (a weapon used for shooting) and sometimes as a spear/trident (a weapon with three points). Daksha had not invited Shiva to the sacrifice (giving up something one wants). When Sati/Parvati immolated (to kill or destroy by fire) herself, Shiva destroyed the sacrifice.

[171] Khara.

[172] Mars.

173 Rama.

in an unusual manner

174 Rather inexplicably, the Critical Edition

to remove by cutting

excises shlokas that specifically mention

an act of murder

the slaying of Dushana.

175 The structure of the sentence is such that Rama is mentioned along with the rakshasa soldiers. However, a few more were left, the ones who carried the news to Ravana. Those were ordinary rak-shasas, not the main ones.

[176] Trishira.

[177] Trishira means three heads and

Trishira possessed three heads.

[178] Namuchi was a demon killed by Indra.

[179] Which could also be an inferior lion.

[180] Rama's armour.

[181] Agastya.

[182] Trivenu means three bamboo poles.

One doesn't know what part of the cha-

riot this is, except that it is clearly a joint.

183 These also answer the questions Sita had posed earlier.

184 Specifically, a type of lizard. The text refers to this type of lizard by name. It is a red-tailed lizard, called a *brahmani* lizard. The belief is that if this lizard eats hail stones, it dies.

185 No fighting took place during the night.

[186] Garuda took amrita away from heaven. (the place where God lives)

[187] The five senses and the mind.

[188] The body was covered by arrows (a long pointed weapon) and there were gaps left on the body.

[189] Alternatively, the mountain named Prasravana.

[190] Rama is the one who is accomplished (to succeed in doing) in the use of weapons. He stepped back two or three steps so as to strike better.

[191] Through Agastya.

[192] Literally, *shvetaranya* means 'white forest'. Andhaka was a demon (an evil spirit) killed by Shiva.

[193] The demon Namuchi had a boon (something helpful) that he could not be killed by anything wet or dry. Therefore, Indra killed with foam (a soft material) from the water.

[194] This was the Pushpaka vimana. However, the text only uses the word vimana and this could simply mean a palace.

the official home of a king

[195] Literally, ten necks or throats.

[196] The mouth is mentioned in the singular.

[197] This doesn't mean the famous *sudarshana chakra*, used by Vishnu alone. Presumably, other gods used chakras that were similar to the sudarshana chakra.

[198] Bhogavati was the capital city of the nagas and Vasuki was the king of the nagas. Takshaka was a naga and Takshashila is named after him. In the Mahabharata, Takshaka's wife was killed by Arjuna.

used to emphasize a statement

199 Naravahana is Kubera's name. Literally, the word means someone whose mount is a man.

200 Chaitraratha is the name of Kubera's pleasure garden, while Nandana is the name of Indra's pleasure garden.

201 Brahma.

in a gentle manner

202 Because he thought so lightly of humans, Ravana forgot to mention humans

something helpful

in the boon he got.

one who has a lot of a quality

203 The personifications of those sacrifices.

a funny way of using a word an act of forming a word

204 There is a pun, based on the derivation

of the word Ravana. The word *rava*

to make a long cry of pain

means to wail, so Ravana means some-

loud cries made

one who causes wailing. There is a differ-

ent story about how Shiva made Ravana

a long cry of pain

wail, which explains the derivation of

the word Ravana. That story will be told

later.

to divide among people

205 The idea is that a king must apportion

out time between dharma, artha and

kama, and not spend all of his time on

one, at the expense of the others.

[206] Kama, Manmatha or Madana, the god of love.

[207] The action was too fast.

[208] Though it is sometimes used in the sense of an instant, a muhurta is a measure of time, equal to forty-eight minutes. The encounter lasted for just over an hour.

a very short time period

to remove by cutting

[209] Oddly, the Critical Edition excises some shlokas. In one of these, Ravana asks about Shurpanakha's disfigurement, which he was certain to notice. Though Shurpanakha distorted the story to suit herself, the reply doesn't mention the disfigurement either, at least not directly. In passing, non-Critical versions also have an account about a rakshasa named

a ruined appearance

to change something

Akampana informing Ravana about the incident before Shurpanakha does.

[210] Rama's.

[211] Literally, wife according to dharma.

[212] Kinnara, also known as *kimpurusha*, is a semi-divine species, described as Kubera's companions.

[213] The left foot is inauspicious.

a place to keep vehicles

214 That is, a garage.

215 The reason for Ravana going secretly

to communicate

and not asking someone else to convey

driver of a vehicle driven by horse

the command to the charioteer remains a

ideas about something unknown

matter of speculation.

to give as a gift

216 Dhanada is one who bestows riches and

is Kubera's name. Ravana was Kubera's

younger brother.

217 The ocean.

218 Meaning one with ten faces, Ravana's

name.

219 The chariot.

the outer cover of a tree

220 Tree with dark bark.

221 Aajas are those without birth, so

they mean Brahma's mental children;

one who lives simply for God

vaikhanasas are hermits; and mashas are

difficult to pin down, probably meaning

to exist or continue to exist

sages who subsist only on beans.

to rise from a hidden place

to move in a circle

222 Amrita emerged from the churning of

the ocean.

223 With such vimanas.

224 The vimanas.

a drink with alcohol

225 *Takkola*, meaning the bay rum tree.

226 These shlokas about Garuda are a bit of

a digression.

227 The story is about a giant elephant and

a kind of animal

tortoise who were fighting. While they

to take quickly

fought, Garuda seized them both and ate

them.

228 Sages who subsist on smoke.

a simple and plain thing

229 They were performing austerities on

the branch.

230 This requires explanation. Garuda seized the elephant in one talon and the tortoise in the other talon. He then settled down on the branch to eat them, noticing the sages in the process. When the branch broke, Garuda took off. While still in flight, he ate the elephant and caught the tortoise with one talon. After the sages escaped, Garuda flung the branch away. This descended on the dominion of the nishadas and destroyed them.

231 Ravana.

232 The word used is tata.

233 The word used is tata.

234 The word used is tata.

235 The word used is *prabha*, referring to the sun's radiance. However, there is another related meaning too. Prabha is the sun's wife.

a warm soft light

236 We have earlier remarked that this reference to Dasharatha as the king of Kosala is odd.

to get a thing by effort

237 Boon obtained from Brahma.

relating to religion a journey to a religious place

238 A tirtha is a sacred place of pilgrimage with water where one can have a bath.

The word chaitya has several meanings—

of giving up something a place where one is protected

sacrificial shed, temple, altar, sanctuary and a tree that grows along the road.

239 Garuda.

a long pointed weapon

240 Rama's arrow chased Maricha to the

people who have gone back

shores of the ocean and retreated.

a cut and shined stone

241 Respectively, gem and chariot.

the killing of a lot of people

242 The slaughter of Khara, Dushana, Trishira and the other rakshasas.

243 Alive.

belonging to each person

244 Respectively identified with the five elements—fire, wind, earth, space and water.

245 Shachi was the daughter of the asura Puloma. Indra killed Puloma and took Shachi away.

246 Coincidence doesn't capture the nu-
a very small difference
ance. The word used is *kakataliya*, *kaka*
a black bird
means a crow and tala means a palm
a small wild animal shelter from danger
tree. An injured fox sought refuge under
a palm tree. A crow came and sat down
to remove with force a type of tree
on the tree, dislodging a ripe palm fruit,
which fell on the fox's head, increasing
extreme suffering
its misery. The fox sitting there, the crow
sitting there and the palm fruit falling
occur at the same point in time. But one
is not responsible for the other. To attrib-
act of causing something containing a mistake
ute causation to one is fallacious. This
a comparison of two things on a large scale
analogy is used extensively in the *nyaya*
school of philosophy (*darshana*).

247 Rather than suffer death at your hands.

[248] The word used is tata.

[249] Ravana.

[250] The sense seems to be the following.

Maricha is under Ravana's protection.

Despite this, he has spoken about Rama killing him. That is rash and obstinate.

refusing to change

[251] You are no longer the Maricha you used to be.

[252] The rainbow.

253 Which is not real.

254 Chamara is a yak. Srimara is a kind of small deer. In general it also means an animal that frequents marshy places and has been identified as nilgai.

255 Kinara is a kind of deer, not to be confused with kinnaras.

256 Probably meaning Shatrughna.

257 The Milky Way.

258 Shukra possessed the power that if he thought of anything, it was added to his store of treasures. Similarly, everything in the forest is something that kings can aspire to and accumulate.

259 These are the names of different kinds of deer prized for their skin. Kadali has white stripes on the neck, priyaki has

thick brown and black hair and aviki is

group of similar living things

sheep. Praveni may be a different species

a wild animal made of different parts

of deer, but may also be a composite

expression standing for the hide of the

a male animal

buck and the doe.

group of stars with a pattern

260 The one in the sky is the constellation

of Orion, with *mrigashira* as the head.

261 Vatapi's story has already been men-

an adult female horse

tioned. It is the belief that when a mare is

a person's child

about to give birth, the offspring is born

to completely destroy place babies develop

after tearing apart the mare's womb,

by that means

thereby killing it.

262 Vatapi.

something believed to be true

263 Under the assumption that the deer is

not captured.

a weapon used for shooting

264 Rama's bow was special. It had three

a curved supporting structure

arches, instead of the standard two.

265 Rama.

266 About the maya of a rakshasa.

267 City of the gandharvas is an expression used for something that is illusory and not real.

based on something false

268 The touching with the foot requires an explanation. This refers to a wedding custom, where the couple touch each other's feet.

to be a sign of

269 Signifying that this was half-hearted.

270 *Parivrajaka.*

271 The nakshatra Chitra.

272 Lakshmi.

273 Hri is the personified (to have a lot of a quality) form of modesty, Kirti of deeds (something that is done) and Bhuti of one who be-stows (to give as a gift) fortune. Rati is Manmatha's wife.

'Acts on her own' delinks her from being associated with a male divinity (the state of being a god).

274 The word used is *shakhamriga*. While this is a monkey (a type of animal), it literally means an arboreal (of or relating to trees) animal.

275 The word used is *atithi*. Atithi doesn't mean any guest, it means a guest who has arrived unannounced (surprising and not expected), *a-tithi*, without occasion.

276 That is, after marriage, they spent one year in Ayodhya. Since Rama was sixteen at the time of marriage, he was seventeen when he was exiled.

277 Across different versions of the Ramayana and even across different versions of the Valmiki Ramayana, this inconsistency in Rama's age is impossible to reconcile. The Critical Edition excises a shloka where Sita says she was eighteen at the time.

278 Forest fare.

279 Family name, denoting common lineage.

280 The image of an unrealistic wish.

281 Garuda.

a stone used to make jewelry

282 The diamond tears the stomach and the

very bad to throw up

foul fly has to be vomited out.

283 Kubera's.

284 The sense is that Ravana won't attack him in Kailasa.

285 There are many stories about Urvashi and Pururava, but none where Urvashi struck Pururava with her foot. This must therefore be metaphorical (referring to a thing as another), in the sense of Urvashi having spurned (to refuse to accept) Pururava.

[286] Addressing Ravana.

[287] Yama.

288 That is, artha.

289 It is believed that mountains once possessed wings.

290 Ravana's.

291 Jatayu.

to connect by a bar a vehicle pulled by horses

292 Yoked to Ravana's chariot.

293 The word used is general and does not necessarily mean a fish.

a type of tree

294 The right palm.

one who has power and control

295 The moon is the lord of the stars.

in a manner not kind

296 Some birds that call harshly are re-

a sign of a future event

garded as evil portents.

297 To inform you.

to hold firmly

298 She was clinging to Jatayu.

299 Ravana, because he was going to be

destroyed.

to remove by cutting

300 The Critical Edition excises shlokas that

explain what this means. The wind did

a warm soft light

not blow, the sun lost its radiance and so

on.

301 Brahma, because the task of destroying

to succeed in doing

Ravana had been accomplished. This

an unchanging quality

sudden shloka breaks the continuity and

doesn't seem to belong.

302 On Sita's hair.

half way through the day

303 Heat because it was midday. A red cloud is normal in the morning or the evening.

sign that predicts the future

But at midday, it is a bad omen.

304 Sita's face is like the moon, while Ravana is like the cloud.

305 This requires explanation. Blue

a clear deep blue jewel

sapphire shines when it is in a silver

a small fancy object

to cover with a hard layer

ornament, not when it is encrusted in an

to see and identify

ornament made out of gold. The sense is that Sita and Ravana shouldn't have been together.

a ring or rope made of leaves

306 From her hair and from her garlands.

307 Ravana is the elephant.

a falling space rock

a sign of a future event

308 A giant meteor is an evil portent, that is, for Ravana.

309 This could be a *tilaka* too and is not necessarily *sindoor.*

310 Jatayu.

311 Because she trusted him, and not in a real battle.

a substance to treat diseases

312 Ignoring the medication.

313 One with ten faces, Ravana.

314 It is believed that golden trees are seen at the time of death.

315 Vaitarani is crossed before one reaches

to accept

Yama's abode.

a statement that tells about

316 This is a description of hell.

317 The silk-cotton tree. Sinners have to

to accept with pleasure

embrace this tree.

318 This reference occurs again later. Maya was a demon (an evil spirit) who was skilled in the use of maya. Using this, Maya had constructed a secret place that was hidden from view.

319 A female pishacha.

320 The feminine (relating to women or girls) gender is used because all the guards were women.

321 Ravana had received a boon (something helpful) from Brahma.

322 Wild dogs.

323 Therefore, from Maya's chamber (a large room), she must have been taken to Ravana's palace (the official home of a king).

324 That is, thirty-two crores (a large number) of rakshasas.

A crore is ten million.

325 There has been speculation (ideas about something unknown) about this blade (a single piece of grass) of grass existing in a palace (the official home of a king). There is also a story about a curse (evil words causing bad luck) on Ravana.

According to this curse, his head would shatter (to suddenly break into pieces) into a thousand fragments (lacking in some part) if he forced himself on to a woman, without her consent (permission).

326 Chandala has different nuances (a very small difference) and a chandala is not necessarily a shudra (a religious term). A chandala is also of mixed parentage (a person's parents), with a shudra father and a brahmana mother.

More generally, chandalas are outcastes (a person belonging to no group), while shudras are within the caste (a division of society) fold. Sita is being compared to the sacrificial (of giving up something) altar.

327 There is a reason for this period of twelve months. A king may defeat

to defeat completely

another king. The vanquished king may

have wives who have also now been con-

to take control of the winner

quered by the victor. According to the

to be or continue to be in use

prevailing norms, the vanquished was

given one year to fight back. If he didn't

succeed during that period, his wives

to be a part of

belonged to the victor. The wives were in-

not harmed or changed

violate for twelve months.

not showing a successful future

328 An inauspicious sign.

a place where one lives alone

329 The hermitage in Janasthana.

severe or mean

330 Harsh because Lakshmana had left Sita alone. Sweet because it was not Laksh-mana's fault alone, he having been urged by Sita.

to place things together

331 These shlokas are not juxtaposed properly. Towards the end of the earlier chapter, they have already reached the

a place where one lives alone

hermitage. In the course of the conversation in this chapter, Rama and Lakshmana are still on their way towards the hermitage.

a funny way of using a word

a feeling of being sad

332 There is a pun. *Shoka* means sorrow and *a-shoka* means without sorrow.

to change from solid to liquid

333 There is another pun. Molten gold is *jambunada.*

the thick main stem of a tree

334 That is, trunk.

[335] Lakshmana's.

[336] The text actually says lives, in the plural.

[337] The Godavari river.

conditions around an event

[338] In this context, Mandakinee means Godavari.

[339] In her hair.

[340] The sense seems to be the following. Rama, being gentle, should not kill the rakshasas unnecessarily. But that has become a fault.

[341] Rama.

[342] Yayati's story is given in the Mahabharata. He went to the world of the gods and became Indra. However, because of various transgressions (the act of doing wrong), he was dislodged (to remove with force) from heaven.

[343] Vishvamitra killed them.

[344] The earth.

[345] Gods change from one *manvantara* (era: time period related to a thing) to another.

[346] Some of the shlokas in this chapter bear a striking resemblance (the state of being similar) to the Bhagavadgita.

[347] Because they may occur later, perhaps in the next life.

[349] The word used is tata.

[350] The word used is tata.

[351] A portent (a sign of a future event) signifying death.

[352] A muhurta is a period of forty-eight minutes and in a twenty-four-hour period, there are thirty muhurtas. Some are regarded (to think of in a certain way) as good or auspicious (suggesting future success) mu-hurtas, others as bad and inauspicious (not showing a successful future). In a standard list of muhurta names used today, Vinda does not figure. Vinda used to be the name of the eleventh muhurta, regarded as bad. These days, it will often be referred to as Vijaya.

[353] If an act is undertaken at that time.

[354] Kubera.

[355] Are not born again.

[356] *Maharohi.*

357 Rama.

[358] One krosha is two miles. However, the definition of krosha was not standardized.

[359] Kind of bird.

[360] *Kabandha* means a headless (having no head) torso.

[361] After entering the Krouncha forest.

[362] One in each hand.

[363] The text actually says, the burden isn't great. Since this can't be right, we have corrected the typo (a mistake in text) and followed non-Critical versions, which say that the burden is great.

[364] Rama.

[365] He spoke to Rama.

[366] In the singular.

[367] He could assume any form at will.

[368] Brahma.

[369] If you tell us about Ravana, we will cre-

to burn

mate you.

[370] The knowledge will return in his own form.

[371] A reference to Sugriva, who has still not been named.

372 These are six kinds of policy (really a plan for global relations foreign policy) recommended for a king in different situations, to name one after another enumerated extensively in Kautilya's *Arthashastra*. They are alliances, an unfriendly state or action hostility, waging war, waiting it out, creating divisions in the enemy and seeking shelter with an equal.

373 We have translated *vanara* as a type of animal ape, for want of a better word. This is not a happy translated words translation, since vanara means a special kind of *nara* (man).

374 Vali and Sugriva's father was Riksharaja. But it was usually done customary to have *kshetraja* sons, born through the father's field (the mother), but through a different relating to living things biological father. Riksharaja was temporarily transformed into a woman. In that

relating to women or girls

feminine form, Vali was born through Indra and Sugriva through Surya.

375 Other than the obvious meaning of taking the weapons, the language is such that other meanings are also possible—in

to state very strongly

addition to the fire, swear on your weapons; since this is an act of friendship, cast aside your weapons.

376 The rakshasas.

a type of animal

377 The word used for ape is *plavanga*, meaning one who moves by jumping.

378 Mango.

a type of large fish

379 Red fish, the carp Rohu.

the long nose of animals

380 With a curved snout, dolphins.

381 Kind of fish.

a type of flowering plant

382 From lotus flowers.

a kind of tree

383 The Indian beech tree.

384 They first headed west and then turned towards the east.

to suggest without saying

385 This implies that Shabaree belonged to a class that did not usually have access to knowledge.

386 Kabandha.

a place where one lives alone

387 The hermitage.

388 Because they were old.

to wash oneself

389 To go and bathe in the ocean. The seven seas came to the Pampa.

390 This is not the Pampa. This is a different lake, named after Matanga.

391 Tree with fragrant (having a pleasant smell) flowers.

392 The Assyrian plum (a type of fruit).

393 Oleander.

394 Jasmine.

395 Another variety of jasmine (a kind of plant).

396 The amaranth (seed of a plant) or flea (a small insect) tree.

397 The rattan (a plant with strong stems) plant.

398 The Indian devil (a powerful spirit of evil) tree (*Alstonia scholaris*).

399 The *harimantha* tree.

400 The lake.

401 Rama.

[1] Pampa has been identified as the area around Hampi (in Karnataka). This is at the confluence (a place where two rivers join) of the rivers Tunga and Bhadra (combining to form Tungabhadra) and there is also a lake there. Hence, Pampa is sometimes described as a lake and sometimes as a river.

[2] The gallinule (a kind of bird).

[3] Shrike or thrush.

[4] Sita.

[5] March–April.

[6] The text uses the word *shyama*. The natural meaning of this is dark. However, shyama also means a woman who hasn't been married (or is a virgin (one who never had sex before)).

[7] When she was with me.

[8] Signifying (to be a sign of) her return.

[9] Jatayu.

[10] Malati is jasmine (a kind of plant), mallika is another variety of jasmine, shanda is a group of plants and karavira is the oleander (a plant with narrow leaves).

[11] Ketaki is the fragrant (having a pleasant smell) crew pine (a kind of tree), sindhuvara is the five-leaved chaste (morally pure) tree.

[12] Madhavi is a spring flower, kunda is a kind of jasmine.

[13] Chiribilva is a bilva sapling (a young tree), madhuka is the honey (a sweet food made by bees) tree, vanjula is a tree that is similar to the ashoka, bakula is a tree with fragrant flowers, champaka is a tree with yellow and fragrant flowers, tilaka is a tree with beautiful flowers and nagavriksha is a flowering tree.

[14] Nipa is another name for the kadamba tree, varana is the garlic pear (a kind of fruit) tree,

kharjura is date, ankola cannot be iden-
seed of a plant
tified, kuranta is the yellow amaranth,
churnaka should probably be *purnaka*
(a kind of tree) and paribhadraka is the
flame tree.

a type of fruit
15 Chuta is mango, patala is the *Bignonia*
suaveolens and kovidara is a kind of
orchid.

16 Muchukunda is the cork-leaved bayur
tree and arjuna is a tall tree.

17 Ketaka is a flowering plant (but this
having a pleasant smell a kind of tree
may be *kaitaka*, the fragrant crew pine),
uddalaka is probably any tree from which
a sweet food made by bees
honey is gathered, shirisha is a variety
a tree in warm regions
of acacia or mimosa, shimshapa is a
the burning of a dead body
tree usually associated with cremation
a kind of tree
grounds, dhava is axle-wood, shalmali

is the silk-cotton tree, kimshuka is a tree with red blossoms (a flower of a fruit tree), rakta is either the Indian globe thistle (a type of wild plant) or the Indian madder, kurubaka is a kind of amaranth (seed of a plant) tree, tinisha is the Indian rosewood (the hard red wood of a tree), naktamala or (naktamalaka) is a tree that flowers in the night, chandana is sandalwood (a wood with a pleasant smell) and syandana is the *sandana* tree (chariots (a vehicle pulled by horses) were made from this).

[18] Chakravaka is the ruddy (red) goose or Brahmany duck (a type of bird) and karandava is a type of duck.

[19] Plava is a diving (the sport of swimming) aquatic bird, krouncha is a curlew (a large brown bird).

[20] Shyama.

[21] Sugriva.

[22] Meaning Vali.

[23] So that they do not recognize Hanumat.

to become aware of

[24] So that Sugriva can find out what is

relating to one's face

going on, from Hanumat's facial signs,

despite Hanumat being a fair distance

away.

[25] Hanumat. Hanumat was the son of

Marut (the wind god).

[26] Sugriva.

27 Generally, kings did not speak to ambas-

a country's representative

sadors directly.

[28] These are Hanumat's thoughts. There is a break in continuity (an unchanging quality). Lakshmana was supposed to speak to Hanumat. Those sections exist in non-Critical versions, but have been excised (to remove by cutting) in the Critical Edition.

[29] Lakshmana.

[30] This means Kabandha. Kabandha was Diti's son, Danu and Diti being sisters. Both Danu and Diti were married to the sage (a person who is very wise) Kashyapa. Diti's offspring (a person's child) were daityas and Danu's offspring were danavas. The interchange (the act of sharing things) between Danu and Diti is understandable (able to be understood). But Kabandha/Danu cannot be Shri's son. *Shri* also means prosperity (the state of being successful). What may originally have been meant is that Kabandha

affected by bad luck

was cursed, thereby being deprived of prosperity.

[31] Rama.

to remove by cutting

[32] The Critical Edition has excised a shloka

to leave and never return

where Hanumat abandoned the form of

one who survives by asking

a type of animal

a mendicant, assumed the form of an ape and placed Rama and Lakshmana on his back.

[33] Clearly, Rishyamuka and Malaya were two adjacent (close or near) mountains. Hanumat seems to have left Rama and Lakshmana on Rishyamuka and gone to Malaya, where Sugriva was. In that event, Hanumat must have returned to Rishyamuka and taken Rama and Lakshmana to Malaya.

[34] Dasharatha.

[35] Sacrificial fee. These were donated (to give in order to help) symbolically.

[36] Kaikeyee.

[37] Rama.

[38] Rama and Sugriva, the pledge (a serious promise or agreement) of friendship was taken with the fire as a witness.

[39] Ravana. Sugriva is saying that Hanumat has told him all this.

[40] This is a reference to the Vedas having been stolen by the demons (an evil spirit) Madhu and Kaitabha and Vishnu saving them in his fish (*matsya*) incarnation. (one of a series of lives lived)

[41] More explicitly (in a clear manner), though there were four other apes (a type of animal) there, Sugriva is the only one Sita saw.

[42] They weren't tears of joy.

a small mass of something

43 Kartikeya was born in a clump of reeds.

relating to this word form

44 The text has life in the plural, lives.

45 Lives again.

46 He couldn't have been both, but this is what the text says. Mayavi was Maya's son and Maya and Rambha had sons named Mayavi, Dundubhi and Mahisha. Mandodari was their sister.

a feeling of extreme dislike

47 The reason for this enmity is not clear and is not mentioned in any other text either.

48 Mayavi.

a very large stone

49 The boulder.

50 The reason will be told later.

act of giving money to church

51 The average person offers oblations to the rising sun at the nearest waterbody.

52 Like playing with a ball.

53 Dundubhi assumed the form of a

a big wild animal

buffalo. *Mahisha* means buffalo. This

to explain the meaning of

can also be interpreted as Dundubhi having assumed the form of the

an evil spirit

demon Mahisha. But we have already explained that Mahisha and Dundubhi were brothers and therefore, distinct.

54 Parvati was the daughter of the Himalayas.

55 Indra killed a demon named Namuchi.

a funny way of using a word

56 There is a pun, *dundubhi* means war drum.

[57] Loosely, *akshara* is syllable (a unit of spoken language) and *pada* is sentence. He used these sparingly and therefore, spoke briefly.

[58] Vali.

[59] Tara was Vali's wife.

[60] There are interpretations (an explanation) that a yojana in this context (conditions around an event) means the length of one hundred bows (a weapon used for shooting), that is, 600 feet.

[61] Vali.

[62] Vali.

[63] He shook the trees and rendered (to cause to be in a condition) them leafless (a plant term).

[64] With blood.

to rise from a hidden place

[65] Alternatively, like a sun emerging from behind clouds.

[66] The Ashvins are twins.

[67] The word used is tata.

[68] Not to be confused with Taaraa, Vali's wife. This is Taara, one of the four apes (a type of animal) who were with Sugriva.

[69] Solitary (without anyone else) male tuskers.

[70] Saptajana means seven (*sapta*) people (*jana*). They are also known as *punya-janas* and were originally rakshasas.

[71] The three sacrificial (of giving up something) fires are *ahavaniya*, *garhapatya* and *dakshinatya* (the fire that burns in a southern direction). Garhapatya is the fire that burns in households. Ahavaniya has various meanings, the simplest being the monthly sacrificial rites (a religious act) offered to the ancestors (a relative of the past) on the day of the new moon.

plant that grows on a surface

72 The image of a creeper requires explan-

ation. A growing creeper needs a tree for

support. Sugriva is being compared to

a creeper and Rama to a tree that offers

support.

73 This has been subjected to many inter-

an explanation

pretations, the obvious one being an evil

a sign of a future event

portent for Vali. Alternatively, Sugriva is

being compared to the sun. But the sun is

not surrounded by nakshatras during the

day. Thus, this means no more than an

extraordinary combination of events.

74 Sugriva.

[75] The word *tara* means star, so there is a play on words.

[76] Sugriva means someone with an excellent neck. Hinagriva means someone with an inferior (of poor quality) neck.

[77] *Pradakshina* means to circumambulate clockwise (in the direction of clock hands), keeping what is being circumambulated to the right (dakshina). This is auspicious (suggesting future success). An anticlockwise (counterclockwise) circumambulation is inauspicious (not showing a successful future).

[78] Vali.

[79] Sugriva. He was like a mountain, exuding (to show very clearly) minerals.

[80] Garuda.

[81] At the time of a festival dedicated to Indra, Indra's standard is raised on a pole (a long piece of wood or metal).

However, when the festival is over, it is neglected and falls down on the ground.

[82] About right and wrong.

[83] Implying that Rama has not acted like a man.

[84] Only focusing on punishing (to make one suffer for a mistake), ignoring the others.

[85] A *nastika* (one who lacks belief in God). A nastika is not an atheist.

[86] Also a porcupine (a type of animal), though literally (used to emphasize a statement), something that pierces (to go through with force) dogs.

[87] Yama.

[88] The white mare (an adult female horse) was stolen by the demons (an evil spirit) Madhu and Kaitabha and retrieved (to get and bring back) by Vishnu in his form of Hayagriva.

[89] Unless interpreted metaphorically (using figures of speech), this is not quite correct, since Kishkindha wasn't part of the Ikshvaku kingdom (a country ruled by a king).

[90] The biological (relating to living things) father.

[91] The biological son.

[92] Sugriva's wife.

[93] That is, Mandhata punished the mendicant (one who survives by asking). Mandhata was from the Ikshvaku lineage (people from one's family) and was the son of Yuvanashva.

There are no details of this story about Mandhata and the mendicant, not just in the Valmiki Ramayana, but in other texts too.

[94] Angada means armlet (a band worn around the arm) and there is a play on words.

[95] In the course of fighting with Sugriva.

[96] The many caves (a large hole under the ground) means that other apes (a type of animal) also rushed out with her. Tara was in Kishkindha. Therefore, this can only mean that Kishkindha had been built around caves.

[97] Tara has still not seen Vali. She has only heard that he has been killed.

[98] There was no fight where Vali had flung (to move with force) trees and rocks at Rama. Nor did Rama strike him with several arrows. (a long pointed weapon) All this is meant to illustrate (to give examples to explain) that the apes don't quite know what has happened. It is a time of chaos.

[99] The word chaitya has several meanings —sacrificial shed, (a small storage building) temple, altar, sanctuary (a place where one is protected) and a tree that grows along the road.

death, it is adopted by someone who has

relating to ordinary life

no worldly desires left.

104 The word tara means star.

reminding one of another

105 These shlokas are very reminiscent of the Bhagavadgita.

106 *Prayuta* is million and *arbuda* is a hundred million.

107 Vali.

108 Sugriva and Angada.

109 That is, it is best for her to kill herself.

to make someone king

110 About Angada being crowned.

111 Vali.

112 Vali's.

113 The word used is tata.

114 In the plural.

115 Meaning Tara.

a serious promise or agreement

116 Because there was a pledge.

117 Because Shri will not remain in a dead body.

118 Sugriva.

to allow to exist

119 Because I am your father, I tolerated your behaviour. Sugriva will not necessarily be tolerant.

willing to accept other ideas

a male animal

120 The bull.

121 Panchatva again.

a small animal with wings

122 The *indragopa* insect, which is red in colour.

feeling doubt about doing

123 This doesn't mean that she is reluctant to accept with pleasure to embrace Vali's dead body because of the dust and blood. It means that when she embraces his dead body, the dust and the blood create a barrier in between.

a thing that block movements

124 Panchatva.

125 The sun is believed to set behind Mount Asta.

a natural chemical substance

126 Because of minerals.

127 Tara.

pictures or photographs

128 The imagery is that of the setting sun.

129 This is Tara speaking again.

130 *Avabhritha* is the most important final component of a sacrifice, characterized

one of the parts of something

by the taking of a bath. As the last bath of life, avabhritha also signifies (to be a sign of) death. The battle is thus being compared to a sacrifice (giving up something one wants) and the text uses the word avabhritha. Any sacrifice, and the subsequent (happening after something else) bath, has to be taken with the wife.

131 The sun is believed to circle around Mount Meru.

[132] In these shlokas, there is scope (space or opportunity) for interpretation (an explanation) and therefore, there is subjectivity in the translation (translated words).

[133] Destiny.

[134] Such as, his atman.

[135] This is not Taaraa, Vali's wife, but the male ape (a type of animal), Taara.

[136] The male ape.

[137] Vali's wife.

[138] They raised it from the palanquin (a item to carry someone) and placed it on the pyre (wood for burning a dead body).

[139] This is circumambulation in anticlockwise (counterclockwise) fashion, the exact opposite of pradakshina. In pradakshina, one keeps the person/object being circumambulated on the right. In apasavya, the person/object

being circumambulated is kept on the left.

[140] Vali's wife.

[141] From the water rites.

[142] Brahma.

[143] Meru.

[144] This deviates from the six-season format. In the six-season format, the seasons (*ritu*) are Vasanta or spring (Chaitra, Vaishakha), Grishma or summer (Jyaishtha, Ashadha), Varsha or monsoon (Shravana, Bhadrapada), Sharada or autumn (Ashvina, Kartika), Hemanta or cold season (Margashirsha, Pousha) and Shishira or winter (Magha, Phalguna).

Shravana is the July–August period.

[145] Enter the city.

[146] Not to be confused with Kishkindha.

[147] October–November.

seeds that are used as food

148 This can mean grain of any kind. But it

to separate the seeds

is specifically used for threshed and win-

to remove from a larger list

nowed rice that has not been dehusked.

a flower of a fruit tree

149 Creeper believed to blossom at a

woman's touch.

drop or spread small amounts

150 Using these, the water was sprinkled

over his head.

151 Sugriva.

[152] Kishkindha.

[153] The word used is *kriyapara*. This is interpreted as being devoted to rituals, but is not necessary.

to explain the meaning of

an act done in the same way

[154] The word used is *astika*, which can also be translated as theist.

[155] Lions.

156 This means that Mount Malyavat and Mount Prasravana were identical.

exactly the same

to say two things are the same

157 This equates the monsoon season to three months, mid-July to mid-October.

the middle part of July

matter in the form of a gas

158 The first rain leads to vapour rising up from a heated earth.

159 The flowers are covered with water resembling tears. But there is another image too, that of women who have held back their tears because their husbands have been away on work. The monsoon is usually the time when the husbands re-turn to their wives.

to look or be like

happening after something else

160 The subsequent shlokas have a beauti-ful description of the monsoon and there are shlokas that are reminiscent of Kalid-asa's *Meghadutam*. However, there is also

a statement that tells about

reminding one of another

the quality of changing
an inconsistency. The metre changes.
a long story about adventures
Normally, throughout a great epic, the
same metre has to be used. Therefore,
speculatively, these shlokas could be a
a message that is introduced
later interpolation.

[161] Implicitly, these are falling down when they are ripe.

to explain the meaning of
[162] This is interpreted as Keshava in the sense of Vishnu, it being believed that Vishnu sleeps from Ashadha to Kartika. However, Keshava is also another name for the month of Margashirsha (November–December). Perhaps all it means is that one is approaching that month.

[163] Lions.

[164] Kings.

165 Proshthapada is a nakshatra. More accurately, it is a collective name for two nakshatras, Purva Bhadrapada and Uttara Bhadrapada. The month of Bhadrapada, or Bhadra, is the August–September period.

166 A *chaturmasya* sacrifice is a sacrifice performed once every four (*chatur*) months (*masa*) and is performed at the beginnings of the months of Kartika, Phalguna and Ashadha. This reference is to the one that starts on the full moon day of Ashadha.

167 Because the rivers have to be crossed.

a serious promise or agreement

168 The time for honouring the pledge had passed. The point is that Sugriva had not told Rama about his instructions to Nila and neither Nila, nor Hanumat, could directly inform Rama. That was Sugriva's call.

169 The god of love.

170 Chataka.

171 Since four months have passed since

a ceremony with a crown

Sugriva's coronation, this must be the end of Kartika.

172 Though the text does not clearly

a cited expression

indicate this, the part within quotes is obviously the message to be delivered by Lakshmana to Sugriva.

an act of murder

173 The slaying of Vali.

174 Lakshmana.

[175] This is a reference to Lakshmana.

176 Rama.

177 Sita.

a teacher

178 The preceptor of the gods.

179 For Sita.

180 Sugriva.

to remove by cutting

181 The Critical Edition excises some shlo-

an unchanging quality

kas and that breaks the continuity. The

a type of animal

apes roared, on seeing Lakshmana.

182 Sugriva.

flat green part of a plant

183 Plantain trees have seven leaves.

184 Lakshmana.

185 Kishkindha is often referred to as a cave (*guha*). However, as this chapter makes clearer, Kishkindha was much more than an ordinary cave.

186 Maireya is made from molasses or grain. A maireya tree probably means sugar cane. Madhu is the madhuka tree, used to make liquor.

187 That is, not discordant.

alcohol

188 Because of liquor.

189 Tree that yields all the objects of desire.

an action considered to be bad

190 The sin of killing one hundred horses.

one who has power and control

[191] The moon is the lord of the stars (tara) and there is a play on the word Tara.

[192] An apsara. Usually, Vishvamitra is associated with the apsara Menaka.

[193] The word used is tata. Lakshmana is senior, though not in age. Therefore, 'father' is more likely than 'son'.

[194] The nakshatras are the wives of the moon, but the moon loves Rohini (Aldebaran) more than the others.

[195] Because of the way the numbers are written in the shloka, anything other than the one trillion can be interpreted in more than one way. Suffice to say that there were a large number of rakshasas. How could Tara possibly know this? The

one thousand billion

to explain the meaning of

story goes that Vali told Angada and Tara

to hear by accident

overheard the conversation.

196 Sugriva will not be able to kill Ravana

without Rama's help. This is sometimes

to explain the meaning of

interpreted as Rama not being able to kill

Ravana without Sugriva's help, but that

an explanation

interpretation seems forced.

197 How so many rakshasas came to be in

Lanka.

happening after something else

198 We are subsequently told, in Chapter

4 (36), that a time limit of ten days has

been set.

199 As red as a wound.

200 Or, former signs of fear, such as when

Vali was destroyed.

[201] Sugriva.

[202] Mount Udaya, the sun rises from behind this.

[203] Mount Asta, the sun sets behind this.

[204] Hanumat.

[205] Into the sky.

[206] This is a reference to Vishnu's vamana (dwarf) incarnation (one who represents a quality), where Vishnu covered heaven (the place where God lives), the earth and the nether (located toward the bottom) regions in three steps.

[207] Prasravana.

[208] Mount Asta.

[209] Mars.

[210] That is, there were a large number, innumerable (too many to be counted).

[211] They covered the sky and blanked out the sun.

giving up something one wants

212 Offered at the sacrifice.

213 One does not have to eat for a month.

214 Everyone was not allowed in the presence of the royal women in the inner quarters.

215 They raised their hands up, joined in salutation (a word used to begin a letter), and those looked like lotuses (a type of flowering plant) and lilies (a type of plant).

216 *Trivarga* (three objectives of life)—dharma, artha and kama.

217 An ayuta is ten thousand. Shanku is the same as *shamkha* and means one hundred billion.

218 One hundred million.

219 Rama.

[220] Anuhlada (or Anuhrada) was Hiranyakashipu's son and Prahlada's (or Prahrada) brother. Shachi, married to Indra, was Puloma's (a demon (an evil spirit)) daughter. She was known as Poulami. With Puloma's consent (permission), Anuhlada abducted (to take someone by force) Shachi. Indra killed Puloma.

[221] Literally, one with the strength of one hundred.

[222] Sushena.

[223] One thousand billion.

[224] Not to be confused with Taaraa.

[225] Rama.

[226] Lakshmana being the first.

[227] This means the east of Jambudvipa and not the east of Kishkindha.

[228] Known as Kalinda or dark.

[229] Sarasvati does not belong on the eastern side. Neither does Sindhu, unless this refers to some other river Sindhu.

of the study of the earth

The geographical sections in this and the next three chapters also occur in the Matsya Purana.

[230] River Mahi is also towards the west.

[231] If this is Malava, it does not belong here.

[232] The likeliest meaning is those who earn a living from silk. But it could also mean those who make scabbards for swords.

a smooth soft material

a case for a sword

a type of weapon

[233] Hunters.

[234] Identified as Java.

235 Lohita means red.

soft material used to make cloth

236 Silk cotton is shalmali and this *dvipa* is named Shalmali dvipa.

237 Vinata's son, Garuda.

238 When the sun rises, the Mandehas try to block to obstruct the sun's path. When obla-

act of giving money to church

tions of water are offered at the time of sunrise, the Mandehas are to burn the surface of scorched by the sun and fall down in the water.

living under earth's surface

239 This is the subterranean fire, known as hayamukha (horse's head/mouth) or

an adult female horse

vadavamukha (mare's head/mouth). It

to rise from a hidden place

emerges at the time of the final destruc-

to quickly eat everything

tion and devours everything. The fire

a strong feeling of anger

was created from the anger and rage of the sage Urva.

240 Vishnu lies down on the serpent (a large snake) named Ananta.

241 The eastern direction ends beyond this.

242 One of Mount Udaya's peaks.

243 In his dwarf incarnation. (one of a series of lives lived)

244 Soumanasa.

245 This is where the sun resides. (to exist or be present)

246 The sun.

247 This is a different Sushena, not the one who was Tara's father.

248 Identified as Wardha.

249 Amarakantaka, where the Narmada originates.

250 This deviates from the geography, as do subsequent references to Vanga and Kalinga.

251 This is Mount Malaya. Literally, with iron at its mouth.

252 This causes all kinds of problems. How did Sugriva know Ravana lived there? If he knew, why did he tell Rama he did not know where Ravana dwelt? Why did he send the apes off to other directions? Since the instructions were given in Rama's presence, why didn't Rama react?

253 Also known as Simhika. She seizes (to take quickly) the shadow and thereby devours (to destroy completely) the prey.

254 These are four species of sandalwood (a wood with a pleasant smell), respectively, ochre (a type of red or yellow soil) yellow, leafy green, sky blue and fiery (having the color of fire) red.

255 Sugriva.

256 The region around Mathura.

a sweet food made by bees

257 Uddalaka means honey. So this is a tree

to get a thing by effort

from which honey can be obtained.

258 This is not the Avanti mentioned earlier.

to impress or surprise

259 Because it dazzles.

260 The gandharvas.

261 The gandharvas.

a large number of

an evil spirit

262 Vishnu slew these two demons on

a type of sea creature

Chakravat. He thus obtained the conch shell from Panchajana and the chakra from Hayagriva.

263 Since Pragjyotisha is in the east, in Assam, this does not fit.

264 The sun god.

265 From Mount Meru to Mount Asta.

266 One hour and twelve minutes.

267 Mount Asta.

268 Yama's.

one who is not educated

269 A mlechchha is a barbarian, meaning that mlechchhas do not speak Sanskrit and are not *aryas*.

a type of flowering plant

270 The lotus bark tree.

a kind of tree

271 Species of pine. Devadaru literally means tree of the gods.

272 Kubera.

relating to women or girls

273 Kinnaras, the feminine of the species.

274 The flowers and fruit.

275 Vidyadharas are semi-divine, occupying the region between heaven and earth.

the place where God lives

a warm soft light

276 From the radiance of Mount Soma.

277 Vishnu.

278 Shiva, eleven being a reference to the eleven Rudras.

279 With objects that possess those qualities.

[280] Rama.

[281] Sita.

[282] This is not a very convincing reason.

No such signs were given to the apes who headed towards the north, the east or the west, reinforcing the hypothesis that it was known that Ravana was towards the south, in Lanka. Nor is the reason for giving the ring to Hanumat, as opposed to Angada, very clear.

a type of animal

to encourage or support an idea that is not proven

[283] This is Rama addressing Hanumat as he left.

a design

285 The word used is *mandala* and this

having a round shape

means round, circular, globe.

the quality of changing

286 There is an inconsistency. We have earl-

ier been told that Vali killed Dundubhi in

Kishkindha, whereas a cave in Mount Ma-

laya is being mentioned now.

287 Matanga's.

288 In Rishyamuka.

289 Hanumat.

290 This establishes that the Vindhyas were to the south of Rishyamuka.

a type of flowering plant

291 The lotus bark tree.

[292] The time set by Sugriva for the search.

[293] Hanumat.

[294] Because there was water inside the cave.

one who designs buildings
an evil spirit
295 The architect of the demons, just as Vishvakarma is of the gods.

296 The grandfather is Brahma. Ushanas is Shukracharya, the preceptor of the demons. Thus, Brahma gave Maya the boon that we would be able to take away the riches of the preceptor of the demons.

a teacher
something helpful
to remove
good things that are available

297 Maya.

298 Though not stated clearly, Hema must have gone away to heaven after this. Indeed, she may have been sent by Indra to seduce Maya.

the place where God lives

[299] Rama's.

[300] Sugriva.

301 Both could be seen from the spot where they emerged.

302 Deductions are possible about the time-line. Sugriva summoned the armies in Margashirsha, November–December. The month of Pushya, December–January, was fixed for their return. They spent around one month, January–February in the cave. Hence, the spring season is near.

a plan showing the order

a large hole under the ground

having an attractive quality

303 Taaraa's radiant lord, that is, Sugriva.

Hanumat thought that this was tanta-

equal to something

mount to Angada challenging Sugriva's

the power to give orders

authority as a king.

304 The eight kinds of intelligence are

act of paying specific notice

attentiveness, capacity to listen, capacity

to understand

to grasp, capacity to remember, ability

to distinguish

to find out

to discriminate, ability to ascertain the

truth, deep understanding and a capacity

to notice a difference between

to distinguish between good action and

bad action. The four kinds of forces are

soldiers who fought on horses

usually infantry, cavalry, elephants and

a vehicle pulled by horses

chariots. But here, it probably means the

careful to choose the best

capacity to selectively use *sama*, *dana*,

bheda and danda. The fourteen qualities

are knowing about time and place, for-

mental strength to face danger

titude, endurance, capacity to think of

a result
act of defending yourself
all the consequences, skill, self-defence,
advice given to one
an ability to keep one's counsel secret,
having no meaning
bravery
avoidance of pointless debates, courage,
a capacity to identify the strengths and
weaknesses, faith, an ability to shelter
shelter from danger
those who seek refuge, the ability to
show anger at the right time and a cap-
very devoted to one
acity to steadfastly pursue a course of
action.

a teacher
an evil spirit
305 The preceptor of the demons.

a difference of opinion
306 He used dissension to wean away all
a type of animal
the other apes from Angada's decision.

He then used the fourth one of danda to
to cause to become afraid
frighten Angada.

307 Sugriva.

a large hole under the ground

308 From the idea of living in the cave.

309 Alternatively, lived for ever.

310 Alternatively, kill them one after another, as opposed to their dying naturally.

311 There are several implicit (understood but not stated) statements in the argument. Had Dasharatha not died, Rama might have been recalled (an event that could have happened) from the exile (being barred from a country). Had Jatayu not died, he might have been able to prevent Ravana, or at least tell the apes (a type of animal) about where Ravana had taken Sita. Had Sita not been abducted (to take someone by force), none of this would have happened.

312 In Dandakaranya.

313 Dasharatha.

314 The story follows later.

315 At the news of Jatayu's death.

a large bird

316 In case the eagle ate them.

317 Here, the text uses the word Raksharaja.

318 Sampati and Jatayu had a friendly contest about who could fly closer to the sun.

319 A reference to the dwarf incarnation (one of a series of lives lived).

Vishnu's third stride (a long step) was in the nether regions (located toward the bottom).

320 Amrita was obtained (to get a thing by effort) through the churning (to stir or mix with force) of the ocean, and the gods and the demons (an evil spirit) fought over it.

321 Kubera's.

322 The word used is dvipa. While dvipa does mean island, it is also a term that can be used for any geographical region (of the study of the earth).

323 The first level of flight, lower down.

Kulingas are sparrows (a type of small bird) and shrikes (a kind of bird).

324 Specifically, leftovers (food remaining from a meal) of meat offerings, such as crows (a black bird).

325 Like parrots (a bright colored bird).

326 Like cocks.

[328] In the singular, therefore, specifically addressed to Angada.

[329] Brahma.

330 Yamya is the south, Yama's direction. Agneya is the south-east, Agni's direction. Varuni is the west, Varuna's direction.

[331] This entire chapter doesn't quite belong.

[332] Demon.

[333] Though not stated explicitly (in a clear manner), Nishakara gave up (to stop having or doing) his life.

not consistent

334 This is inconsistent with the one thou-

sand years mentioned earlier.

335 The ocean.

336 Angada.

337 The word used is tata.

[338] The word used is tata.

to use rude words

[339] Punjikasthala was cursed that she would be born as Anjana.

[340] The sun's.

the bone below the eye

[341] One with a cheekbone (*hanu*), that is, one with a broken cheekbone.

[342] Though 'we' is used, this really means 'I'.

[343] Hanumat.

344 Garuda.

345 The nakshatra Svati, Arcturus. When Svati is in the ascendant, it rains and there is a harvest (time for gathering crops) of crops. Hence, there is an image of the effort yielding fruit.

346 Garuda.

[1] Hanumat.

used to prevent a disease

[2] These were medicinal herbs.

to pass the tongue over

[3] Respectively, food that is licked and eaten.

[4] The vidyadharas.

based on an untrue story

[5] A mythical aquatic creature, which

without regard to details a large fish with sharp teeth

can be loosely translated as shark or crocodile.

[6] Hanumat.

[7] Garuda.

[8] Garuda.

located toward the bottom

[9] Patala, a general term for the nether regions. More specifically, there are actually seven nether regions—*atala*, *vitala*, *sutala*, *rasatala*, *talatala*, *mahatala* and patala.

[10] One of the seven nether regions.

[11] The asuras.

a type of weapon

[12] The image is of a sword, with the blue of

a flat sharp cutting edge

the sky as the blade and the golden peaks

as the handle.

[13] This is a reference to King Sagara.

[14] The ocean speaking to Mainaka.

[15] The word used is tata.

[16] Mainaka.

[17] By Indra.

[18] This attempt to test Hanumat through

Surasa is strange.

land that one controls

[19] Rama's dominion.

[20] Hanumat.

[21] Daksha's daughter, Surasa being one of

Daksha's daughters.

[22] Gandharvas.

[23] Indra's elephant.

[24] That of the vimanas.

to live in

[25] Not populated by humans.

[26] The king of the gandharvas.

[27] Sometimes, Simhika is also referred to as Angaraka.

to quickly eat everything

to take quickly

[28] Simhika devoured her prey by seizing their shadows.

[29] Garuda.

[30] That is, rivers.

a being that cannot die

[31] Indra's capital, the city of the immortals.

[32] Muchulinda is a lemon tree.

[33] In the moats and in the ocean.

[34] A shataghni is a weapon that can kill one hundred at one stroke.

[35] Sama.

[36] Danda.

[37] Sugriva.

[38] The Critical Edition uses the term *prishadamshaka*, something that bites or stings an antelope. Non-Critical versions use the term *vrishadamshaka*, something that bites or stings a bull. While a gnat or similar insect is possible, something like a cat or a dog is also not ruled out.

[39] The word *lamba* means long and there is a play on words.

[40] Another name for Alakapuri, Kubera's capital.

[41] Sugriva.

[42] These are different types of houses and refer to forms of architecture.

a method or style of building

[43] Slow, medium and fast.

[44] This entire chapter has a metre that is somewhat different. It is full of imagery and descriptions, with the metaphors sometimes sounding forced and artificial.

[45] The moon.

[46] Meaning that there were no crescents.

[47] A reference to the mark on the moon, in the shape of a bull.

[48] This is a reference to playful quarrels between women and their lovers, which now vanished.

[49] The rakshasas.

[50] This probably means courtesans.

[51] Through Brahma's mental powers.

[52] Of separation from Rama.

[53] The text uses the word *nilakantha*. This means a peacock/peahen (a kind of bird) with a blue neck.

[53] The text uses the word *nilakantha*. This means a peacock/peahen (a kind of bird) with a blue neck.

[54] Ravana's residence.

[55] The word used is *gulma*. The basic unit was a *patti*, with 250 men. Three pattis constituted a gulma. Ten gulmas constituted a *gana*.

[56] A *sena* consisted of five hundred elephants and the same number of chariots. Ten senas constituted a *pritana* and ten pritanas constituted a vahini.

[57] Meaning Kubera.

[58] Meaning the sun.

[59] Both are forms of liquor, asava probably made through a process of distillation.

60 In this chapter, as well as in some others, the beauty is in the cleverness (intelligence) of the poetry and the play on words. Translated, the content sometimes sounds artificial (not natural or real) and forced. The similes (a description using like or as) and metaphors (a word used to show similarity) are impossible to capture in a translation (translated words).

61 Lanka was built by Vishvakarma, but as if by Maya.

62 Descriptions of the residence are interspersed (to put at different places) with descriptions of Pushpaka vimana.

63 The god of love.

64 That is, an image of the goddess (a female god).

65 In the text, 'ten' is an adjective (a word describing a noun) for faces, not arms.

[66] Kubera.

[67] Hanumat.

[68] Rivers, oceans, mountains and forests were painted on the carpet.

[69] More literally, sugar.

used to emphasize a statement

an assistant or servant

70 Of the women attendants.

a long soft seat for people

71 A specific couch.

72 Ravana.

a wood with a pleasant smell

73 The sandalwood was red.

74 They were red.

piece of clothing

75 The yellow garment was tied on top of

the white one.

physical or mental effort

76 Sexual exertions.

a musical instrument

77 Different types of drums have been

named and we have translated all of

them as drum.

[78] That the lady who was sleeping was Sita.

animal related to the sheep

[79] This can mean goat, a kind of bird, or a

a wild animal

kind of deer.

[80] Partridges.

[81] The four types of food are those that

to use teeth to cut food

to pull into one's mouth

are chewed (*charvya*), sucked (*choshya* or

to pass the tongue over

being influenced by alcohol

chushya), licked (lehya) and drunk (peya).

Bhakshya is the same as charvya and

bhojya is the same as choshya.

a sugar sweet

[82] A specific type of sweetmeat known as

liquid of fruits or vegetables

ragashadava, made from the juices of

a type of red fruit

a unit of weight

grapes, pomegranates and black gram.

alcohol

[83] Sura is a general term for liquor.

[84] Indifferent to joy or unhappiness. There-

fore, not yielding to despondency.

85 Sugriva.

a type of animal

86 Meaning the apes.

87 Killing themselves.

88 Again, to kill themselves.

one who has power and control

89 The lord of the animals, Shiva.

a small group of trees

90 The Ashoka grove.

91 The wind.

92 Indra.

the state of being a god

93 Other minor divinities.

94 The moon.

[95] Towards Ashokavana, which was outside the residence.

the place where someone lives

[96] In its personified form.

to have a lot of a quality

[97] The mountain.

[98] Alternatively, shimshapa, the Indian rosewood. Indeed, the spelling should be shimshapa. Also used for the ashoka tree, which is what is probably meant here.

the hard red wood of a tree

[99] There is a play on words, *a* + shoka, a feeling of being sad without sorrow.

[100] The text uses the word *panchama*, number five in a series meaning fifth. This could be a a mistake in text typo and perhaps *dvitiya*, meaning second, is intended. A second ocean makes perfect sense. There are seven oceans and in in the number five position standard lists, the fifth is an ocean made a tall grass used as sugar out of sugar cane juice (*ikshu sagara*). This too makes sense, but less so.

[101] *Chaityaprasada.*

[102] The fruit of *Momordica monadelpha.*

[103] Manmatha, also known as Madana or Kama, is the god of love and Rati is his wife.

[104] The a false statement calumny is false. The act of official strong criticism censure has not actually been done.

[105] The moon.

[106] This is irrespective of whether the person was a wife or not, hence, compassion.

[107] And violence was caused to her.

[108] Lakshmi.

happening after something else

[109] The subsequent sentences are more like Hanumat thinking aloud, rather than words addressed to Rama.

out loud

[110] There are sixteen kalas (parts) of the moon and this is extended to everything, the whole consisting of sixteen parts. All the sixteen parts of the three worlds fall short of one-sixteenth part of Sita.

[111] The moon.

[112] A brahmarakshasa is a brahmana who has become a rakshasa.

[113] The six Vedangas are *shiksha* (articulation and pronunciation), *chhanda* (prosody), *vyakarana* (grammar), *nirukta* (etymology), *jyotisha* (astronomy) and *kalpa* (rituals).

[114] The text uses the word of *ihamriga*, so this is something other than ordinary deer (*mriga*). The word ihamriga means wolf. Interpretations take this word to mean artificial deer.

[115] Madana or Kama, the god of love.

[116] Amrita is being used here as a term for liquor.

[117] Hanumat.

[118] Ravana.

119 Ravana's energy was greater than that of Hanumat.

120 Despite having jumped down from the tree.

[121] The text uses the word *dhumaketu*, which means something that has smoke as its standard. The word usually means a comet or a meteor. However, the image is of Rohini being attacked by the evil planet Ketu. Therefore, dhumaketu can simply mean the smoking Ketu.

[122] Because of her present state.

[123] Ravana.

124 The rakshasis.

to officially accept or allow

125 This is sanctioned for rakshasas.

126 Brahma.

127 Brahma.

128 Kubera.

129 When one was speaking to an un-
not deserving
worthy person, there was a custom of
a single piece of grass
placing a blade of grass in between.

130 The one she married into.

131 Garuda.

132 Of your life.

intended to make one calm

133 If a man is conciliatory, he has to yield to women. If he speaks sweetly, he is rebuffed.

in a kind or loving way

134 Meaning Rama.

135 Kubera.

136 Without using your strength.

area near an animal's tail

137 Usually, a string tied around the loins. But sometimes, also used for the belt to which a sword was tied.

a type of weapon

138 When amrita was produced by churning the ocean, Mandara was the base and Vasuki was the rope used for churning.

to stir or mix with force

a strong thick string

to move in a circle

139 Meaning Rama.

to make a thing go away or end

140 The morning sandhya, dispelled by the light of the rising sun.

being thin and attractive

141 The waist was slender enough to be cupped by the two hands. But a slender waist was not a sign of beauty among the rakshasas.

142 The number of Prajapatis varies from text to text and eleven or fourteen is a more common number. Therefore, it

to make a decision

is difficult to determine which six are meant.

143 Eight Vasus, eleven Rudras, twelve Adityas and two Ashvins.

144 Agni's wife.

a female god

145 In front of the goddess named Nikumb-

hila.

146 Yama.

147 Meaning, on earth and above it.

highest in degree or quality

148 The supreme soul.

149 This shows some doubt about Rama no

showing love

longer being affectionate towards her,

because he cannot see her.

a item to carry someone

150 Sita joined Rama on the palanquin.

151 Rama.

152 This is Trijata speaking, after recount-

to tell one about

ing the dream.

detectable or understandable

153 The only discernible bad quality is the

grief.

[154] Ravana.

[155] Rama.

sign that predicts the future

156 Another good omen.

[157] Sugriva.

[158] The word used is *samskrita*, which means cultured and polished. Instead of Sanskrit as we know it today, this may simply mean the polished language of humans.

to make smooth and with shine

made smooth and with shine

[159] Sita.

a cause of trouble or bad luck

160 Thus leading to a curse.

after this

161 The world hereafter.

162 Dasharatha.

[163] Brahma's weapon.

[164] A dream.

a type of thin flat bread

[165] In Ayurveda, wind (*vata*), bile (*pitta*)

a liquid produced in the nose

and phlegm (*kapha*) are the three *doshas*

the ability to be funny

or humours in the body and they are al-

to try very hard to do

ways striving against each other. This is a

reference to vata.

one who has power and control

[166] The lord of speech, Brihaspati.

[167] That is, Ravana.

joint between hand and arm

168 Breast, wrist and feet.

the bottom part of the foot

169 Eyebrows, arms and soles.

the male reproductive part

170 Hair, testicles and knees.

a depression on the stomach

171 Breast, navel and lower abdomen.

a person's stomach area

172 On the belly and in the neck.

the bottom part of a shoe

173 The middle of the soles, the lines on the

a round part on one's chest

soles and the nipples.

174 The neck, the penis, the back and the

a part of a tool

shanks.

finger on the side of the hand

175 At the root of the thumb, indicating

knowledge of the four Vedas.

the time that something lasts

176 On the forehead, indicating longevity.

177 The word used is *kishku*. Kishku is the

lower part of the arm

a former unit of length

length of a forearm, that is, one cubit. If

a cubit is taken as 18 inches, this gives a

height of 72 inches, or 6 feet.

178 Cheeks, arms, shanks and knees.

179 Eyebrows, nostrils, eyes, ears, lips, nipples, elbows, wrists, knees, testicles, loins, hands, feet, thighs.

180 This is not to be taken literally. All it means is that the four teeth, at the ends of the upper and lower jaws, were large.

181 Lion, tiger, elephant and bull.

182 Hair, eyes, teeth, skin and soles.

183 Arms, fingers, toes, eyes, ears, thighs, calves and knees.

184 Ten parts of the body that are like lotuses—face, mouth, eyes, tongue, lips, palate, breasts, nails, hands and feet.

185 Chest, head, forehead, neck, arms, heart, mouth, feet, back and ears.

186 Radiance, fame and deeds.

187 The father's side and the mother's side.

hair growing on the upper lip

188 Hair, moustache, beard, nails, body hair, skin, joints in the fingers, penis and perception.

189 Dharma, artha and kama.

190 Meaning Sugriva.

191 Where Sugriva was.

event when the sun looks like being hidden by the moon

192 An eclipse, the planet being Rahu.

193 A volcano.

194 Jatayu.

195 Across different versions of the text, the name of this mountain varies widely. The Critical Edition uses Kouraja.

an evil spirit

196 The demon named Shambasadana and the tirtha named Gokarna were on the shores of the ocean. Kesari was thereafter

after that

granted the boon

something helpful

of a son.

197 Kesari.

198 The text uses the word *goshpada*. This literally means the mark of a cow's foot in the soil and the small puddle of water that fills up such a mark, that is, a trifle.

199 This refers to sama, dana, danda and bheda. Dana does not fit the context. Therefore, two modes probably refers to danda and bheda, while three modes refers to sama, danda and bheda.

200 An akshouhini is an army consisting of 21,870 chariots, 21,870 elephants, 65,610 horse riders and 109,350 foot soldiers.

201 This mountain is also called Dardura.

what happens in the future

202 In the sense of destiny.

203 This bit about Anala and Avindhya doesn't quite belong.

204 Shachi.

205 Airavata.

206 Ravana.

207 Rama and Lakshmana.

208 Sita sometimes addresses Rama dir-

not in a plain manner

ectly and sometimes indirectly.

an unchanging quality

209 There is a break in continuity because

to remove by cutting

the Critical Edition excises some shlokas.

a black bird

The crow had pecked at Sita between her

breasts and hurt her.

210 Indra.

211 Sita is now speaking to Hanumat.

212 Dasharatha.

213 Lakshmana.

to explain the meaning of

214 This is interpreted in two ways. When

Indra killed Vritra, Lakshmi entered the

earth and Vishnu saved her and returned

her to Indra. According to this interpret-

an explanation

ation, Koushiki means Lakshmi, since

Koushika is one of Indra's names. Alter-

a person who is very wise

natively, Koushiki is the sage Utathya's

wife. Varuna carried her away to patala,

but Utathya saved her.

215 Jewel worn on the top of the head.

216 There was a small hole (bore) in the

a long thin piece of material

chudamani for a thread or strand of hair

to pass through it. Hanumat's size was

a thing was or is happening

greatly reduced. Even then, his arm could

not pass through that bore. His finger

did.

217 Garuda.

218 The word now used is *ishika*. This

a single piece of grass

means blade of grass, but also means

a long pointed weapon

arrow. Since we have earlier been told

to mention

that Rama invoked a blade of grass with

brahmastra, we will continue to stick to

blade of grass.

[219] Ignore sama, dana and bheda and test danda. The intention is to test Ravana's strength.

[220] The word means servant.

[221] Named Jambumali.

[222] The word used is chaitya.

223 The bow.

224 Jambumali.

[225] Meaning the sun.

[226] The sons of the ministers.

a long piece of wood or metal

227 Kubara is the pole for attaching the

a bar attached to animals

yoke to the chariot.

228 Ravana.

229 Aksha.

230 The chariot.

231 Aksha.

232 Hanumat.

233 A rainbow.

234 Aksha.

235 Garuda.

236 Ravana.

237 Hanumat.

238 Brahma.

239 Vyalas in Indrajit's chariot (a vehicle pulled by horses) are usually taken to be tigers (a kind of wild animal). However, a vyala is any vicious (very violent) beast (an animal) and can be a tiger, a lion (a large wild cat), a leopard (a type of large wild cat), an elephant, or even some kind of reptile.

240 Indrajit.

241 Hanumat.

242 Hanumat.

243 Indrajit.

244 Meaning Brahma.

245 Which would occur in due course.

[246] Indrajit's.

[247] Hanumat.

[248] This is what happens at the time of the universal destruction.

249 Kubera.

[250] The word brother is only meant to underline affection.
to emphasize

[251] Garuda.

[252] Past, present and future.

[253] Of the rakshasas.

254 Who seek to eliminate Ravana.

not direct

255 An indirect reference to Rama.

256 Rama.

257 Mainaka.

258 The wind god.

to enter with military force

259 Of invading Lanka.

not direct

260 This is probably an oblique reference to the destruction that comes at the end of one of Brahma's days.

261 The fire on the tail.

living under earth's surface

262 Vadavamukha, the subterranean fire in the ocean.

263 There are three qualities (*guna*)—*sattva* (goodness), *rajas* (passion and energy) and *tamas* (inactivity and darkness).

a king or prince in India

state of not acting or moving

This refers to the quality of passion and energy.

264 Rama and Lakshmana.

265 The fire.

[266] Also known as Pushya.

[267] Mars.

[268] The moon.

[269] Mainaka.

[270] Jambavat and Angada.

271 Rama.

272 In different places, the sequence (a series of things) of meeting Mainaka, Surasa and Simhika varies.

273 Earlier, we were told that Dhanyamalini restrained (to keep under control) Ravana, Mandodari not having been mentioned.

274 This message is being delivered by Sugriva, which is odd.

275 Though this is Sugriva's message, Sugriva is being mentioned in the third person.

276 Hanumat.

[277] That is, the real cause is Sita.

278 Indrajit's.

belonging to each person

279 Divine weapons respectively associated with Brahma, Indra, Rudra, Vayu and Varuna.

280 This is directed at Hanumat.

281 This entire incident of Madhuvana is irrelevant (not relevant) to the main line of the story and may well have been inserted (to put in something) later.

282 Madhu is honey (having a yellow brown color), so *madhuvana* means a grove (a small group of trees) filled with honey (a sweet food made by bees). Madhu also means liquor (alcohol) and the apes (a type of animal) clearly became intoxicated (to make one unable to think).

283 Angada.

284 Dadhivaktra is the same as Dadhimukha.

285 Flowers, fruits and trees.

[286] An occasion for celebration at having found Sita.

[287] A drona is a wooden vessel, as well as an unit of measurement. The wooden vessel holds as much as a drona.

[288] The guards.

[289] Aryaka means noble (having impressive qualities) one. More specifically, it means maternal (related through the mother) uncle. Here, it means Dadhimukha, Angada's maternal (of a mother) uncle.

290 In anger.

291 The guards.

292 The guards.

293 The guards.

294 Dadhimukha.

295 Dadhimukha.

a large wild cat

296 A lion.

297 Sugriva.

298 The period of two months set by Ravana.

299 For whatever reason, Hanumat does not mention Rama's ring, which he had carried with him, to win Sita's confidence.

a valuable stone

300 The jewel.

[301] In the form of milk.

[302] Janaka.

[303] This is addressed to Hanumat.

to repeat exactly

304 These are Sita's words, being quoted by Hanumat.

305 Indra.

306 Garuda.

307 Take me away in secret.

308 That is, the others are superior (of high quality) to me.

Acknowledgements

This journey, with Penguin, started more than a decade (a period of ten years) ago. It is a journey of translating Sanskrit texts into English, in unabridged (not made shorter) form. It commenced (to begin) with the Bhagavad Gita in 2006, followed by the Mahabharata (2010 to 2014) and the Harivamsha (2016). It continues with the Valmiki Ramayana and will be followed by the Puranas. To the best of my knowledge, the great translator (one who translates languages), Manmatha Nath Dutt (1855–1912), is the only other person who has accomplished (to succeed in doing) the 'double' of un-abridged translations (translated words) of both the Valmiki

Ramayana and the Mahabharata in English. In this journey with Penguin, special thanks to Meru Gokhale, Ambar Sahil Chatterjee and Paloma Dutta. All three have made this journey easier to traverse.

to move across

My wife, Suparna Banerjee (Debroy), has not only been *patni*, she has been *grihini* and *sahadharmini* too. Had she not provided an enabling and conducive environment, juggling professional commitments and carving out the time required for translating would have been impossible. यः तया सह स स्वर्गो निरयो यस्त्वया विना (2.27.16).

making something more likely

act of changing things to trick

to create by effort

translated words

This translation is based on the Critical Edition brought out (between 1951 and 1975) by the Oriental Institute, now part of Maharaja Sayajirao University, Bar-

a person from eastern Asia

to be in the process of making

oda. When I started work on translating

the Mahabharata in 2009, there was a

unclear in thought or meaning

thought, however hazy, of attempting the

Valmiki Ramayana too. Therefore, one had

to prepare and produce

to acquire the seven published volumes

of the Critical Edition. Those who have

to talk and answer questions

tried this acquisition will testify this is no

method used to send something

mean task. Multiple channels and multiple

a person from eastern Asia

efforts failed. The Oriental Institute is not

the act of giving something

known for its marketing and distribution

conditions around an event

successes. The context changed in 2015,

because I joined the government. By then,

I had still not been able to get copies of the

Critical Edition. What with joining the

government, which made finding time

lack of ability

difficult, and an inability to get the text, I

what happens in the future

remarked to my wife that destiny willed

otherwise. A few months later, on a flight, I found myself seated next to Shailendra Mehta, economist (one who studies money systems), scholar, friend, and currently president, director and distinguished (well known) professor at MICA, Ahmedabad.

'What next, after the Mahabharata?' asked Shailendra and I described my frustration (a feeling of anger). A few weeks down the line, Shailendra Mehta walked into my office, lugging (to pull or carry with effort) a trolley (a vehicle that runs on tracks) bag, with all seven volumes in them. 'All yours,' he said. What destiny (what happens in the future) willed was clear enough. The dedication (commitment) of this three volume set to Shailendra is a paltry (very small) attempt to say thank you.

'What next, after the Valmiki Ramayana?' Life moves on to the Puranas, beginning with the Bhagavata Purana. At

translated words

one point, the Mahabharata translation

very large

seemed like a mammoth task, stretching

quality of having no limits

to infinity. With the major Puranas col-

combined

lectively amounting to four times the size

of the Mahabharata, they are more monu-

very great

mental than the

a type of ancient animal

mammoth. But as always,

what happens in the future

if it so wills, destiny finds a way.

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